

PROPOSED DOCKET

Friday, November 3, 2023

3:30 PM	Land Acknowledgement	
3:35 PM	Opening Prayer	
3:50 PM	Adopt Docket	
3:55 PM	Consent Agenda	Page 2
4:00 PM	New Business Introduced	Page 3
4:05 PM	Advocate for Congregations & Clergy	Clark Scalera
4:15 PM	Synod Commissioners	Bob Stebe
4:20 PM	Break	
4:25 PM	Nominating Committee	Page 20
4:35 PM	Treasurer Report	Thomas Lundy Page 27
4:45 PM	Presbytery Leadership Commission- Budget	Page 34
4:55 PM	Presbytery Leadership Commission - Amendments & Overtures	Page 34
5:10 PM	Break	
5:15 PM	Board of Trustees	Marilyn Howe Page 44
5:25 PM	New Ministries Team	Linda Jackson Shaw Page 46
5:35 PM	Committee On Representation	Sharon Hasenjaeger
5:45 PM	Personnel & Administration	Lisa Snodderly Page 52
6:00 PM	Announcements	
6:10 PM	Honorable Retirement of Mike Wilson	
6:20 PM	Dinner Break	
6:50 PM	Unfinished Business	
7:20 PM	Stated Clerk Report	Paul Belz-Templeman Page 87
7:25 PM	Moderator Report	Jennifer Martin
7:30 PM	Closing Worship	
7:45 PM	Adjourn	

Other Reports:

Mt. Laki Administrative Commission Page 92

Commission on Ministry Page 94

Consent Agenda

FOR ACTION:

From the Stated Clerk's Report

1. Receive the Necrology Report and thank God for the lives and ministries of these officers and servants of the church. [Stated Clerk Item 1]
2. Accept the **resignations from service** from Joshua Dunham and Evonne Hubbard, New Ministries Team, with appreciation for service given. [Stated Clerk Item 2]
3. **Confirm the moderator's appointment** to fill vacancies on boards, committees and commissions with appreciation for the willingness to accept appointment to the service. [Stated Clerk Item 3]
4. Receive the **Reports of the Administrative Commissions** listed in the Stated Clerk Report; consider their work the work of the entire presbytery and dismiss the commission with the gratitude of the presbytery. [Stated Clerk Item 4]

New Business

As members of the Presbytery who served on the Barbie's Village Task Force of the Presbytery of the Cascades, we submit the following motion as new business:

In recognition of harm caused by the Christian Church to indigenous peoples through historical and ongoing practices of settlement and conquest, Presbytery of the Cascades transfers the property (for the consideration of \$1.00) formerly owned by The Presbyterian Church of Laurelhurst to Future Generations Collaborative for the creation of Barbie's Village, a tiny home village for unhoused families with children and an early childhood center for the Native community.

Rationale, details, Frequently Asked Questions, and selected testimonies are found on the following Pages which contain the report of the Barbie's Village Task Force to the Presbytery Leadership Commission.

The Reverend Aric Clark
The Reverend Chris Dela Cruz
The Reverend Joshua Dunham

Note from the Stated Clerk Regarding New Business

According to the Standing Rules of the Presbytery of the Cascades:

Business that is outside of a committee report and included in the packet will be treated as new business, which shall ordinarily be briefly introduced and referred. Items which come to the clerk after the posting date may be briefly introduced and referred. If the new business includes a motion, the proper forms must be filled out and two copies given to the stated clerk. Proceeding to action of any new business later in the same meeting requires a two-thirds vote. -"Standing Rules" A.5 with underlining added for emphasis

Report of the Barbie's Village Task Force to the Presbytery Leadership Commission

The Barbie's Village Task Force was created by the Presbytery Leadership Commission in October 2021 to enter into a relationship with the Future Generations Collaborative, Leaven Land and Housing Coalition, and Westminster Presbyterian Church to develop Barbie's Village at the property of the former Presbyterian Church of Laurelhurst. The Task force moderated by Rev. Chris Dela Cruz includes Rev. David Jewel (liaison to the Trustees), Rev. Aric Clark (liaison to the New Ministries Team), Rev. Joshua Dunham (liaison to Presbytery Leadership Commission), and our partners Jillene Joseph (Community Engagement Lead with Future Generations Collaborative), Rev. Dr. Allen Buck (Director of Circle of Indigenous Ministries), Chenoa Landry (FGC Leader), Jennifer Pirtle (FGC Leader), Rev. Melissa Reed (Organizer with Leaven Community Land and Housing Coalition), and was staffed by our Stated Clerk Rev. Paul Belz-Templeman.

Over these past 2 years, our task force has worked diligently with our partners to determine the best way to collaborate on the creation of Barbie's Village, a tiny home village for indigenous families experiencing houselessness in the Portland Metro area, in honor of Barbie Shields, a member of the indigenous community who herself experienced houselessness and passed away of a brain aneurysm five years ago. We have reported to the Trustees, the PLC, and at Presbytery Meetings. We have worked to build relationships across the presbytery, and with surrounding neighbors. Today we are proud to offer an opportunity for our presbytery on behalf of the PC(USA) to engage in a significant act of reconciliation and repair, while addressing one of the most pressing needs of our time, housing.

The Barbie's Village Task Force makes the following Motion: In recognition of harm caused by the Christian Church to indigenous peoples through historical and ongoing practices of settlement and conquest, Presbytery of the Cascades transfers the property (for the consideration of \$1.00) formerly owned by The Presbyterian Church of Laurelhurst to Future Generations Collaborative for the creation of Barbie's Village, a tiny home village for unhoused families with children and an early childhood center for the Native community.

Our full rationale for this action, as well as details of the project vision for Barbie's Village, a Frequently Asked Questions, and selected testimonies follow. Summary of rationale:

- It is an incredible opportunity for our church to give witness to our faith, particularly our reformed emphasis on the power of repentance and being called to serve, amid a statewide housing crisis where community-led solutions are vital.
- It is consonant with work happening in the greater church toward reconciliation with Native Americans, and an opportunity for us to be leaders in taking reparative action.
- Future Generations Collaborative has a long track record of holistic and impactful community work in collaboration with city, county, and state entities, and Barbie's Village is endorsed by the Confederated Tribes of Grand Ronde and Multnomah County officials.
- Our partners at Future Generations Collaborative have asked us to act now as permanent steps toward developing Barbie's Village cannot happen unless the land transfer is assured.

The Barbie's Village Task Force makes the following Motion: In recognition of harm caused by the Christian Church to indigenous peoples through historical and ongoing practices of settlement and conquest, Presbytery of the Cascades transfers the property (for the consideration of \$1.00) formerly owned by The Presbyterian Church of Laurelhurst to Future Generations Collaborative for the creation of Barbie's Village, a tiny home village for unhoused families with children and an early childhood center for the Native community.

Rationale

In honor of Barbie. [Barbie Shields](#) was a Native volunteer who served for years with Future Generations Collaborative (FGC), an indigenous coalition in partnership with Multnomah County addressing public health disparities in the indigenous community through holistic solutions. Barbie and her family experienced houselessness, including her children and her husband, Ken. "Our own Native Barbie and Ken!" as members of FGC love to say.

After Barbie died of a brain aneurysm in 2018, Ken came to FGC and together dreamed up a vision of how they could honor her - a tiny home village for families with children who struggled and persevered like Barbie's family. Through community relationships, FGC came into contact with members of our Presbytery for the possibility of partnership, an extraordinary act of outreach given the history of indigenous people and the Christian Church.

What is the Church called to do "for such a time as this," as our Scriptures say? Oregon has seen a [63 percent increase in houselessness](#) over the last six years with about 18,000 people currently unhoused in the state, while one report citing only 5,200 year-round beds to serve them. And those who have been systematically marginalized throughout our history continue to be disproportionately affected in our housing crisis. As our indigenous partners regularly remind us, when unhoused indigenous people are displaced on their own land it is a uniquely painful experience.

Movement toward Repair. The 222nd General Assembly of the PC(USA) in 2016, hosted within our own presbytery in Portland, Oregon, [formally repudiated the Doctrine of Discovery](#). The Doctrine of Discovery is a theological and legal doctrine arising from papal bulls of the 15th and 16th centuries and then used by European nations and eventually settler-colonial states like the United States to justify the conquest and seizure of land which had been the ancestral home of indigenous peoples since time immemorial. This doctrine, which still provides a critical foundation for U.S. property law, was part of the church's complicity in offering theological justification and moral license for a project of genocide which continues into the present. By repudiating this doctrine the PC(USA) began a process of repentance consistent with our truest beliefs. We knew then, and we know now that proclamations alone, without accompanying work of reparations and reform would never be adequate.

The PC(USA) began the work of putting this repentance into practice at subsequent General Assemblies and at the meetings of various mid-councils of our denomination. [Recommendations were made](#) that meetings of our presbyteries and synods begin with

regionally appropriate land acknowledgments. [Formal apologies were issued](#) on behalf of various parts of our church for specific instances of historically harmful practices, such as the establishment and running of boarding schools which often devastated indigenous families and culture by separating children from their community and repressing knowledge of traditional languages and lifeways. Many Presbyterian leaders engaged in physical solidarity at Standing Rock and other actions taken under indigenous leadership to protect our shared environment. Our own presbytery sent a delegate and [a formal letter of solidarity](#) to Standing Rock.

Nevertheless, because the process of settlement required the mass-displacement of native peoples from their land, no process of reparation and reconciliation could be considered authentic until it included efforts to return land to indigenous stewardship. This concept has been expressed in recent years under the slogan “Land Back”, which encompasses both the restoration of land to the specific people indigenous to that place, as well as the more general goal of entrusting land and resources to native stewardship. It is because the Presbytery of Cascades seeks to understand our own history in this region from the arrival of the Whitmans and the Spaldings in the 1830s until now, and to speak truthfully about our complicity in the devastation of the way of life of the many peoples who stewarded this land from time immemorial, that we recognize our need to engage in the spirit of Land Back as an act of fidelity to our creed as people who are reformed and always reforming.

What it looks like when people come together. We have been provided an extraordinary opportunity by virtue of a relationship cultivated with the Future Generations Collaborative (FGC) by many of our members, beginning with leaders at Westminster Presbyterian Church, and including the New Ministries Team, the Presbytery Leadership Commission, and the Trustees. The vision of Barbie’s Village has become one shared by the presbytery task force working on this project for the past two years as well as other Presbyterian pastors and leaders, along with the Leaven Community Land and Housing Coalition, Multnomah County, and hundreds of neighbors in the Laurelhurst and Kerns Neighborhood.

By giving the land that was formerly the site of Laurelhurst Presbyterian Church to Future Generations Collaborative for the creation of Barbie’s Village we are not only making our commitment to reconciliation with indigenous people concrete, proving that ours is not a dead faith without works; we are also taking part in one of the most inspiring models of community care for one of the most urgent crises of our time. The land which will become Barbie’s Village will be put to its highest and best use as a home for indigenous single mothers and children, an early childhood center, a spiritual gathering place, and a resource for native wellness practices.

Though this action will be a first for our presbytery, and indeed is rare in history overall, we can draw confidence from the examples of other Land Back actions among our siblings in faith, including:

- Hudson River Presbytery giving the land of the former [Stony Point Presbyterian Church](#) to the Sweetwater Cultural Center in 2019 to “promote the education, health and welfare

of indigenous or native peoples and to preserve their cultures and ceremonial practices locally, regionally, and around the Western Hemisphere.”

- The United Methodist Church's Northwest Region giving the land of the [Walla Walla United Methodist Church](#) to the Nez Perce in 2021.
- The return of the PC(USA) affiliated [Dwight Mission Camp and Conference Center](#) in Sequoyah County, Oklahoma to the Cherokee in 2021.

Therefore, with gratitude to the Holy Spirit who stirs us to continual reformation, with hope for the future that God has planned at Barbie's Village, and with the joy of walking in partnership with our friends at Future Generations Collaborative we commend this to the vote of the Presbytery of the Cascades. Let us celebrate the redemptive work we are given to do.

Barbie's Village Task Force

(created by the Presbytery Leadership Commission in October of 2021)



Barbie's Village

A Vision Toward Collective Repair and Healing

Introduction

The Future Generations Collaborative (FGC) plans to address housing insecurity in the Portland Native community with the possible development of a Native-specific transitional village focused on parents and children on the land which previously housed Presbyterian Church of Laurelhurst. FGC envisions 6 - 10 tiny homes and a resource center with early childhood and public health services for indigenous parents and children, as well as an outdoor child playscape, and wrap-around services to assist the residents to be connected to the land, each other, the community and culture.

Background

Barbie Shields passed away in 2018 from a brain aneurysm. She served as a Natural Helper with Future Generations Collaborative, and herself dealt with houselessness. She left behind four children and a husband and was deeply committed to uplifting the Native community, especially Native people experiencing homelessness on their own lands. When she passed, her husband, Ken (!) and FGC wanted to keep her vision and legacy alive. And that's how the vision for Barbie's Village came to be. The lasting impact of colonization that sought to erase Native culture continues to impact the community today, which is why specifically Native spaces are a major need.

Visions & Aspirations

THE VILLAGE WOULD PROVIDE A WELCOMING, PERSONAL HOME for Native people transitioning out of houselessness.

THE VILLAGE WOULD CREATE A SAFE COMMUNITY for all residents to heal without fear of abuse.

THE VILLAGE WOULD PROMOTE A HOLISTIC APPROACH TO HEALING. It should support the residents with trauma informed design and access to health and wellbeing services.

THE VILLAGE WOULD CELEBRATE INDIGENEITY and provide space for Indigenous cultural and spiritual practices.

Media Coverage

[KGW Video](#) <- local Portland media featured the story of Barbie's Village during 2022 Indigenous People's Day.

What The Vision Looks Like

- **CARE FOR INDIGENOUS PARENTS AND CHILDREN.** We envision the current church building to be used for playgroups and other early childhood services for indigenous families, including eventually a Native-focused preschool, as well as public health services. This resource center would identify folks through relationships within FGC.
- **A SMALL GROUP OF TINY HOMES FOR PARENTS AND CHILDREN.** We envision a maximum of 10 tiny homes that would serve women with children as the first priority. We would work with folks seeking transitional housing with the goal of helping residents connect to longer-term housing options, with a vetting process in alignment with other similar villages and in council with experts and County officials. We would have wrap around services onsite that would be centered on the folks living in the village.
- **SAFETY FOR THE COMMUNITY, SAFETY FOR ALL.** We envision a fence around the tiny home village, onsite support, and working with the community to provide safety for all residents, including those who live in the village. We also believe Barbie's Village is a solutions-oriented proposal to deal with public safety and houselessness in the city, as well as to issues of systemic racism and displacement of Native people.
- **EARLY CHILDHOOD PROGRAMMING STARTS EARLIER, TINY HOMES BUILT IN A LATER PHASE.** FGC playgroups have started in the building, and FGC expects to expand early childhood services through the rest of the year. If the vote is approved, tiny home construction could begin in 2024.

A Project of Partnerships:

- [Future Generations Collaborative](#) (FGC): community collaborative among Indigenous led organizations stewarding the vision and realization of Barbie's Village.
 - FGC care partners include: Native American Rehabilitation Association (NARA), Native American Youth and Family Center (NAYA), Native Wellness Institute (NWI) and Multnomah County Health Department. Other partners include Confederated Tribes of Grand Ronde, PSU/OHSU School of Public Health, Northwest Portland Area Indian Health Board, community members and others.
- [Leaven Community Land & Housing Coalition](#): an interfaith coalition of 60 faith communities throughout the Portland Metro region and beyond accompanying the Future Generations Collaborative, Westminster Presbyterian, and the Presbytery of the Cascades to build community and neighborhood capacity in support of the project toward its fruition.
- Presbytery of the Cascades, co-sponsored by Westminster Presbyterian Church, Portland

Brief Timeline:

Presbyterian Church of Laurelhurst closed in 2017. FGC carried the vision of Barbie's Village after the death of Barbie, doing initial design work with an architect. Leaven Land & Housing Coalition began a relationship with FGC in 2019. FGC and Leaven then built a relationship with Westminster Presbyterian Church in 2021, whose Session approved pursuing the project through the Presbytery. The PLC-appointed Barbie's Village Task Force has been working with our partners FGC and Leaven since Fall 2021 in moving this project forward, building relationships, and doing community outreach and organizing. The Task Force has built and cultivated relationships between the Presbytery and FGC, and FGC has conducted programming at the Laurelhurst building since 2022.

FREQUENTLY ASKED QUESTIONS, BARBIE'S VILLAGE

THE VISION & TIMELINE

I would love more details about the vision of Barbie's Village. Who will Barbie's Village serve, and what does that look like?

Barbie's Village will care for indigenous parents and children, whom Future Generations Collaborative has developed relationships with. There are two main components:

FGC envisions the land to host 6 to 10 tiny homes for families with children. Barbie's Village would work with folks in the Native community seeking transitional housing with the goal of helping residents connect to longer-term housing options. Barbie's Village would also offer wrap-around services for residents.

FGC envisions the current church building as an early childhood center to be used for playgroups and other early childhood services for indigenous families, including eventually a Native-focused preschool, as well as other public health services. FGC would identify folks through relationships within FGC. FGC currently offers playgroups to the zero to eight age group at Barbie's Village. FGC hopes to expand the early childhood services to include an early childhood/preschool program in the future. In addition, FGC currently has a team of Community Health Workers who would use Barbie's Village as their hub/office and would host occasional events such as vaccination clinics, health and housing resource fairs, cooking classes, and eventually provide support to Barbie's Village residents. Occasionally, there would be evening activities, like a workshop or speaker.

Who is Future Generations Collaborative, and why partner with them?

Future Generations Collaborative is a community collaborative among Indigenous led organizations stewarding the vision and realization of Barbie's Village. The Future Generations Collaborative (FGC) is the first Native-specific program funded by the Multnomah County Health Department and has been operating since 2011. FGC is a collaboration of Native non-profits and other partners addressing health disparities in the Native community, particularly prevention of fetal alcohol spectrum disorders (FASD), through multi-generational educational programming, community driven engagement, Indigenized evaluation and research, and policy advocacy.

As previously mentioned, FGC core partners include: Native American Rehabilitation Association (NARA), Native American Youth and Family Center (NAYA), Native Wellness Institute (NWI) and Multnomah County Health Department. Other partners include Confederated Tribes of Grand Ronde, PSU/OHSU School of Public Health, Northwest Portland Area Indian Health Board, community members and others.

Attached to the motion is a letter of support from Jessica Guernsey, Public Health Director with Multnomah County, that outlines in detail the impact FGC has had through the years in the community. Highlights include:

- Providing training, consultation, programming, and advocacy in reducing health disparities among the Native community, including several summits that bring together industry leaders in Health and Native community leaders and community members to reduce substance impacted pregnancies as well as develop support systems for case managers, lawyers, judges, parole and probation officers, public health officials, epidemiologists, data analysts, child welfare workers, and more.
- Developed a Culturally Responsive Trauma Informed Help Me Grow early childhood intervention program with regional collaboration.
- Provided 5700+ vaccinations and 8300+ tests, delivered 2000+ family food boxes, hosted over 50 testing, vaccination, and resource events with over 36 community partners.
- Developed a collaborative alliance between Native farmers, fishers, and food gatherers that uplift Land Back, language revitalization, and traditional trade routes for chronic disease prevention.

To quote the letter, “The FGC has a long and successful history of bringing together community, multidisciplinary entities, organizations, institutions, and governments to care for the local Urban Native community with an expansive network of community and Tribal leaders, Elders, Natural Helpers, Community Health Workers, and community members, which has made them the go-to when crises arise in the community. This building of trust over many years has established FGC as the go-to for both community and system providers when crises arise.”

Their vast network within the indigenous community in the area and their extensive work within healthcare and childhood development means they have direct contact with folks who would need the housing, programming, and services of Barbie’s Village. Their various partnerships and connections both within the Native community as well as with Multnomah County also means they have access to various sources of resourcing and funding, and have established credibility and trust with multiple government agencies and non-profit networks. Multnomah County has already pledged significant funding from the Supportive Housing Services budget for 2023 for Barbie’s Village, and FGC is in further conversation with the city and Metro. Barbie’s Village would be led by the Native community and for the Native community, moving the Church beyond the problematic model of “white savior” and toward solidarity and kinship.

What does it mean to give the land as an act of repair?

The PC(USA) and our Presbytery have acknowledged the role that the church played in crafting the ideology of colonialism through the Doctrine of Discovery and religious justifications of Manifest Destiny, as well as specific practices like creating and maintaining boarding schools which were often institutions that sought to eradicate indigenous culture and identity. Further, we have supported the practice of Land Acknowledgements in meetings of church councils and thus we recognize the ongoing reality that we inhabit land which belonged to Native American peoples who still exist. While we may not be able yet to imagine what complete restitution for settler-colonialism entails, we also know that words alone would

never suffice, and we take encouragement from other instances of reparative action that help us to move beyond admission of harm to the embodied repentance of returning land to indigenous stewardship. By returning land into indigenous stewardship *without strings attached*, we seek not only to undo that specific harm, but to demonstrate our good faith and desire to enter into right relationship with Native peoples in our region on their terms.

What is your projected timeline?

The **first phase** involved beginning our programming for early childhood and family programming for indigenous women and children from the building. Some playgroups and programming for Native wellness have already begun in early 2023. These programs expand on programming FGC has done for years, and there is no outdoor construction needed for this phase. The hope is to build these programs out including the hoped-for Native-focused preschool and various public health services initiatives.

The **second phase** involves the development and construction of tiny homes, as well as securing all the wrap-around services and partnerships in place. Tiny home construction would not start until Future Generations Collaborative holds title to the land. Plans with an architect are already underway.

Can Barbie's Village begin construction on the tiny homes before the Presbytery takes action on the proposed motion?

Future Generations Collaborative is not willing to develop Barbie's Village out fully, particularly the tiny home village, on land FGC does not own. The level of investment required of a project of this scale isn't tenable under the terms of a short-term lease agreement.

Are we giving the land to a particular tribe?

No, the land would be given to a Native nonprofit, FGC. Future Generations Collaborative is a nonprofit founded and led by Native Americans of varying backgrounds and committed to serving all those of indigenous heritage in the Multnomah, Clackamas, and Washington County areas. By their bylaws, the governing board of FGC is made up entirely of indigenous people, and all of the staff is indigenous. They have been supported from the beginning by the Confederated Tribes of Grand Ronde, whose tribal council has endorsed the Barbie's Village vision (see attached). The Portland Metro area has one of the highest urban populations of indigenous people in the United States, therefore having spaces which welcome Natives of all backgrounds is important.

How did this project get connected to the Presbytery?

Through participation in Ecumenical Ministries of Oregon sponsored "Reckoning with Racism Cohort," Westminster Presbyterian Church sought to tell a more whole narrative of the land they currently own and steward, unveiling an often hidden history nearly identical to that of the land of the former Presbyterian Church of Laurelhurst. Simultaneously, they joined in the interfaith organizing efforts of the

Leaven Community Land and Housing Coalition (LCLHC), a partner of the Presbytery of the Cascades, seeking to steward their collective power and resources toward ending the housing crisis in Oregon and bringing all people home. Through these efforts and relationships, Westminster leaders were introduced to Jillene Joseph, the convener of the Future Generations Collaborative, encountered the story of Barbie and vision for Barbie's Village and discerned a call in the Spirit of Jesus to participate in actively supporting and organizing toward the realization of this vision on the land of the former Presbyterian Church of Laurelhurst as acts of mutual healing and repair, through restitution.

Through a decision by the Presbytery Leadership Commission (PLC) on October 27, 2021, the Presbytery of the Cascades agreed to enter into a relationship with the Future Generations Collaborative, Leaven Land and Housing Coalition, and Westminster Presbyterian Church to develop Barbie's Village on the land of the former Presbyterian Church of Laurelhurst.

Who are Leaven Community Land and Housing Coalition, and how are they involved? And has there been any outreach to the neighborhood?

Leaven Community Land and Housing Coalition is an interfaith coalition of 60 faith communities across Multnomah, Clackamas, and Washington counties that engages our spiritual traditions and builds collective power toward housing justice and equity. Leaven has organized at the city and state level for affordable housing, organized within neighborhoods, and accompanied faith communities building housing on the land they steward. Leaven is an active partner with the Presbytery of the Cascades around the Farmington Road project.

A representative with Leaven, Rev. Melissa Reed, is regularly in Barbie's Village Task Force meetings. Leaven has accompanied a core team with Westminster Presbyterian Church as well as FGC in neighborhood outreach. We have hosted house meetings around the neighborhood, attended multiple neighborhood associations, conducted many relational meetings, and done extensive work informing neighbors of Barbie's Village and building support. We are currently working with members of the Laurelhurst and Kerns Neighborhood Associations (the neighborhoods by the land) toward a Good Neighbor Agreement. The details and finalizing of this agreement are dependent on the Presbytery following through with this vote to transfer the land to FGC, since, as previously stated, plans for building the tiny homes cannot move on without a vote.

What if Barbie's Village isn't viable years from now? What if FGC after a few years decides to sell the land?

There is, of course, no certainty in life that projects will turn out as we hope, but we have several good reasons to have confidence that Barbie's Village under the care of Future Generations Collaborative will thrive for years to come. #1 - Future Generations Collaborative has been steadily growing for years, first as a program of Multnomah County, then as a collaborative of many different Native American organizations, and finally as its own nonprofit. #2 - Native Americans have been here since time immemorial and persisted through the most concerted efforts of colonists to eradicate them. They have

more investment than anyone and more experience than anyone else in forming enduring connections to the land and lifeways that sustain community into an uncertain future. #3 - FGC continues to garner trust from countless partners signified by the significant funding they were recently offered from the Supportive Housing Services branch of the county. They are well on their way to garnering the support needed to bringing this project to full fruition. Nevertheless, we are asking the presbytery to give this land not because there is a certainty of success, but as an act of reparation, and as such it is important that we not attach conditions to the transfer, but that we move forward with faith.

Can the Presbytery afford to give a valuable property away?

Because of the vision and relationships and funding opportunities of our partners FGC, and because of the work already done in the neighborhood building support for Barbie's Village, we are discerning a unique opportunity to do something special with these particular set of circumstances. It should be noted that Presbyterian Church of Laurelhurst has been without a congregation for years. Ultimately, the question comes back to: what are we here for as a church? Do we want to give up this chance to return land to our indigenous neighbors and provide housing for families who need it?

Ultimately, we are being invited to do something concrete, requiring genuine risk and sacrifice as an act of repair. In pursuit of that end, can we afford to do less?

Will there be opportunities for partnership between the Presbytery and Barbie's Village in the future? How can individual congregations and members support this project moving forward?

Yes! Future Generations Collaborative has been enthusiastic about partnering with the Presbytery and neighbors in the region throughout this process, and they're incredible hosts. You are invited to come as individuals to events that FGC hosts, or to get a group from your church to come together. You can text "FGC" to (205) 430-8375 in order to receive infrequent updates by text message about how to support the work going into making Barbies Village a reality.



The Confederated Tribes of the Grand Ronde Community of Oregon

Umpqua Molalla Rogue River Kalapuya Chasta

Tribal Council
Phone (503) 879-2304
Fax (503) 879-5964

1-800-422-0232
9615 Grand Ronde Road
Grand Ronde, OR 97347

May 31, 2023

RE: Letter of Endorsement

Dear Future Generations Collaborative:

The Confederated Tribes of Grand Ronde have enjoyed our partnership over the years and especially appreciated our vaccination efforts during the pandemic. We have also greatly appreciated our partnership and collaboration spanning over the past ten years as a tribal partner. We have benefited from the FASD training and technical assistance received by our early childhood program as well as our health clinic staff.

We have been excited to learn of and follow the progress of Barbie's Village- a tiny home village for houseless Native women and their children that will be built on the land of the former Laurelhurst Presbyterian Church. As we understand, the church will gift the land to the FGC for the sole purpose of serving the local Native community in Portland- especially those experiencing houselessness and those in need of early childhood programming.

As a partner of the FGC, as a recipient of FGC training and technical assistance services, as the confederated tribes whose traditional territories include the city of Portland and surrounding areas, we congratulate the FGC on the hard work to make this land back gift happen and we fully endorse the gift and the good work that will follow. Further, we raise our hands to the church and praise their efforts to uplift the Native community; this is a win for all of us to celebrate.

Sincerely,

Cheryl A. Kennedy
Tribal Council Chairwoman
Confederated Tribes of Grand Ronde

Treaties

*Rogue River 1853 & 1854 ~ Umpqua-Cow Creek 1853 ~ Chasta 1854 ~ Umpqua & Kalapuya 1854
Willamette Valley 1855 ~ Molalla 1855*

July 26, 2023

Presbytery of the Cascades;

Multnomah County Health Department (MCHD) and the Future Generations Collaborative (FGC) have been in partnership since 2011. Prior to becoming a nonprofit, the FGC was the first and remains the only Native specific program in the Health Department, serving the ninth largest Urban Native population in the country. This letter is offered in support of the new initiative the FGC is championing, the building of a Native tiny home village for our Native Portlanders, Barbie's Village, and the Land Back gift to the FGC by the Presbytery of the Cascades. The FGC has a long and successful history of bringing together community, multidisciplinary entities, organizations, institutions, and governments to care for the local Urban Native community with an expansive network of community and Tribal leaders, Elders, Natural Helpers, Community Health Workers, and community members, which has made them the go-to when crises arise in the community. This building of trust over many years has established FGC as the go-to for both community and system providers when crises arise.

About 13 years ago, in response to high infant and maternal health disparities for Native American/Alaska Native peoples, the leaders within the Native community reached out to partner with MCHD. In response, the FGC was formed as a collective impact partnership. This partnership was forged between Native-specific and Native-serving organizations, institutions, governments, and people to address these health disparities, specifically substance impacted pregnancies. MCHD has had the honor of partnering with the FGC which is a formal collaboration of organizations such as the Native American Youth and Family Center (NAYA), Native Wellness Institute (NWI), S.P.I.R.I.T.S, Native American Rehabilitation Association (NARA NW), Oregon Tribal Nations, local Tribal liaisons, and many other organizations and community groups.

During our time working together, the FGC has been a key partner in reducing health disparities by providing training, consultation, programming, and advocacy to change policies, laws, practices, and ideas around what health and wellbeing can look like. They have hosted several summits that bring together industry leaders in Health and Native community leaders and community members to reduce substance impacted pregnancies, educate and develop

Culturally Congruent Trauma and Healing Informed events and programs, support legislative and policy changes to support those impacted by neuro and environmental trauma, and train and develop support systems for case managers, lawyers, judges, parole and probation officers, public health officials, epidemiologists, data analysts, child welfare workers, and more. The FGC has partnered with the American Bar Association (ABA) on their Fetal Alcohol Spectrum Disorder (FASD) Resolution and in 2019 hosted the ABA Summit to support local justice officials in aligning their practice with this resolution. The FGC regularly provides technical assistance on FASD, culturally congruent ASQ implementation, and best practices for supporting people with neuro and environmental trauma. The FGC has also been a key community partner on sponsoring county, city, and tri-county Metro proclamations surrounding issues of Native health disparities, maternal and infant health, missing and murdered Indigenous people, Native Heritage Month, and Indigenous Peoples' Day bringing critical awareness to issues of mutual importance to the County and to the Native community.

During the last several years of the pandemic response, the FGC widened its mission and services to address health and resource gaps in service to Urban Native communities. During this time the FGC expanded collaboration efforts to include tri-county regional partners, coordinated efforts with other BIPOC communities, and Tribal Nations. We are both proud and humbled to deliver community driven programming and services that acknowledges the impact colonization has had on us all, grounding ourselves in the vision of collective healing from colonialism's legacy of intergenerational trauma.

Here are some highlights from the last three years:

- Hosted an all-Native Community Health Worker certification training in collaboration with ORCHWA and the State of Oregon
- Delivered hundreds of family stay at home kits in collaboration with the Urban Native community and Confederated Tribes of Grand Ronde education department
- Provided 5700+ vaccinations and 8300+ tests, delivered 2000+ family food boxes, hosted over 50 testing, vaccination, and resource events with over 36 community partners
- Designed and Developed an outdoor natural playscape
- Developed a Culturally Responsive Trauma Informed Help Me Grow early childhood intervention program with regional collaboration
- Hosted virtual community programming such as support circles and COVID Conversations, where community members were connected with life saving information, and most importantly, each other during a time when many were feeling isolated

- Provided consultation and support for state-wide pandemic messaging, including addressing Data Genocide by partnering with Oregon Health Authority and Multnomah County epidemiology departments
- Using the FGC response model, the team presented at Oregon Public Health Association conference twice
- Developed a collaborative alliance between Native farmers, fishers, and food gatherers that uplift Land Back, language revitalization, and traditional trade routes for chronic disease prevention
- Implemented an Indigenous Traditional Safe Sleep Project providing access to safe sleep information and traditional safe sleep supplies to community members

The strengths based, inside/outside approach that the FGC uses to implement systemic change is unique and effective. We've seen that throughout the years of partnering with local, state, and federal entities including in creating more equitable educational settings, government-to-government relationship building, and providing technical assistance for a more trauma informed healthcare system. The FGC has and continues to provide opportunities for healing from the lasting impacts of colonization. What we have learned from our partnership with the FGC and local Native community is the importance of the relationship to the land for positive health and wellness outcomes. Projects like Barbie's Village, that utilize a Land Back model, continue this gift of systemic shift and generate a model for other entities who are considering being a part of this movement. Not only does the choice to participate in providing the Presbytery building to the FGC for the creation of Barbie's Village support opportunities for those residing in the space to find safety, stability, and culture, it also offers the community hope. The ripple effect of hope has profound impacts on community wellbeing, reducing health impacts and creating sustainable environments for families to grow.

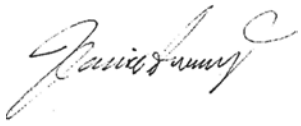
We are excited at the opportunity to continue to support the work of FGC and the partners who join along in the journey, including the creation of Barbie's Village.

Below, please see a few articles that highlight the long-standing partnership between the FGC and Multnomah County over the last 13 years.

- [Sept 2012 Proclamation of Infant Mortality Awareness Month](#)
- [April 2014 Native Community Gathers to Support Healthy Babies](#)
- [April 2014 Future Generations Collaborative Receives Public Health Heroes Award](#)
- [Nov 2014 Proclamation of Native American Heritage Month](#)
- [Sept 2016 Future Generations Collaborative Promotes Healthy Pregnancies](#)

- [Sept 2018 Community Partnerships Promote Healthy Communities. Start with Accountability](#)
- [May 2019 Board Public Hearing 2020 Budget](#)
- [Sept 2020 Proclamation of Infant Mortality Awareness Month](#)
- [Oct 2021 Weaving a Basket of Hope; Honoring Indigenous Peoples' Day](#)
- [Sept 2022 Proclamation of Infant Mortality Awareness Month](#)
- [April 2023 FGC Uses Traditional and Modern Medicine to Provide Culturally-Specific COVID-19 Response to Native Communities](#)
- [May 2023 MMIW Proclamation](#)

Sincerely,

A handwritten signature in black ink, appearing to read "Jessica Guernsey", written in a cursive style.

Jessica Guernsey, MPH
Public Health Director

REPORT OF THE PRESBYTERY OF THE CASCADDES NOMINATING COMMITTEE

The following names (ordered alphabetically) are nominated for General Assembly commissioner for 2024:

General Assembly Ruling Elder Commissioners (elect two)

Sharon Laddusaw, First PC, McMinnville, OR (Central Region)

Dennis Smith, First PC, North Bend, OR (South Region)

General Assembly Minister Commissioners (elect two)

The Rev. Joanna Jew Dunn, Bethany PC, Portland, OR, Northwest Region

The Rev. Charlotte Mace, St. John's PC, Camas, WA, Northeast Region

The Nominating Committee received applications from two **Minister of the Word and Sacrament members** of the presbytery. Considerations in the [nomination process](#) include providing broad representation as outlined in the Manual of Operations of the Nominating Committee, service to the presbytery and other higher councils, attendance at presbytery meetings, previous election as commissioner to a General Assembly and participation in the life of a congregation in the presbytery.

The Nominating Committee received applications from two **Ruling Elder members** of congregations of the presbytery accompanied by endorsements by their sessions. Through the [nominating process](#) the Nominating Committee attempts to provide broad representation as outlined in the Manual of Operations of the Nominating Committee. Consideration is given to the Ruling Elder's participation in the life and work of the presbytery or another higher council of the church. Consideration is also given to the Ruling Elder's congregation: attendance of commissioners at stated presbytery meetings, the amount of time since that congregation last had a commissioner to the General Assembly.

The Nominating Committee received no applications for the Young Adult Advisory Delegate (YAAD).

The following pages contain information provided by the General Assembly Commissioner Candidates. The information has been “cut and pasted” into the background papers from information the candidates provided.

RULING ELDER CANDIDATES

Sharon Laddusaw, First PC, McMinnville, OR (Central Region)

Current Service in the Community, Presbytery, Synod or General Assembly:

I currently serve as a Ruling Elder for the class of 2024. As part of my duties, I am Clerk of Session and the chair of the Personnel Committee. I have served as a Ruling Elder previously where I also served on the Personnel Committee, Mission and Stewardship. In addition, I have served as a Deacon, and on various other committees including Nominating and Memorial. I have been a program chairperson for the American Society of Clinical Laboratory Scientists, Oregon chapter, for several years where I have arranged speakers for program. I participate in the bell choir at church. I currently work full-time at the Oregon State Hospital.

The major issues I see before the church:

The major issues I see before the Church are several.

It seems that we are asking our church leadership to take on duties for which they have had little or no training in. This includes ministering to people who may not be mentally stable and crimes against the property.

Currently at FPC, McMinnville, I see our pastor dealing with the issues of homelessness. We have people who like to camp on the church property, as it has covered areas that provide some shelter from the elements. This issue creates problems with waste, both human and garbage, which our church leadership deals with on a regular basis. We do have church members who assist with grounds keeping but they are not there every day, and while they may be versed in handling human waste, I feel that it is an issue that should be looked at on a larger scale. There is also a growing increase in the mental instability of the homeless and I strongly feel that there should be more training for church personnel around this, as well as for the volunteers who serve.

Another issue that is major is the very real risk of burnout, both in our staff and the congregation. As the membership numbers decline, the pool of people who are eligible or willing to serve becomes less. We need to find a way to make church membership more inviting. Without new people willing to give of their time, we will not have many left who can.

Financial giving is another area of concern. Giving is down while costs continue to rise. We need to find a way to counteract this trend.

Sharon Laddusaw

Dennis Smith, First PC, North Bend, OR (South Region)

Current Service in the Community, Presbytery, Synod or General Assembly:

I served as a PCUSA mission co-worker from 1977-2021, based in Guatemala until 2010 and then based in Argentina. In that time I worked with PCUSA mission partners (churches, seminaries, faith-based organizations) on a variety of issues: leadership training/theological education (especially media, religion, and culture), ecumenical and interfaith dialog, urban ministry, human rights advocacy, preaching and liturgy, labor rights, and gender-based violence. During that time I also encouraged partnerships between US congregations and our partners in Latin America, as well as publishing many articles interpreting for PCUSA audiences how and where God is at work in the region. I also served as resource staff to a number of GA committees and task forces, and attended several GAs as support staff to provide needed background information to commissioners. Since moving to the US in retirement in 2021, my wife and I have been active at FPC, North Bend in the food cupboard and working with the unhoused population in town. I teach Adult Sunday School and frequently provide pulpit supply. This would be the first time that I would participate in a GA as a commissioner and not as support staff.

The major issues I see before the church:

I served as a mission co-worker through Presbyterian World Mission from 1977 to 2021. I was based in Guatemala from 1977 to 2010 and in Argentina from 2011 to 2021. Three years ago my wife and I moved from Buenos Aires, Argentina to North Bend, Oregon to begin retirement and to accompany my parents in their final years. When they were alive, travel and additional commitments were impossible. In the last 9 months, both have passed away and we are now free to open new chapters.

We are both deeply involved in our local congregation. My spouse is a deacon and is active in our food cupboard. I am an elder, teach Adult Sunday School, and provide pulpit supply when needed. While Eric Lindsey, our pastor, is on his sabbatical I am filling in as worship leader and covering some of his office hours. I'm clear that I am not ordained as a teaching elder but am able to draw upon the assistance of other local clergy when pastoral and sacramental duties are required.

Since returning to the US, we have been disturbed by the profound political, economic, and religious polarization that increasingly divides the US. Sitting in on a city council or school board meeting has one witnessing shouting matches that can only be described as hate filled. We also live in fear of random gun violence. At least in Latin America one usually understands the risks associated with living in or traveling through certain neighborhoods.

One of the lessons learned in more than four decades of mission service in Latin America is that the church must play a vital role in restoring the torn fabric of civic life, both by speaking truth to power and also by modeling the values of God's Reign in and through our faith communities. This includes accepting, even celebrating, difference in our midst. It also includes humility, transparency, and an overarching commitment to the common good.

Thinking of experiences shared with church and civil society groups in Latin America, I learned that churches – especially Protestants, a minority in the region - often see themselves as bunkers sealed off from society and from social issues. They often felt powerless to engage with social and political forces.

In recent decades, however, emerging religious leaders – especially those with access to social media platforms – have come to dispute cultural power with traditional religious leaders and have become key actors – even powerbrokers - in partisan politics. On the right we saw this with religious leaders allied with Jair Bolsonaro in Brazil, and on the left with Daniel Ortega in Nicaragua.

(Dennis Smith Cont.)

Working with PCUSA mission partners in the region gave me access to other, more hopeful, narratives. As those partners moved to a more contextualized reading of Scripture, they sometimes took the risky move of becoming active and informed citizens committed both to transforming broken lives through the power of the Gospel and, in alliance with like-minded community groups, to challenging economic and political structures mired in violence, exclusion, and corruption. Similar challenges now face our churches in the US. How can we, as people of faith and rooted in our reading of Scripture, bear prophetic, hope-filled witness in a deeply polarized culture plagued by violence, exclusion, and corruption? So many people that I encounter here in the US feel powerless to change things. I'm not proposing that our denomination become just another activist group. But I do see us as seed beds for hope, uniquely and physically present throughout the country as a network of thousands of small faith communities. We must become laboratories for learning how to love "the other" even with our differences.

We won't get there without learning from and being disciplined by our siblings from around the world. And perhaps especially by those siblings that already live among us as neighbors.

In decades of mission service, I had many opportunities to serve as a resource to General Assembly committees and task forces as well as being assigned as a staff resource at several Assemblies themselves. It would give a nice sense of closure to my PCUSA career to serve now as a commissioner.

Dennis A. Smith

GENERAL ASSEMBLY MINISTER COMMISSIONERS (ELECT TWO)

The Rev. Joanna Jew Dunn, Bethany PC, Portland, OR, Northwest Region

Current Service in the Community, Presbytery, Synod or General Assembly:

Current

Sato Elementary School
Beaverton School District Clothes Closet
Giving Connection
Transition Projects
Presbytery of the Cascades
COM NW – Presbytery of the Cascades

Previous

Presbytery of Detroit (round two)

Presbytery Youth Connection 2015-2021 (Chair 2018-2020)
Coordinating Cabinet 2018- 2020
Triennium Delegation Registrar 2016, 2019
Mission Interpretation Team 2017-2021

Presbytery of Boise

Administrative Commission Member 2011-2014
COR -2005-2011
COM – 2005-2011
CPM – 2005-2014
Triennium Delegation Leader
Camp Sawtooth Dean

Synod of the Pacific

Commissioner 2007-2014
Moderator 2009-2010

Zephyr Point Presbyterian Conference Center Board 2011-2014
PYWA Core Team – November 2008 – January 2011
YAD Advisor 218th GA in San Jose – 2008

TSAD at the 207th GA in Cincinnati - 1995
National Asian Presbyterian Caucus – Chinese Youth/Young Adult Representative
Habitat for Humanity Interfaith Relations

The major issues I see before the church:

There are so many issues running through my head as I complete the prompt. There are structural/organizational concerns, equity/equality issues – of all kinds, cultural relevance perspectives, justice issues, diversity and division concerns, and of course theology and interpretation of scripture tensions. So, the needling in me wonders – Are we asking the right questions- If we keep asking the same questions, we get the same answers and do the same things.

So here's to completing the actual prompt for the day, which include at least these ...

Apathy to institutional church. While research shows a great desire to belong, there appears to be a lack of interest, enthusiasm, concern, or indifference toward organized religion or institutional church. People inside the “church circle” have conversations about “what’s next” all the time, we even dream about church. However, we fall short of asking, let alone really listening to, those outside the church. What does it mean to be an institutional church? What does our future look like?

Whether we are Disciples of the Church/church versus Followers of Jesus. I have been known to say, “I hope they worship somewhere”. It’s usually said when a parent is distressed their adult child isn’t at “their church” or we have someone we might not have seen for a bit or even when someone has left ‘our church’ to go elsewhere for whatever the reason. “Church” is not a one size fits all and we seem to forget that all the time. We live in a time when self-centered or “serve thyself” church is at the forefront which may sound or look like “make our brand of disciples”. Being a follower of Jesus, in my humble opinion, means something different than a disciple of “my church” here in this time and place. Are we here to make disciples – followers of Jesus or are we here to “grow our church membership”?

Beyond the Binary and the Silent Middle Majority – The connectional church, the Body of Christ We have lost the place of civility and the “connectional” church we claim to be. There is so much division in the world that has reared its ugly head into Christ’s Church where we seem to draw lines. It pains me to have friends on both sides of the aisle – pick any major topic- unwilling to come to the table together, to really listen and seek understanding and peace. There is a third way or a “win-win” or a way of Christ. Christ brings people together, a peace grounded in celebrating diversity – seeing one another as equals learning that difference is not to be feared. Life is complex. How do we come to the table, how do we encourage one another, how do we live in the tension, how do we have a bigger place where all are welcome.

The Rev. Charlotte Mace, St. John's PC, Camas, WA, Northeast Region

Current Service in the Community, Presbytery, Synod or General Assembly:

Commission on Ministry, Conflict Team, PLC, all around friend to REs and TEs in the POTC ;o)

The major issues I see before the church:

The major issues I see before the Church are a whole new way of church being birthed. I believe that God is at the heart of humanity and that we are, like all the humans before us, faithful people following God in the best way we can, and it's really hard. We have been unfaithful to God's request to love one another as we love ourselves. We have been unfaithful when Jesus who says: it's easy to love our friend, there's no reward in that, but there is reward when we learn to love our enemies. Every generation has struggled with these ideas of caring for one another. We are currently in a struggle for how to care for one another. Is caring for one another passing more laws or less laws that protect? or limit? or maintain ideas, values, ideologies? The church is being called into being vocal and standing "for and with" others and not allowing "power over" to be the ideology of the day.

There is a strong culture war happening over "protecting Christianity" and I have deep concerns that we have forgotten that we are not called to protect Christianity. We are called to be Jesus followers, God lovers, and active agents of the Holy Spirit who calls us forward through knowing God in a very living and present way. We are informed of what that means by the past stories of the Bible, and understanding the nuance, the culture wars, the placement, and possibly even the intended meanings of the authors of the Bible. The Church is trying to address how to love one another as Jesus loved and we, the Church, are struggling with biblical illiteracy. The church then is saddled with the issues that arrive by our illiteracy and yet well intentioned hearts attempting to be faithful followers.

This lack of clarity, good intentions mixed with misunderstanding, blended with a protectiveness of Christianity as an idea that needs protecting, has led The Church to a place where our reputation is that of one where law defines how to love. Jesus teaches us to let love drive how we create law. This simple flipping the lead foot of love versus law, is the issue that I see the Church struggling with most predominantly. We have hurt, alienated, and even made enemies of many. They no longer find value in The Church and with intention are done with The Church. The evidence is lack of involvement with churches, declining populations, openness about spiritual abuses, and aging congregations who struggle to reach younger people.

I believe that God is birthing new things into being. I believe we are a faithful people. I believe that with the best of intentions Christianity has been law abiding. I see our issues swirling around learning how to be love abiding, faithful Jesus followers, God lovers, active agents of the Holy Spirit who are leading the way in learning about, teaching, leading, and exemplifying how reconcile with one another. We will demonstrate this love through action and mission. Through action and mission we will provide evidence to many that we value a God who is love to all, no one separated, and who continues to seek reconciliation with people.

REPORT OF THE TREASURER

Introduction to Presbytery of the Cascades 2023 Financial Statements

The Statement of Financial Position and the Statement of Financial Activities below cover January through August 2023 and are generated from our ledger in Quickbooks. “Statement of Financial Position” is used by non-profits for “Balance Sheet” and “Statement of Financial Activities” is used by non-profits for “Income and Loss statement”.

We track Program vs. Administrative income and expenses on the Statement of Financial Activities, and budget Administrative items vs. per capita income and Program items vs. Partnership Giving and other sources of revenue. We recognize the totals expected for per capita income and Partnership Giving as income up front each year and then treat anything not collected yet as an Account Receivable. Look for the totals actually collected in the Giving to Presbytery Report below.

As a reminder, the **Administrative Budget** is funded primarily by Per Capita payments from each congregation in the Presbytery. Per Capita payments support the Presbytery's administrative work. These funds:

- Fund the Stated Clerk's salary, half of the Administrative Manager's salary and the Media Tech.
- Allow both the Presbytery and Presbytery Leadership Commission to meet
- Enable the Board of Trustees to manage the financial affairs of the Presbytery
- Fund any legal costs of the Presbytery and any other professional services required
- Pays for office overhead (phones, supplies, postage, storage, etc.)
- Pay administrative costs for Presbytery committee meetings – meals, lodging and mileage

This Presbytery honors all Per Capita amounts payable to Synod and General Assembly without regard to whether a congregation withholds or pays less than its full share. Again, Per Capita is split up: of the total of \$39.00, \$24.83 is given to Cascades Presbytery, \$5.22 to the SYNOD and \$8.95 to General Assembly.

The **Program Budget** is supported primarily through the Presbyterian Partnership Giving (**PPG**), which is voluntary by our member churches. It includes the many activities that allow Cascades Presbytery to provide its mission, for example:

(continued next page)

- Fund Presbytery staff to support local congregations and general administrative duties. This includes the two executive Presbyters, one half of the Administrative Manager's salary, the Communications Manager, the Missional Resource Manager and the Bookkeeper.
- Financial assistance to churches
- Emergency assistance to churches of all sizes (e.g., Barnabas Funds)
- Presbytery functioning in support of local congregations
- Care of congregations and pastors

We currently hold real estate in the form that came from dissolved congregations: the former Laurelhurst, and Cooper Mountain Presbyterian Churches. Laurelhurst is currently generating revenue and so under Generally Accepted Accounting Principles (GAAP), we must take depreciation against them each year.

Note: As of August 31, 2023, the Colonial Heights and Cherry Park Real Estate are not yet reflected on our balance sheet. Colonial Heights was booked on September 1 and Cherry Park is awaiting a title transfer to the Presbytery. Those properties will add \$2,600,000 in assets to the Statement of Financial Position.

Presbytery of the Cascades
Balance Sheet
As of August 31, 2023

	Total
ASSETS	
Current Assets	
Bank Accounts	\$ 1,137,719.36
Accounts Receivable	\$ 191,938.57
Prepaid Expenses	2,161.43
Total Current Assets	\$ 1,331,819.36
Other Assets	
Investment Accounts	\$ 6,673,824.64
Contracts Receivable	308,108.96
Equipment, furniture, Fixtures (net)	7,588.34
Interchurch Center (net)	237,374.90
Acquired Church Building & Land (net)	2,976,315.89
Total Other Assets	\$ 10,203,212.73
TOTAL ASSETS	\$ 11,535,032.09
 LIABILITIES (all current)	
Current Liabilities	\$ 86,432.50
 NET ASSETS	
Restricted	419,497.36
Designated Funds	
General Endowment	2,718,295.43
Personnel Endowment	1,180,887.00
Administrative Reserves	825,213.35
Program Reserves	829,585.21
Other Designated Funds	1,336,951.76
Total Designated Funds	6,890,932.75
Undesignated Net Assets	4,138,169.48
Total Net Assets	\$ 11,448,599.59
Total Liabilities & Net Assets	\$ 11,535,032.09

Presbytery of the Cascades
Statement of Financial Activities
January - August, 2023

	Admin	Program	Endowment & Reserves	TOTAL
Income				
40100 Per Capita Revenue	539,302.56	0.00	0.00	\$ 539,303
40200 Presbytery Partnership Support	163.96	355,725.09	0.00	\$ 355,889
40300 Directed Giving and Offerings	140.00	4,448.35	6,918.82	\$ 11,507
40400 Grant Revenue	0.00	40,460.68	150,877.23	\$ 191,338
42100 Interest Revenue	6,034.74	0.00	12,630.77	\$ 18,666
42200 Investment Revenue	0.00	0.00	67,311.91	\$ 67,312
42400 Rental Property Revenue	11,050.00	0.00	30,856.00	\$ 41,906
88100 Unrealized Gain/Loss on Invest.	0.00	0.00	408,316.98	\$ 408,317
88200 Gain/Loss on Sale of Property	0.00	0.00	315,012.67	\$ 315,013
Total Income	\$ 556,691.26	\$ 400,634.12	\$ 991,924.38	\$ 1,949,250
Gross Profit	\$ 556,691.26	\$ 400,634.12	\$ 991,924.38	\$ 1,949,250
Expenses				
Administration Expenses	0.00	0.00	0.00	
5010 GA Per Capita Expense	116,052.70	0.00	0.00	\$ 116,053
50200 Synod Per Capita Expense	60,000.00	0.00	0.00	\$ 60,000
5311 Grant/Mission Support	140.00	0.00	50,350.00	\$ 50,490
7000 Events Expenses	\$ 0.00	\$ 464.18	\$ 0.00	\$ 464
7100 Meetings Expenses	\$ 1,410.33	\$ 0.00	\$ 0.00	\$ 1,410
7219 Professional Services	\$ 42,250.09	\$ 0.00	\$ 11,472.08	\$ 53,722
8010 Building Rent	11,030.46	0.00	0.00	\$ 11,030
8070 Property Insurance	152.00	0.00	0.00	\$ 152
8120 Bank and Advisory Fees	198.55	0.00	16,497.23	\$ 16,696
8149 Admin. Office Expenses	\$ 7,563.00	\$ 0.00	\$ 3.57	\$ 7,567
8319 Equipment Expenses	\$ 1,783.98	\$ 0.00	\$ 0.00	\$ 1,784
84100 Depreciation- Building	1,007.68	0.00	0.00	\$ 1,008
84200 Depreciation- FF&E	2,660.00	0.00	0.00	\$ 2,660
8620 Bad Debt Expense	1,877.00	0.00	0.00	\$ 1,877
Total Administration Expenses	\$ 246,125.79	\$ 464.18	\$ 78,322.88	\$ 324,913
Total Personnel Expenses	\$ 130,539.31	\$ 330,938.32	\$ 0.00	\$ 461,478
Program Expenses	0.00	0.00	0.00	
51100 GA Support	0.00	83,004.47	0.00	\$ 83,004
5120 Synod Support	0.00	15,442.97	0.00	\$ 15,443
5310 Grant/Mission Support	0.00	132,991.87	50,134.00	\$ 183,126
5500 Grant Returns	0.00	8,950.08	0.00	\$ 8,950
Total Program Expenses	\$ 0.00	\$ 240,389.39	\$ 50,134.00	\$ 290,523
Total Rental Property Expenses	\$ 0.00	\$ 0.00	\$ 139,394.80	\$ 139,395
Total Expenses	\$ 376,665.10	\$ 571,791.89	\$ 267,851.68	\$ 1,216,309
Net Income	\$ 180,026.16	-\$ 171,157.77	\$ 724,072.70	\$ 732,941

As of 9/30/23	Per Capita and Partnership Giving 2023	12/31/21 Members	2023 Per Capita Apportionment	2023 Per Capita Paid	2023 Undesignated & Designated Partnership Pledge	2023 Undesignated & Designated Partnership Paid	Total Giving Per Member for PC and PPG
Albany	United	190	8,664.00	8,664.00			45.60
Aloha	Reedville	40	1,824.00	1,824.00	1,000.00	2,675.00	112.48
Ashland	First	102	4,651.20	4,651.20	10,000.00	7,499.97	119.13
Astoria	First	40	1,824.00	1,000.00		1,500.00	62.50
Aurora	Aurora	44	2,006.40	2,006.40		2,592.59	104.52
Bandon	First	49	2,234.40	2,188.80		3,750.00	121.20
Beaverton	Korean PC	25	1,140.00	1,140.00			45.60
Beaverton	Southminster	170	7,752.00	7,752.00		9,623.12	102.21
Bend	First	751	34,245.60	34,246.00		26,250.03	80.55
Brookings	Brookings	60	2,736.00	2,736.00	5,000.00	3,752.00	108.13
Camas	St John's	67	3,055.20	1,815.76			27.10
Central Point	First	72	3,283.20	1,550.00	1,500.00	750.00	31.94
Clatskanie	PC of Clatskanie	29	1,322.40	1,322.40			45.60
Corvallis	First	296	13,497.60	13,498.00		18,500.00	108.10
Corvallis	Korean PC	40	1,824.00	1,824.00			45.60
Cottage Grove	First	85	3,876.00	3,876.00		4,500.00	98.54
Creswell	First	74	3,374.40	3,374.40			45.60
Dallas	First	42	1,915.20				0.00
Eagle Creek	Eagle Creek	19	866.40	775.20		1,943.40	143.08
Estacada	Springwater	33	1,504.80	1,504.60		6,704.00	248.75
Eugene	Central	118	5,380.80	5,381.00		9,600.00	126.96
Eugene	Peace	37	1,687.20				0.00
Eugene	Westminster	216	9,849.60	5,324.51		4,320.00	44.65
Fairview	Smith Memorial	122	5,563.20	5,563.20			45.60
Florence	PC of the Siuslaw	84	3,830.40	3,830.40	12,438.00	6,219.00	119.64
Gold Beach	First	15	684.00	684.00			45.60
Grants Pass	Bethany	73	3,328.80	1,360.00	3,000.00	2,250.00	49.45
Gresham	Covenant	48	2,188.80	2,188.80	10,000.00	6,666.66	184.49
Hillsboro	Hillsboro	95	4,332.00	4,332.00	1,200.00	900.00	55.07
Hillsboro	Orengo	306	13,953.60	6,000.00			19.61
Hillsboro	Tualatin Plains	146	6,657.60	6,612.00			45.29
Keizer	John Knox	33	1,504.80	1,505.00	7,392.00	7,392.00	269.61
Klamath Falls	Mount Laki	8	364.80	364.80			45.60
Lake Oswego	Lake Grove	1,089	49,658.40			6,000.00	5.51
Lakeside	Lakeside Community	11	501.60				0.00
Lakeview	First	38	1,732.80			750.00	19.74
Lebanon	First	35	1,596.00	1,596.00	400.00	200.00	51.31

As of 9/30/23	Per Capita and Partnership Giving 2023	12/31/21 Members	2023 Per Capita Apportionment	2023 Per Capita Paid	2023	2023	Total Giving Per Member for PC and PPG
					Undesignated & Designated Partnership Pledge	Undesignated & Designated Partnership Paid	
Lincoln City	Chapel by the Sea	68	3,100.80	3,100.80	1,500.00	1,500.00	67.66
Malin	Basin Community	44	2,006.40	2,006.40			45.60
McMinnville	First	167	7,615.20	7,615.20	18,000.00	13,500.00	126.44
Medford	First	165	7,524.00	7,113.60	12,500.00	5,000.00	73.42
Mill City	Mill City	29	1,322.40	1,322.40	2,100.00	2,100.00	118.01
Milwaukie	Milwaukie	145	6,612.00	6,520.80		8,000.00	100.14
Milwaukie	Oak Hills	147	6,703.20	6,566.40		1,000.00	51.47
Monmouth	Christs Church	23	1,048.80	699.20	800.00	466.67	50.69
Moro	Community	41	1,869.60	1,869.60			45.60
Myrtle Creek	Tri City	15	684.00	684.00	1,000.00	1,000.00	112.27
Myrtle Point	First	25	1,140.00	1,140.00			45.60
Newberg	First	53	2,416.80	2,521.36		4,500.00	132.48
Newport	First	111	5,061.60				0.00
North Bend	First	76	3,465.60	3,192.00		1,000.00	55.16
Pacific City	Nestucca Valley	42	1,915.20	1,915.20	500.00	4,000.00	140.84
Phoenix	First	13	592.80				0.00
Portland	Bethany	184	8,390.40	8,390.40		2,200.00	57.56
Portland	Calvary	31	1,413.60	1,413.60			45.60
Portland	Colonial Heights	16	729.60	0.00			0.00
Portland	First	474	21,614.40	16,210.80		28,500.03	94.33
Portland	Grace	21	957.60	957.60			45.60
Portland	Hope Korean	30	1,368.00	1,000.00			33.33
Portland	Kenilworth	31	1,413.60	1,368.00		550.00	61.87
Portland	Moreland	178	8,116.80	7,182.00	8,200.00	7,175.00	80.66
Portland	Mt. Scott Park	39	1,778.40	1,778.40	1,425.00	1,068.75	73.00
Portland	Mt. Tabor	49	2,234.40	2,234.40			45.60
Portland	Multnomah	149	6,794.40	6,794.40		1,500.02	55.67
Portland	Piedmont	32	1,459.20	1,459.20			45.60
Portland	Rose City Park	162	7,387.20	7,387.20		13,333.30	127.90
Portland	Savage Memorial	125	5,700.00	5,699.97		4,387.50	80.70
Portland	St. Andrews	176	8,025.60	8,025.60		5,000.00	74.01
Portland	Valley Community	275	12,540.00	12,540.00	8,000.00	8,000.00	74.69
Portland	Westminster	636	29,001.60	29,001.60	35,000.00	29,000.00	91.20
Prineville	Prineville	68	3,100.80	3,100.80	2,000.00	2,000.00	75.01
Redmond	Community	221	10,077.60	8,818.25			39.90
Reedsport	United	16	729.60	729.60			45.60

As of 9/30/23	Per Capita and Partnership Giving 2023	12/31/21 Members	2023 Per Capita Apportionment	2023 Per Capita Paid	2023 Undesignated & Designated Partnership Pledge	2023 Undesignated & Designated Partnership Paid	Total Giving Per Member for PC and PPG
Roseburg	First	166	7,569.60	7,570.00	15,041.00	12,536.00	121.12
Saint Helens	Plymouth	59	2,690.40	2,691.00	1,200.00	1,197.00	65.90
Salem	First	255	11,628.00	11,628.00		14,900.00	104.03
Salem	Westminster	348	15,868.80				0.00
Tigard	Calvin/Rise	296	13,497.60	13,497.60			45.60
Trout Lake	First	23	1,048.80				0.00
Troutdale	Cherry Park	18	820.80	0.00			0.00
Tualatin	Tualatin	274	12,494.40	12,494.40	10,000.00	7,500.06	72.97
Vancouver	Cascades	93	4,240.80	3,160.57			33.98
Vancouver	Columbia	652	29,731.20	26,427.76		3,000.00	45.13
Vancouver	East Woods	77	3,511.20	689.20			8.95
Vancouver	First	360	16,416.00	16,416.00		2,000.00	51.16
Vancouver	Vancouver Korean	100	4,560.00				0.00
Waldport	Community	27	1,231.20	1,231.20			45.60
Walterville	McKenzie Valley	16	729.60				0.00
Warm Springs	Warm Springs	25	1,140.00				0.00
Warrenton	Pioneer	30	1,368.00				0.00
West Linn	Emmanuel	81	3,693.60	3,694.00		4,500.00	101.16
Woodburn	First	52	2,371.20	2,371.12	2,000.00	2,000.00	84.06
Yachats	Community	46	2,097.60	2,098.00		2,250.00	94.52
	Individuals			682.40			
			93 congregations	80 paid per capita	26 pledged PPG	55 paid PPG	
	Collected at 9/30/23		Per capita	\$415,501	PPG	\$329,002	

Presbytery Leadership Commission (PLC)

June, 2023 – October, 2023

The Presbyterian Leadership Commission is composed of the following positions and people:

Doug Anderson, Chair	Jennifer Martin, Moderator	Linda Jackson-Shaw, NMT
Mike Hubbard (Chair COM-S)	Gail Black, VM NE Region	Lisa Snodderly, P&A
Char Mace (Chair COM-NE)	Steve Hammond, VM Central Region	Elizabeth Winslea, CPM
Jim Wallace (Chair COM-NW)	Carole Eckerd, VM South Region	Marilyn Howe, BOT
Mike Hachquet (Chair COM-C)	Mark Frey, VM NW Region	Eileen Sheelar, CATT
Thomas Lundy (Treasurer) (w/o vote)	Chris Murphy, Mod. Elect (w/o vote)	Sharon Hasenjaeger, COR
P.Belz-Templeman (w/o vote)	Clark Scalera (w/o vote)	Kelly Dickson (w/o vote)
Cherie Elliott (w/o vote)		

The PLC meets via Zoom on the 2nd Wednesday of each month to hear reports and take action on behalf of the Presbytery between its meetings.

FOR ACTION:

- 1.) **Adopt the Docket for the Presbytery Meeting as developed by the Moderator and Stated Clerk and authorize the Moderator to make changes as necessary during the meeting.**
- 2.) **Adopt the Bylaws Amendments in the Bylaws Amendments Report** *(Page 3 of the PLC Report)*
- 3.) **Adopt the 2024 Per Capita apportionment, the Administrative Budget and the Program Budget contained in the Budget Report.** *(Page 6 of the PLC Report)*

CONCURRENCES & RECOMMENDATIONS:

Regarding any motion to transfer Laurelhurst property at this meeting

Recommend that the Presbytery postpone any action regarding the transfer of the Laurelhurst Property until the newly formed negotiation group has reported to the PLC and Presbytery. The motion passed unanimously.

Regarding the Personnel Manual

Concur with Personnel & Administration Committee to recommend that Presbytery adopt the proposed changes made to the Personnel Policies and Procedures Manual.

FOR INFORMATION:

The Presbytery Leadership Commission acted on behalf of Presbytery as follows:

Actions from the July 26, 2023 Meeting

Presbytery Minutes Approved

Approved minutes of June 23, 2023 Stated meeting.

Common Ground (Colonial Heights), Portland, OR

Referred motion to use the church property as witness to Jesus Christ by building permanent housing for asylum-seekers, refugees and immigrant communities along with using the building for gathering and resource space for these communities to ad hoc “Common Ground Team” with instructions to report at 3 and 6 months including

Common Ground Cont.

results of commercial inspection, development costs and potential funding for project. Members of Team include the Rev. Melissa Reed (Leaven Land & Housing Coalition), Rev. Brian Marsh, Rev. Chris Murphy, Rev. Brett Pinder (SE Portland Thriving Cohort), Alyssa Walker-Keller, Rev. Elizabeth Leavitt

Actions from the September 13, 2023 Meeting

Email Vote for Laurelhurst Easement

The action taken by email vote on August 16, 2023, **to approve the amendment to the easement for the Laurelhurst property (tax lot 4800- 935 NE 33rd Ave. Portland), was noted and is recorded here.** 14 votes in the affirmative, 0 in the negative, 2 people did not vote.

CATT (Communications and Technology Team)

A revised Crisis Communication Plan

Approved revised Crisis Communication Plan. (The Plan can be found [here](#)).

Actions from the October 18, 2023 Adjourned Meeting

Vacant Property Policy Clarification

Adopted motion that discussion or negotiation concerning vacant church properties with entities outside of the PCUSA as either a gift or transfer at a discount shall not occur until approval is given by both the Presbytery Leadership Commission and the Board of Trustees.

FOR ACTION

1. BYLAWS AMENDMENT TO PRESBYTERY MISSION & VISION STATEMENTS

Whereas, The Presbytery amended its previously adopted Mission statement in March of 2022, **replacing** it with a Mission and Vision Statement; and
Whereas, The old Mission statement was not removed from the bylaws;
Therefore, Amend Bylaws Article II by striking the former mission statement and inserting the current mission & vision statement which was adopted in March of 2022.

Strike Current Wording	Proposed Amendment with new statements
<p>The mission of the Presbytery of the Cascades is to serve God by nurturing, supporting and celebrating our common ministries. Guided by the Holy Spirit and in order to glorify God and follow Jesus Christ:</p> <ul style="list-style-type: none"> • We will encourage and support congregations to grow in their particular ministries. • We will support and care for those in leadership. • We will develop supportive relationships within the presbytery and with other siblings in Christ. • We will inspire, equip and connect churches for mission and ministry. 	<p>Mission</p> <p>The mission of the Presbytery of the Cascades is cultivating Spirit-led collaborative ministries that embody God's love in Jesus Christ.</p> <p>Vision</p> <p>As a Presbytery of the PC(USA), in faithful response to what God does, we are cultivating collaboration between congregations, ecclesiastical partners, community organizations, and global neighbors so that ministry will thrive in the Pacific Northwest and beyond.</p> <p>Being Reformed by Love:</p> <p>We collaborate together to nurture worship, spirituality, and community that strengthens our connection with God and one another.</p> <p>Loving Our Neighbors:</p> <p>Through inclusion – We collaborate together to change assumptions, engage all with compassion, unearth bias and uproot the prejudice, discrimination, oppression, racism, and violence that stems from it.</p> <p>Through justice – We collaborate together to dismantle unjust systems, practices, and structures and to build a more equitable and life-giving society.</p> <p>Loving the World:</p> <p>We collaborate together to honor the interconnection of all life by fostering greater stewardship of the natural world towards sustainability for generations to come.</p>

2. PROPOSED BYLAWS CHANGES FOR CATT – October 2023

For ease of review, the one paragraph in the bylaws under Article VIII – Organization, Section B. Number 8 Committees and Commissions is presented on this page with each sentence separately. Black bold is existing language, red is proposed new language that incorporates the existence of a Communications Manager and Media Tech and more clearly defines the duties of CATT.

8. Communication and Technology Team

The presbytery shall elect a chair or co-chairs of a Communication and Technology Team, for a term of 3 years.

The elected chair(s) will be responsible for determining the appropriate size of the team's membership and recruiting other members to serve.

The Communication and Technology Team is responsible for

~~overseeing communication tools of the presbytery,~~

supporting development and implementation of communication strategies that further the mission of the presbytery,

With Kelly's position, we do not "oversee" communication tools. That's old language from a previous time.

~~providing technological support for presbytery meetings,~~

providing input and feedback to Communications Manager and Media Tech about communication strategies and methods, as well as technology used at presbytery meetings,

With the establishment of the Media Tech position, CATT is not responsible for tech support of presbytery meetings – and I'm not sure we ever were – again, old language from Steve's function

~~consulting with churches as requested in the area of technology,~~

facilitating technology consultations with the Media Tech when requested by churches or when grant applications indicate a possible benefit for a church

~~administering technology grants to congregations when funds are available,~~

reviewing applications and recommending the award of technology grants to congregations when funds are available,

~~working with the Communications Coordinator,~~

supporting the work of the Communications Manager and Media Tech

~~and overseeing the Crisis Communication Policy.~~

This policy should not be directed by a team that has one elected officer and appointed members. PLC is responsible for presbytery policies, and the Communications Manager should staff a PLC sub-committee that is responsible for the Crisis Communication policy. Bylaws allow PLC to form sub-committees.

~~The Communication and Technology Team will also direct and support implementation of presbytery-wide communication strategies that support the mission of the presbytery.~~

With Kelly and Matt on staff, CATT should not be “directing implementation”-

FINAL DRAFT PROPOSED BYLAWS – reordered above and included edits and minor grammatical changes:

8. Communication and Technology Team

The presbytery shall elect a chair or co-chairs of a Communication and Technology Team for a term of 3 years.

The elected chair(s) will be responsible for determining the appropriate size of the team and recruiting members.

The Communication and Technology Team will support development and implementation of communication strategies that further the mission of the presbytery by:

- providing input and feedback to Communications Manager and Media Tech about communication strategies and methods, as well as technology used at presbytery meetings,
- reviewing applications and recommending the award of technology grants to congregations when funds are available,
- facilitating technology consultations with the Media Tech when requested by churches or when grant applications indicate a possible benefit for a church, and
- supporting the Communications Manager and Media Tech.

Budget Report

For Action:

Recommended Budget for 2024

The Presbytery Leadership Commission recommends that Presbytery adopt the following items:

- *Total Per Capita Assessment remain \$45.60 for 2024 (\$9.80 General Assembly, \$5.22 Synod, \$30.58 Presbytery)*
- *The balanced Administrative budget as found on the next page.*
- *The Program budget with \$120,804 deficit as found on the third page.*

The Board of Trustees provides the following comment to the Presbytery:

The 2024 Program Budget has a \$120,804 deficit this year and deficits in future years will continue to widen. With contributions continuing to decline and expenses continuing to rise, the presbytery must recognize that a funding model based on congregational giving alone will not carry us very far into the future with our current staffing plan. Holding vacant property has a cost and the presbytery needs to be prepared to sell vacant property.

Presbytery of the Cascades
2024 ADMINISTRATIVE BUDGET

Income	Actual 2022	2023 APPROVED Budget	2024 Budget
Per capita	\$ 491,235	\$ 537,259	\$ 508,622
Allowance for default per capita - regular	\$ (37,609)	\$ (48,353)	\$ (51,000)
Net gain (loss) from Real Estate Operations	\$ (13,753)	\$ (16,995)	\$ (5,000)
Total Income	\$ 442,147	\$ 471,911	\$ 452,622
Expense			
Per Capita to GA	\$ 112,070	\$ 116,053	\$ 109,309
Per Capita to Synod	\$ 65,146	\$ 61,502	\$ 58,224
Personnel	\$ 182,851	\$ 213,707	\$ 192,295
Fees, Supplies, Equipment	\$ 22,729	\$ 8,580	\$ 15,000
Audit and Financial Fees	\$ 18,688	\$ 25,000	\$ 25,000
Admin. Legal costs			\$ 12,560
Administrative Offices	\$ 7,389	\$ 9,000	\$ 9,500
Trustees	\$ 676	\$ 500	\$ 700
Comm on Ministry	\$ 5,297	\$ 6,500	\$ 7,000
Comm on Prep for Ministry	\$ 1,200	\$ 2,000	\$ 2,000
Comm on Representation	\$ -	\$ 3,500	\$ 1,000
Communication and Technology	\$ 7,389	\$ 7,000	\$ 6,534
Nominating Committee	\$ -	\$ 300	\$ 300
Stated Clerk/ Other Ecclesiastical	\$ 126	\$ 250	\$ 1,000
Permanent Judicial Commission	\$ -	\$ 1,000	\$ 1,200
Personnel and Administration	\$ 750	\$ 5,000	\$ 5,000
Presbytery	\$ 3,338	\$ 5,000	\$ 5,500
Presbytery Leadership Commission	\$ -	\$ 1,000	\$ 500
Total Expense	\$ 427,649	\$ 465,892	\$ 452,622
Gap to Fill	\$ (14,498)	\$ (6,019)	\$ (0)

Presbytery of the Cascades
2024 PROGRAM BUDGET

PROGRAM BUDGET

Income	2022 YE Projected	2023 APPROVED Budget	2024 Budget
Presbyterian Partnership Giving	\$ 489,654	\$ 490,000	\$ 425,000
Synod Grant (general)	\$ 44,894	\$ 45,000	\$ 45,000
Directed Giving and Offerings	\$ 3,470		\$ 3,200
Transfer from Endowment (4% of moving average 6/30/21)	\$ 78,400	\$ 81,172	\$ 86,304
Transfer from Personnel DF- for MRM			\$ 115,652
Other	\$ 753	\$ 2,560	
Total Income	\$ 617,171	\$ 616,172	\$ 675,156

	2022 YE Projected	2023 APPROVED Budget	2024 Budget
Expense			
Personnel	\$ 432,692	\$ 630,051	\$ 632,458
Partnership Giving to GA	\$ 121,539	\$ 122,500	\$ 106,250
Partnership Giving to Synod	\$ 24,272	\$ 24,500	\$ 21,250
Ecumenical Ministries of Oregon	\$ 13,000	\$ 13,000	\$ 13,000
Warm Springs	\$ 23,000	\$ 23,000	\$ 23,000
Youth Triennium (transfer to reserve)	\$ 10,000	\$ -	
Total Expense	\$ 626,303	\$ 814,851	\$ 795,958

Gap to Fill, program	\$ 9,132	\$ 198,679	\$ 120,802
Total program gap including outflows from Designated Funds	\$ 67,203	\$ 557,749	

THIS IS THE SECOND REPORT OF THE PRESBYTERY LEADERSHIP COMMISSION
DISTRIBUTED NOVEMBER 2, 2023

For Action:

- 1). In the spirit of repair and healing toward the indigenous community, work toward the transfer of the site of the Presbyterian Church of Laurelhurst, Portland, to the Future Generations Collaborative for \$1, once the following conditions have been met:
 1. Receipt of satisfactory documentation that the entity receiving the property is duly incorporated and legally capable of owning the property.
 2. Receipt of satisfactory documentation that the property shall not be sold or otherwise alienated except to an organization controlled by Native Americans.
 3. Satisfactory legal documentation protecting the Presbytery from future liabilities.
 4. With full adherence to the Transfer agreement drafted by legal counsel working on behalf of the Presbytery of the Cascades.

Background and Rationale:

The PLC recognizes the earnest work of the Barbie's Village Task Force, which has brought forward a request from Barbie's Village/Future Generations Collaborative to transfer the Laurelhurst Property to the Future Generations Collaborative at this time. This request moves the timeline of potential transfer that was initially agreed upon forward by roughly one year. Currently, there is a lease agreement between the Future Generations Collaborative (FGC) and the Presbytery of the Cascades in effect which gives the FGC occupancy of the Laurelhurst Property through the end of December of 2024, and which gives the Presbytery the right to transfer the property at the conclusion of the lease if agreed to by the Presbytery.

While the PLC recognizes the desire of the Barbie's Village Task Force to transfer the property immediately, the PLC has also heard concerns raised by the Board of Trustees around the timing and requirements for transfer of the Laurelhurst property which were not being addressed by the BVTF. Because of these concerns, the PLC assembled a group with representatives from the PLC, from the Board of Trustees, and from Westminster Presbyterian Church, Portland (one of the original sponsors of the Barbie's Village Task Force) to evaluate what the needs of the presbytery might be to satisfy our due diligence and to ensure that we are appropriately transferring a gift to another entity in such a way as to undergird that entity's success. The representatives from Westminster Presbyterian Church also had overlap with members of the Barbie's Village Task Force.

The above motion was crafted by this group, with only minor changes made by the PLC. The PLC believes that this motion provides satisfactory criteria to ensure both a timely transfer of the Laurelhurst property that honors the desires of the FGC and sufficient space for the presbytery to complete its due diligence and be provided with reasonable assurances of the ability of the FGC to successfully implement its vision for the property.

At the recent book discussion on *The Land is Not Empty, Following Jesus in Dismantling the Doctrine of Discovery*, hosted by the Committee on Representation, the author Sarah Augustine was asked several questions about Land Back initiatives in general and our potential transfer of property to FGC in particular. While she was not sufficiently aware of our presbytery's potential gift of property to be able to weigh in on the particularities of our considerations, she did offer some very helpful general counsel. She supports and recommends the return of land and resources to indigenous people when such resources are given thoughtfully and in ways that promote the thriving and autonomy of the recipients. She discouraged the casting off of distressed properties ("first repair, then restore") or the giving of resources which could become liabilities or which could unintentionally overwhelm the recipients.

It is the belief of the PLC that the intent of the criteria laid out in the above motion is to ensure that we as a presbytery are indeed supporting the ends of healing and repair with our indigenous partners and that we are also setting them up for success as they assume possession and responsibility for this land. The above criteria also allow the presbytery to complete our due diligence and ensure time and space to satisfy relevant legal requirements in a property transfer.

It should also be noted that at this point, the presbytery has not yet decided to transfer the Laurelhurst property to any entity. Adopting the above motion would officially signal the presbytery's intent to proceed with a transfer of this property to the Future Generations Collaborative when the enumerated conditions are satisfied.

In addition to being guided by our constitution as contained in the Book of Order and the Book of Confessions, our presbytery is also guided by the decisions of the Permanent Judicial Commission of our denomination. In 2012 in a case known as Tom v. Presbytery of San Francisco, the Permanent Judicial Commission ruled that the presbytery must provide "financial analysis of the value of the property". **The most recent valuation by the Multnomah County Tax Assessor in 2023 is \$4,400,990.**

Affirming the above motion does affirm that gifting this property remains the right and faithful decision for our presbytery. It also necessarily infers that the presbytery will forego the financial benefits of a sale, which by our standing rules would provide funding for our presbytery's various grants for churches (25% of proceeds), our New Ministries Team (25% of proceeds), and our unrestricted funds (50% of proceeds). Instead, this motion commits this resource externally for the purposes of healing and restoration in the indigenous community.

For Action:

Tigard, Calvin (Rise)

Recommend that Presbytery approve the request of Tigard, Calvin (DBA Rise Church) to sell their auxiliary parking lot with proceeds to be used as outlined in the Tigard, Calvin August 9, 2023, session minutes.

Concurrences and Recommendations:

Laurelhurst Lease to Future Generations Collaborative

Recommend that the Presbytery adhere to the current two-year lease it has with the Future Generations Collaborative for the Laurelhurst Property.

Amendment to any motion to transfer Laurelhurst Property to Future Generations Collaborative

Adopted the motion to move to amend any motion made at a Presbytery meeting to transfer the Laurelhurst Property to the Future Generations Collaborative to include reversionary language as provided by Presbytery counsel.

For Information:

June 6, 2023

Oakland, Oregon Property Mortgage Extension

Approved amendment extending maturity date on the promissory note from June 1, 2023 until June 1, 2025 for the former Oakland, Community property at 201 SE Eight Street with borrowers to pay all costs, fees and expenses incurred by Presbytery in connection with this amendment.

Lakeside, Community Barnabas Grant

Provide \$3,450 Barnabas Grant to Community Presbyterian Church, Lakeside, OR towards an ADA restroom, shelving and bike repair station.

July 10, 2023

Presbyterian Collegiate Ministries Lease with K1414

Approved, at closing, revising the existing ground lease of the property titled to Presbyterian Collegiate Ministries, LLC (PCM), at 1414 Kinkaid St. Eugene, Oregon, in order to allow a sale of the buildings. This revision will allow PCM, LLC to offer the existing 55-year ground lease, which commenced in 2013, along with two 10-year extensions to K1414, LLC or another tenant.

Portland, Mt. Tabor Synod Line of Credit

Approved a Synod line of credit for \$300,000 with the condition that the Synod of the Pacific place a deed of trust on the rental house.

August 4, 2023

Audited Financial Statements

Approved the audit of the 2022 Presbytery of the Cascades Financial Statements by Hoffman, Stewart and Schmidt.

September 21, 2023

Vitality Grant, Brookings

Approved a Vitality Grant to Brookings, First for \$1,000 towards the chartering and supplying of a Cub Scout Pack by the First Presbyterian Church of Brookings, with the committee to gather more information from the church to determine whether to grant the remaining \$1,650 requested by the church.

Salem, Westminster Synod Loan renewal

Approved the \$395,000 Synod loan renewal for Westminster Presbyterian Church, Salem.

Barnabas Grant, Walterville, McKenzie Valley

Approved a \$5,300 Barnabas Grant to McKenzie Valley Presbyterian Church towards repair and painting of the church exterior.

Barnabas Grant, Portland, St. Andrew's

Approved a \$4,000 Barnabas Grant to St. Andrew's Presbyterian Church, Portland towards a heat pump in their chapel.

Barnabas Grant, Phoenix, First

Approved a \$2,100 Barnabas Grant to First Presbyterian Church, Phoenix towards fire hardening landscaping and leveling the ground around the building.

Barnabas Grant, North Bend, First

Approved a \$5,300 Barnabas Grant to First Presbyterian Church, North Bend towards replacing the furnace and adding an air purification system for the sanctuary.

Personnel Endowment

Approved the following motion on behalf of the Investment Committee:

Invest the \$1,000,000 reserve fund for personnel [established by Presbytery 6/23/23 by 103-10 vote] into a S&P500 Index Mutual Fund in the Presbytery Schwab account to minimize expenses and risk. Invest the remaining amount [approximately \$180,000] for use in 2024 and 2025 in shorter term assets such as CDs or treasuries.

For Information Consultant Support for Our Congregations:

The Trustees provided organizing support to Partners for Sacred Places to hold an eight-session workshop to help congregations understand their real-property assets and discern new uses for their buildings and grounds.

The POTC congregations participating include: Kenilworth, Portland ; Rose City Park, Portland; First, Newport; Tri City, Myrtle Creek; Aurora, Aurora; First, Woodburn; Multnomah, Portland; John Knox: First, Medford; Emmanuel, West Linn; Mt. Scott Park, Portland ; and Rise, Tigard.

Partners for Sacred Places is the only national non-sectarian, non-profit organization devoted to helping congregations and their communities sustain and actively use older and historic houses of worship.

The congregations meet with Partners' staff via Zoom meets every other week until the end of November. Each meeting focuses on a different topic and draws on expert speakers.

Partners normally charges clients for these services, but it received a grant from the M.J. Murdoch Charitable Trust to work with congregations in Washington, Oregon, Idaho, and Montana earlier this year. This is the organization's first foray into working with congregations in the Pacific Northwest.

If this workshop series is successful, it is likely the Trustees will help organize a second session in the Spring.

NEW MINISTRIES TEAM (NMT)

FOR INFORMATION

Mt. Laki PC, Klamath Falls, OR

At the September 28, 2023, meeting, 3 different community members presented their ideas for the future use of the property.

1001 New Worshipping Communities Workshop Opportunities in 2024

The NMT is planning to provide different workshop opportunities throughout 2024. They are currently working on:

1. A workshop outlining different avenues of **Support, Training and Funding/Grants available for 1001 projects.**
2. **Intro to 1001 NWC social media sharing network** – join the network, ask questions, get answers and ideas.

The New Ministries Team (NMT) took these actions since our last meeting on behalf of the Presbytery:

June 22, 2023

Common Ground/Colonial Heights Recommendation

Voted and approved ministry recommendation from Chris Murphy and his team for the Colonial Heights/Common Ground property. That recommendation will be presented to PLC in July.

Mt. Laki Property Liaisons

Paul and Evonne will be the liaisons to the Mt. Laki property and know that our deadline for making a ministry recommendation is December, 2023.

July, 2023

The Team did not meet.

August 22, 2023

soma.digital Grant Application

Moved to award \$10,000 as matching grant to the \$10,000 Seed Grant awarded to soma.digital by 1001 New Worshipping Communities. MSC

NMT Policy/Practice to provide coaching costs to our new ministries

After discussion, the NMT moves to encourage 1001 NWC leaders to apply for coaching support which, upon approval, may be renewed annually for up to 3 years. MSC

Community of Pilgrims

Moved to award \$1,100 to the Community of Pilgrims to pay for coaching costs for 1001 Coach, Tom Letts, as he works with this new ministry May to October 2023. MSC

Maker's PDX, Coaching Fees

NMT approves a grant for coaching for up to \$1,500 for the next cycle of coaching for Maker's PDX. MSC

September 28, 2023

No actions were taken.

REPORT OF THE COMMITTEE ON REPRESENTATION
DISTRIBUTED NOVEMBER 2, 2023

For Information:

The Committee on Representation commends the document *Seeking to be Faithful Together: Guidelines for Presbyterians in Times of Disagreement* to the Presbytery during this time of decision making. The document was adopted by the 1992 General Assembly and is included on the following Pages.



Presbyterian Mission
**Presbyterian
Peacemaking Program**



MATTHEW 25

SEEKING TO BE FAITHFUL TOGETHER: *Guidelines for Presbyterians in Times of Disagreement*

In a spirit of trust and love, we promise we will...

*Give them a hearing...
listen before we answer*

(John 7:51 and Proverbs 18:13)

1. **Treat each other respectfully so as to build trust, believing that we all desire to be faithful to Jesus the Christ;**
 - we will keep our conversations and communications open for candid and forthright exchange,
 - we will not ask questions or make statements in a way that will intimidate or judge others.
2. **Learn about various positions on the topic of disagreement.**
3. **State what we think we heard and ask for clarification before responding, in an effort to be sure we understand each other.**

Speak the truth in love

(Ephesians 4:15)

4. **Share our concerns directly with individuals or groups with whom we have disagreements in a spirit of love and respect in keeping with Jesus' teachings.**
5. **Focus on ideas and suggestions instead of questioning people's motives, intelligence or integrity;**
 - we will not engage in name-calling or labeling of others prior to, during or following the discussion.
6. **Share our personal experiences about the subject of disagreement so that others may more fully understand our concerns.**

*Maintain the unity of the
spirit in the bond of peace*

(Ephesians 4:3)

7. **Indicate where we agree with those of other viewpoints as well as where we disagree.**
8. **Seek to stay in community with each other though the discussion may be vigorous and full of tension;**
 - we will be ready to forgive and be forgiven.
9. **Follow these additional guidelines when we meet in decision-making bodies:**
 - urge people of various points of view to speak and promise to listen to these positions seriously;
 - seek conclusions informed by our points of agreement;
 - be sensitive to the feelings and concerns of those who do not agree with the majority and respect their rights of conscience;
 - abide by the decision of the majority, and if we disagree with it and wish to change it, work for that change in ways that are consistent with these Guidelines.
10. **Include our disagreement in our prayers, not praying for the triumph of our viewpoints, but seeking God's grace to listen attentively, to speak clearly and to remain open to the vision God holds for us all.**

As Presbyterians, we are called to work for the “peace, unity and purity of the Church” (*Book of Order*) as we seek to be faithful to God’s work in the world. However, disagreements and conflicts are inevitable in the life of the Presbyterian Church (U.S.A.) as we try to be faithful. They exist within committees, congregations, presbyteries, synods, at General Assemblies and in the national life of the denomination.

Conflicts are inevitable in all of life and certainly in the church. The history of the church is filled with conflicts and disagreements. Several of Paul’s letters address the conflicts that were common in the early church. There have been and are going to be disagreements as Christians attempt to discern God’s work in the world and as we interpret Scripture.

Conflicts can be harmful and even destructive. They can cause individuals a great deal of pain and the community of faith immeasurable damage. Congregations have been divided; denominations have experienced schisms.

At the same time, conflicts can be an opportunity for new insights, learning, and individual and corporate growth. Disagreements can illuminate a topic in helpful ways and can present solutions to problems that previously had not been seen. The successful resolution of conflict can also bind people together in a powerful way.

The Bible contains many stories of conflict and disagreement and much advice about how they can be addressed. As those stories indicate, God is already present wherever there is brokenness, granting wholeness and peace. God promises to be with us in times of disagreement and calls us to reconciliation, trust, love and forgiveness.

We realize that our perspectives are limited, so to help us affirm each other, enhance our community, stay open to the viewpoints of others and be sensitive to cultural diversity, we commit ourselves to the Guidelines in a spirit of prayer, trust and love, seeking the guidance of the Holy Spirit.

Adopted by the 204th General Assembly (1992) of the Presbyterian Church (U.S.A.) for use by sessions and congregations.

QUESTIONS AND ANSWERS ABOUT THE GUIDELINES

for use by sessions and congregations

1. What are the Guidelines and how did they come about?

“Seeking to Be Faithful Together: Guidelines for Presbyterians During Times of Disagreement” is a response to requests from many Presbyterian congregations that have experienced pain and brokenness resulting from disagreements that were not dealt with in a healthy and productive way. Some of these disagreements were about issues important in our national life (e.g., abortion and human sexuality), while some of them were about matters dealing with the life of the congregation (e.g., should we start a building campaign?).

Every congregation has conflicts. They will either be occasions for divisiveness and harm, or they will provide opportunities for growing and learning. The Guidelines may help congregations of the Presbyterian Church (U.S.A.) use conflict in a creative and productive way.

The 204th General Assembly (1992) adopted the Guidelines for its own life and provided this tool to congregations and the other bodies of the Presbyterian Church to help them deal with the inevitable conflicts and disagreements that occur.

2. What is the biblical basis for the Guidelines?

The Bible contains many stories of conflict and offers a great deal of guidance for dealing with disagreements. It is also rich in its description of God's peacegiving and reconciling work.

- God, through Jesus Christ is reconciling the world and gives us the ministry of reconciliation. (II Corinthians 5:17–20)
- We are one body. (I Corinthians 10:7)
- We are called to maintain the unity of the spirit in the bond of peace. (Ephesians 4:3)
- Make peace with your sibling when you have a conflict. (Matthew 5:23–24)
- Bless those who persecute you; live in harmony with one another. (Romans 12:14–16)
- Be kind to one another and forgive one another. (Ephesians 4:13–16)
- Listen carefully before you speak. (Proverbs 18:13)
- Speak the truth in love. (Ephesians 4:13–16)
- Work for consensus. (Acts 15:1–31)

3. Why should your session and congregation agree to use the Guidelines?

Conflicts and disagreements occur in congregations. Where there are people who care deeply, there is bound to be conflict.

The Guidelines offer clear, simple suggestions for dealing with differences, so they become occasions for growing in grace and understanding, not times of divisiveness and separation. Though use of the Guidelines cannot prevent conflict from happening, they might help develop an open, helpful climate where differences are dealt with productively.

4. What are some suggested steps for considering the use of the Guidelines in your congregation?

- Leadership: Ask a committee of session or several elders to lead the session in a study of the Guidelines.
- Bible Study: Suggest that an adult church school class or Bible study group study the biblical insights on conflict and what to do about it. It would also be useful if the session would have their own similar study.
- Skill-Building Sessions: If the session has not recently used a portion of their meetings for learning skills for dealing with conflict, consider using and adapting this resource. Also consider using this resource in your adult education program.
- Study the Guidelines: Ask the session to study the Guidelines by examining each one of them. The session might ask these questions about each Guideline:
 - How might the use of this Guideline help create a healthy atmosphere for dealing with conflict?
 - How might the use of this Guideline help deal with an existing conflict?
 - Would you like to change this Guideline or remove it from the list?
- Vote on the Guidelines: The session might vote to use the Guidelines in its own life and to encourage and help members of the congregation make use of them. The session might also wish to overture the presbytery to agree to use the Guidelines for its life together. Ask a committee of the session to help the session and the congregation make use of the Guidelines.
- Report to the Presbyterian Peacemaking Program: Please inform the Peacemaking Program when your session agrees to use the Guidelines, about your experience with them, and other efforts to deal with conflict and disagreement.

5. How can our session actually use the Guidelines?

Once your session has agreed to use the Guidelines, there are several ways to use them:

- Encourage all members of the session to take responsibility for using the Guidelines during the meeting.
- Urge session members to use the Guidelines and remind others to use them during informal conversations in the congregation.
- Read a simple prayer together prior to the start of the session meeting that asks God's help in dealing with conflict effectively.

One possible prayer:

Gracious and Loving God, you have called us together to do the work of your church. Be present with us during this meeting, guide us that we may make decisions that will reflect your loving presence in this world. Create within us open minds and hearts, that we will not fear conflict or run from it, but embrace it, knowing that it is an opportunity for growing in faith and a fuller understanding of your will for us. Help us to listen to each other, share our thoughts in loving, honest ways and do all we can to maintain the unity of the spirit in the bond of peace. Through Jesus Christ we pray. Amen.

- Pray before voting on a matter that has created significant disagreement, reminding all present that some will be happy about the decision and some will be disappointed.
- Use the Guidelines in ways that encourage open candid discussion. Discourage using the Guidelines in ways that would stifle the airing of disagreements and impede session members from sharing their opinions.
- Display the Guidelines in the rooms where the session and other committees meet.
- Review and evaluate the session's use of the Guidelines each year. Help each new class of the session understand the Guidelines and their use.

6. How can the Guidelines be used in our congregation?

- Reproduce the first page of this form and include it in a Sunday bulletin or in your congregation's newsletter in an effort to give copies to as many members as possible.
- Display the Guidelines on several of your church's bulletin boards.
- Present the Guidelines to the committees of session, the choir and groups within the church of all ages.
- Invite members of these groups and other leaders in your congregation to a training session on the Guidelines. Include training on the Guidelines in new member classes and elder and deacon training.
- Ask the worship leadership team to find ways that the Guidelines might be emphasized in worship.
- At a congregational meeting, ask the congregation to decide if they will use the Guidelines.
- If a congregation votes to use the Guidelines, consider having an evaluation annually at a congregational meeting on how effectively the congregation has used them. This evaluation might produce suggestions for using them better.

Order or download this resource at pcusastore.com



Presbyterian Mission
**Presbyterian
Peacemaking Program**



Presbyterian Church (U.S.A.) | 100 Witherspoon St. | Louisville, KY 40202 | 800-728-7228, ext. 5805
pcusa.org/peacemaking

**THIS IS THE AMENDED REPORT OF THE PERSONNEL & ADMINISTRATION
COMMITTEE DISTRIBUTED NOVEMBER 2, 2023.**

THIS IS SUBMITTED TO REPLACE
THE ORIGINAL REPORT DISBURSED ON OCTOBER 20, 2023

P&A Report, Nov. 2023

1. **Employment Policy & Procedure** review, updates & additions

- Replaced *Presbyter for Vision and Mission* with *Executive Presbyter* and corrected minor group identifiers throughout the document
- Clarified the intended amount of **Continuing Education Leave** for Exempt Called and Installed staff to be two weeks (10 working days) annually with maximum accrual of six weeks (30 working days) over three years (page 12)
- Updated the **sabbatical leave policy** for Exempt Called and Installed staff to reflect the completion of six years of service as previously approved (page 12-13)
- Added **Juneteenth** to the list of approved designated holidays, now totaling 13 plus 2 personal holidays (page 19)
- The amount of **paid personal leave** (PPL) was clarified to reflect the intent for both non-exempt and exempt employees as follows, personal holidays (PH) remain unchanged

Non-exempt *

Continuous Service
One - Four Years
Five - Nine Years
Ten Years and greater

PPL Days Off
10 work days annually (2 weeks) + 2 PH
15 work days annually (3 weeks) + 2 PH
20 work days annually (4 weeks) + 2 PH

Exempt *

One - Four Years 20 work days annually (4 weeks) + 2 PH
Five years and greater 25 work days annually (5 weeks) + 2 PH

* based on full-time employment, part-time employees PPL hours are prorated (page 19)

- * Adjusted **sick leave accrual** and maximum accrual as follows to align with recent State of Oregon rules:
One hour of sick leave accrual for every 30 hours worked, with an increase in maximum accrual amounts to 120 days (960 hours), up from 48 days (384 hours). This now matches the PCUSA standard. (page 20)
- We are adding a **cell phone stipend** policy to ensure equity across our employees: Personal cell phones are required to perform the work of the presbytery. Following the office closure and subsequent remote work, a cell-phone stipend of \$45.00/month will be paid to each benefitted employee starting January of 2024. Employees are encouraged to utilize the presbytery phone system (Vonage) to send and receive calls when conducting presbytery business. (Page 16). Overall added cost is \$125/mo, \$1500/yr

2. **Terms of Call** for elected staff- [if the amount of paid personal leave is amended then the terms of call for Scalera & Belz-Templeman will change to "5 weeks of vacation"]

3. **Selection of Transitional Executive Presbyter** has been made by the search team and approved by PLC. The name will be released once their current place of covenant is fully informed. The planned start date will be part-time (20-30 hours) in the month of December and full-time effective 1/1/24. Since this is a Transitional hire, the PLC is the approving body. The initial covenant will be for two years, renewable on a year-to-year basis for a maximum 5 years of service.

Employment

Policies and Procedures

in the

Presbytery of the Cascades

Presbyterian Church (USA)

Revised: October 2016



EMPLOYMENT POLICIES AND PROCEDURES
PRESBYTERY OF THE CASCADDES / PRESBYTERIAN CHURCH (USA)

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INTRODUCTION

The Employment Policies and Procedures of the Presbytery of the Cascades represent the understanding the presbytery as an employer has with those who serve and minister as employees of the presbytery. These policies apply to all persons employed by the Presbytery of the Cascades, a middle governing body of the Presbyterian Church (USA). As such, they reflect and are consistent with the Constitution of the Presbyterian Church (USA), including the *Book of Order*.

In Jesus Christ, God calls us into right relationship with each other. We read in II Corinthians, “When one is united to Christ, there is a new world; the old order has gone and a new order has already begun. From first to last this has been the work of God. He has reconciled us to himself through Christ, and he has enlisted us in this service of reconciliation.” (II Corinthians 5: 17-18)

It is important for the presbytery to develop guidelines and policies by which it conducts its interactions with those persons it employs. These policies are illustrative of our mutual concern for each other. And they are set within the higher law stated by our Lord: “Love the Lord your God with all your heart, with all your soul, with all your mind. This is the greatest commandment. It comes first. The second is like it: Love your neighbor as yourself. Everything in the Law and the Prophets hangs on these two commandments.” (Matthew 22: 37-40)

It is presbytery’s intention that these policies serve as a manifestation of a personnel system which mirrors and reflects the Gospel of Jesus Christ, enhances and advances the mission and program of the presbytery, and are themselves a “piece of the Good News.”

These policies can also serve as advisory guidelines for congregations within the presbytery as they function as employer.

We are grateful to the General Assembly Council Employee Handbook and the Synod of the Pacific for assistance in some of the material contained in this document.

This document is subject to amendment, modification, or termination without notice at the recommendation of the Personnel & Administration Committee and upon the approval of the Presbytery Leadership Commission.

These personnel policies supersede all previous personnel policies used within the Presbytery of the Cascades prior to **November 1, 2023**.

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A CHRISTIAN PHILOSOPHY OF EMPLOYMENT

adapted from the General Assembly Council Employee Handbook
Presbyterian Church (USA)

The Presbyterian Church (USA) is a community of faith called into being by God's grace in Jesus Christ. It is made up of people called by God into a covenant relationship where the gifts of God's people are recognized and used for the purposes of God.

The Church seeks to order its institutional life by the biblical and theological themes that give it purpose and mission:

God as Creator:

In creating a good world, God also created human beings to continue this good work.

Human Vocation:

Human beings have as their chief end to glorify God and enjoy God forever. This involves a lifelong response in all aspects of life. Work, paid and unpaid, is an integral part of a believer's response to God's call:

- By working with integrity and responsibility toward all our neighbors and all of creation;
- By treating other workers and ourselves with respect, compassion, and gratitude; and
- By seeking forgiveness from God for imperfections in work, we engage in work pleasing to God.

Our work thereby becomes a service to our neighbors and their work a service to us.

Sinfulness:

In the fallen human state, sinfulness can be manifested in individual sloth, dishonesty, exploitation of others or lack of charity. It can also take institutional patterns of discrimination and oppression. These various forms of sinfulness need to be confessed to a gracious God and addressed in policy and law.

The Church:

In witness to God's redemptive work, the Church seeks to organize its institutional life in ways that reflect its theology. There will always be a tension between our understanding of the Church as a community and as an institution.

And yet, the direction the Church should take is clear:

- It seeks to make work not a burden but a glad and collaborative response to Jesus' transformative life.
- It seeks to reflect God's creative and redemptive purpose for all life by providing not only a means of support but also a way to honor human dignity and participate in community life.
- It seeks for structure to reflect a policy that places a high value on participation and diverse representation in decision making.
- It seeks to cultivate an environment where people encourage one another, utilize their gifts creatively and productively, and embody the love and openness of Jesus Christ.

As employer, the Church strives to set an example of a work community built on faith which:

- Recognizes the gifts of individuals;
- Encourages individuals and groups to their best work;
- Compensates fairly for work performed;
- Recognizes the synergy and justice of a diverse workforce;
- Supports individuals and families;
- Models stewardship through efficiency and careful use of resources.

1. GENERAL

1.01 Commitments Underlying These Policies

These personnel policies are based on commitments by employers and employees:

- Employers will endeavor to recognize, affirm and encourage the full potential of each employee.
- Employees will devote their interests and energy to their work and the goals of the presbytery and the Presbyterian Church (USA).

These commitments reflect an open partnership in which objectives are shared and in which both employer and employee acknowledge their responsibilities to each other.

1.02 Employer Responsibilities

Employer responsibilities are to:

- Be faithful to the purpose of the presbytery;
- Ensure employees that policies and administration of the personnel system are consonant with the rights of employees;
- Provide equitable compensation to all employees;
- Assist employees in meeting their career goals in a manner consistent with the interests of the presbytery;
- Conduct regular performance evaluations for all employees that relate their work objectives to the objectives of the presbytery and that give employees an opportunity to participate in evaluating their own performance;
- Establish and maintain open communication with employees on matters concerning their interest and those of the presbytery;
- Make every reasonable effort to provide a work place that is safe and secure.

1.03 Employee Responsibilities

Employee responsibilities are to:

- Give their best possible performance to their assigned functions;
- Consider the requirements of the paid position as a primary responsibility;
- Understand their role and function in the context of the goals of the organization;
- Participate as requested to further the goals of the organization;
- Take initiative so that employee opinion is presented in any appropriate forum dealing with the personnel system;
- Demonstrate stewardship through efficient and careful use of resources;
- Act in accordance with the presbytery's rules and regulations.

2. EQUAL EMPLOYMENT OPPORTUNITY AND AFFIRMATIVE ACTION

2.01 Equal Employment Opportunity Policy

It is the policy of the presbytery to engage in employment policies and practices which promote equality of opportunity in all aspects of employment. The presbytery's employment policy is guided by the *Book of Order*, and to the extent applicable, by the Churchwide Plan for Equal Employment Opportunity and Affirmative Action, and by federal and state laws relating to equal opportunity in employment.

3. EMPLOYMENT PRACTICES

3.01 Human Resource Planning

Because it is the policy of the presbytery to fulfill its obligation of Christian stewardship through careful planning and faithful employment practices, a personnel program for the Presbytery of the Cascades has been developed by the Personnel & Administration Committee and approved by the Presbytery Leadership Commission.

This program will be administered in accordance with *Book of Order* requirements, where appropriate, and equal employment opportunity/affirmative action policies of the presbytery.

Any rehires will be regarded and treated as new hires.

3.02 Employment Period

The Presbytery of the Cascades is an "at will" employer. Employment with the presbytery of the Cascades is not for a fixed term or definite period and may be terminated at any time by either party, with or without cause, subject to provisions in the *Book of Order*.

3.03 Employment Categories

Employment within the presbytery and the positions that are open and/or filled shall be a combination of four factors that define an employee's category. These factors will be made a part of the position descriptions for all presbytery staff. They include position, type, status, and eligibility for overtime.

3.03a Employment Position

The presbytery staff shall be classified according to the following position types:

- Elected Staff: positions formally elected by the Presbytery of the Cascades to leadership positions within the presbytery. These positions are generally exempt and may be covered by Terms of Call.
- Appointed Staff: positions appointed by the Personnel & Administration Committee of the presbytery to provide administrative service and support for

the Elected Staff. These positions may be either exempt or non-exempt depending on the nature of the work performed.

- Program Staff: positions that are created for the purpose of operating and administering a specific program within the Presbytery of the Cascades. These positions may be either exempt or non-exempt and may or may not be covered by Terms of Call.
- Other Presbytery Staff: positions approved by the Personnel & Administration Committee that do not logically fall within the other categories but that are required to support the overall mission of the presbytery (such as Organizing Pastor, see G-14.0552). These positions may be exempt or non-exempt and may or may not be covered by Terms of Call.

3.03b Employment Type

The type of employment falls into one of the following five categories:

- Regular: After satisfactory completion of the introductory period, if the employment period has no prearranged ending date, the employee's status is regular.
- Term: If the employment period is for a defined period with a prearranged ending date, the employee's status is term. Term employment is appropriate for special projects of finite duration, projects of time-limited funding, or programs in transition.
- Interim: If the employment period is not prearranged but will end when a regular employee is hired, the employee's status is interim. When a vacant position exists in the presbytery staff, an interim may be hired for an indefinite period until the position is filled by the normal selection process. An employee serving as an interim may apply and be hired to fill that position on a regular employment basis.
- Temporary: If employment is for a defined task and the position will not be continued beyond completion, the employee's status is temporary. If workers are needed for short-term projects, the presbytery may contract for help. Temporary agency workers are not employees, cannot be paid through the payroll system, and are not eligible for benefits available to employees.
- Independent Contractors: The presbytery may contract with a person with specific skills for a specific project or defined task. Independent contractors are not employees, are not paid through the payroll system, and are not eligible for any benefits available to employees. Independent contractors are required to disclose any conflict of interest before work begins.

3.03c Employment Status

- Full-time employees are those regularly working a full schedule as defined in their position description.

- Part-time employees are those regularly working less than a full schedule as defined in their position description.
- Individuals serving in a volunteer capacity, as an Independent Contractor, or employed by a temporary employment agency and performing work for the benefit of the presbytery are not employees of the presbytery.

3.03d Eligibility for Overtime

Where required by the Fair Labor Standards Act (FLSA), a distinction will be made between work considered exempt or non-exempt from the overtime requirements of the act.

- Employees whose positions meet specific exemption tests are exempt and not eligible to receive overtime pay.
- Employees whose positions do not meet these tests are not exempt and are to be paid time and a half of their established hourly rate of pay for time worked in excess of 40 hours per week.
- Non-exempt employees regularly scheduled to work 35 hours per week will be paid at their regular rate for hours worked between 35 and 40 per week. Work in excess of 35 hours per week must be approved in advance by the employee's supervisor and the co-executive presbyter who staffs the Personnel & Administration Committee.

3.04 Teaching Elders

The nature of the relationship between presbytery staff ordained as Teaching Elders and the presbytery as employer is governed by the *Book of Order*. Teaching Elders who are called by the presbytery are considered exempt employees. They are covered by all aspects of these policies except where specifically excluded by federal, state, or local laws, *Book of Order* requirements, their Terms of Call, and the policies of the Commission on Ministry of The Presbytery of the Cascades.

3.05 Employee Introductory Period

The first two months of employment are considered an introductory period giving the employee opportunity to evaluate interest in the position and the supervisor opportunity to evaluate the employee's performance under actual working conditions. A performance review will be conducted by the Personnel & Administration Committee and supervisor with a written evaluation of the employee's performance being prepared and shared with the employee. The evaluation should include a recommendation whether the employee should continue in the position. Should it be necessary, the supervisor may extend the introductory period for up to one month in order to fairly assess the new employee's progress in meeting the requirements of the new position.

Teaching Elders are subject to *Book of Order* requirements.

New employees will not receive sick leave, or Personal Leave days until they have satisfactorily completed their introductory period; however, these days will accrue from the date of hire. New employees will receive pay for holidays observed during the introductory period.

3.06 Position Descriptions

It is the policy of the presbytery to have a current and accurate written position description containing the core information listed in 3.03 for every presbytery staff.

The position description describes the basic function and job responsibilities, reporting and supervisory relationships, and the work to be done. The position description is used in recruitment, salary grade evaluation, and performance management.

Position descriptions are reviewed periodically or whenever significant changes in responsibilities occur. The incumbent employee may be asked to participate in the process of revising the position description.

3.07 Pay Periods

All staff salaries are paid semimonthly based on two pay periods, which are the first through the fifteenth day and the sixteenth through the last day of the month. Payroll checks are disbursed on the last working day of each pay period.

3.08 Breaks/M meal Periods

Meal periods of at least 30 minutes will be provided if the workday is six hours or longer. The employee will be relieved of all duty during this time. If the employee can't be relieved due to the nature or circumstances of the work, then the meal period will be paid. The scheduling of meal periods is flexible and depends on the length of the workday.

Paid rest periods of at least ten minutes will be provided during each four-hour work period or major part thereof. The rest period is to be taken approximately in the middle of each work segment.

4. RECRUITMENT AND SELECTION

4.01 Personnel & Administration Committee

When a presbytery staff position is vacant, either by resignation, retirement, termination, or because a new position has been created, the Personnel & Administration Committee shall have overall responsibility for filling that position, subject to any *Book of Order* requirements associated with the position. The Personnel & Administration Committee may form and direct a search committee to fulfill this function.

4.01a Recruitment and Selection Guidelines

It is the policy of the presbytery to employ qualified individuals who can contribute to the mission and goals of the Church. Every applicant and every employee is afforded equal opportunity in hiring as well as all other personnel practices.

4.01b The Search Committee for Called/Elected Positions (Exempt)

The search committee formed by the Personnel & Administration Committee will establish procedures, including a time line for advertising the position, soliciting and receiving applications from candidates, reviewing their qualifications, conducting interviews, and nominating a candidate to the presbytery for election. These procedures will be reviewed by the Personnel & Administration Committee.

4.01c The Search Process for All Other Staff

The Personnel & Administration Committee shall establish and organize the search process for other vacant positions.

4.01d Criminal Background Check

As a hiring body, the Personnel & Administration Committee will run a criminal background check on all finalists for all presbytery staff positions.

4.02 New Employee Orientation

New employees will participate in an orientation conference during which they will receive an employment packet including:

- An engagement letter outlining terms of employment;
- A summary of the employee benefits for which they may be eligible;
- A copy of these Employee Policies and Procedures;
- Compensation and payroll information/forms;
- And other personnel related materials and forms.

4.03 Employee Relocation Reimbursement

It is presbytery policy to assist new or transferred regular employees with certain moving expenses when the relocation exceeds 50 miles from their current residence to the new location because of employment with the presbytery.

The precise forms of reimbursement and maximum amounts are to be included in the new employee's Terms of Call (if ordained and called) or engagement letter outlining terms of employment. Reimbursement in direct reference to the relocation will be limited to fully substantiated costs actually incurred within one year of the employee's transfer date.

5. PERFORMANCE MANAGEMENT

5.01 Annual Performance Review

It is the policy of the Personnel & Administration Committee to conduct annual performance reviews/evaluations with all staff. A review relates employees' performances to job responsibilities outlined in their position descriptions. The review process serves several purposes by providing:

- Employees with feedback on performance;
- Managers with an opportunity to coach, counsel, and motivate employees to their best efforts;
- A measurement of organizational effectiveness; and
- A basis for salary increases if the presbytery budget permits.

A review may include an assessment of:

- The employee's skills and knowledge in the light of the current assignment and future opportunities;
- Specific skills and knowledge that will be required to reach those opportunities;
- Programs by which skills and knowledge can be gained and/or refreshed.

It is an opportunity for the employee and the supervisor to discuss the employee's career goals and the presbytery's expectations.

Performance reviews will be conducted honestly, fairly, and with integrity, reflecting the collaborative nature of the work environment.

5.02 Staff Development

It is the policy of the Personnel & Administration Committee to encourage and support staff with training, continuing education, and professional development programs. Employees will have opportunities to acquire new skills and knowledge and refresh current skills consonant with the needs of the presbytery and with their own career goals and objectives. Staff development is available for regular full-time and part-time employees and is an integral part of the annual performance evaluation.

Staff development plans must have advance approval from the supervisor and/or the Personnel & Administration Committee and are subject to budget availability. Annually, the amount of funds available for staff development will be recommended by the Personnel & Administration Committee during the budgeting process and established by presbytery with approval of the operating budget. Actual expenditures are always subject to availability of funds.

5.03 Continuing Education for Exempt Called and Installed Staff

The purpose of continuing education is to provide a time for intensive education or training that will enhance an employee's work-related mission by providing an opportunity to renew and

refresh the mind and spirit through the pursuit of life long education. Activities may include enrolling in an extended course and/or conference or conducting independent study.

5.03a Continuing Education Leave for Exempt Called and Installed Staff

Up to two weeks (10 working days) of annual Continuing Education leave with pay may be approved by the Personnel & Administration Committee for Teaching Elders within these guidelines:

1. Continuing education leave is not considered vacation, although it may be taken in conjunction with vacation.
2. It is granted only when the employee and the Personnel & Administration Committee have agreed on appropriate timing and identified goals related to the needs of the individual and the presbytery.
3. A report on learnings in relation to agreed goals must be prepared after the completion of the leave.
4. Annual leave and financial allowance are cumulative up to three years. The total accumulation of annual study leave will be a maximum of six weeks (30 working days).
5. Pay in lieu of study leave will not be provided, nor may any claim for unused study leave be made at termination of employment.
6. Provisions must be made with Personnel & Administration Committee to cover the employee's work during the absence.

5.03b Sabbatical Leave for Exempt Called and Installed Staff

A sabbatical leave is an extension of the biblical concept of a Sabbath day and Sabbath year for newel. Among the exempt called and installed staff it is an opportunity to disengage from regular and normal tasks so that values and directions may be seen in a new light and adjusted as that light may reveal.

An extended sabbatical leave, with pay, may be granted within the following guidelines:

1. The employee must have completed six (6) years of service.
2. Since an employee is not ordinarily eligible for study leave and sabbatical leave in the same year, at least one year must have elapsed since any previous two-week study leave was taken.
3. A general written plan of study outlining the scope and desired personal objectives of the sabbatical leave must be approved by the Personnel & Administration Committee in sufficient advance time so that budget and staffing needs may be met.

4. The maximum length of the sabbatical leave is four months. It may be taken in conjunction with earned vacation within a particular year but may not be combined with annual study leave, **not to exceed six (6) months**.
5. The ongoing work of the particular position and the total functions of the presbytery and its program are factors to be considered in approving an extended study leave.
6. The assumption is that a staff person will continue in **their** current position for at least six months upon completion of the sabbatical leave.

5.04 Corrective Action

It is the policy of the presbytery to encourage good employee performance, attendance, and conduct that enables the presbytery to fulfill its mission. The goal of corrective action is not punitive but rather supportive and instructive toward resolving the situation by assisting an employee to achieve an acceptable level of performance, attendance, or conduct.

Corrective actions shall be administered in a fair and nondiscriminatory manner. To insure fair and equitable treatment with all employees, the following elements should be part of any corrective action:

- The supervisor should inform the employee of the unacceptable work or conduct and advise of the consequences of continued unacceptable actions/performance.
- If appropriate, the employee should develop an action plan with **their** supervisor to resolve the problem.
- The supervisor should prepare a written report of any corrective action; this report will be retained in the employee's personnel file.
- The employee may respond in writing and have the response placed in **their** personnel file.

6. COMPENSATION

6.01 Salary Administration Program

It is the policy of the presbytery to provide a compensation program that includes fair pay for work performed, incentive for personal achievement and growth, and flexibility to meet changes in organization, functions, and personnel over a period of time. Salary levels will be maintained in a manner that results in internal equity with consideration for the external market. The presbytery believes the church's mission calls for effective, competent staff throughout the church and strives for appropriate compensation to attract and retain them.

Compensation includes salary (and housing where allowed) as well as employer-paid benefits such as retirement, health and disability insurance, holidays, vacations, and continuing education and/or staff development.

The Personnel & Administration Committee administers the compensation program for all presbytery employees. As part of the annual presbytery budgeting process, the Committee prepares compensation recommendations for the approval of the Presbytery Leadership Commission.

Compensation recommendations are based on three components:

1. Position Evaluation: Positions will be evaluated by the Personnel & Administration Committee to determine appropriate compensation levels.
2. Salary Ranges: Salary ranges for each position will be developed by the Personnel & Administration Committee. Ranges will be reviewed regularly and include an assessment of relevant economic indicators (including the local job market), changes in the salaries of active pastors of congregations, the presbytery's financial situation, and other relevant factors. Based on this review, adjustments may be made.
3. Salary Review: All individual salaries will be reviewed at least annually and when there are significant changes in duties or responsibilities. Individual salary changes will be made based on performance, consideration of relative equity within the presbytery staff, appropriate career progression relative to these factors, and the presbytery's financial situation.

6.02 Work Week

The regular work week for employees of the Presbytery of the Cascades is the seven calendar day period beginning at 12:01 a.m. on Wednesday and concluding at midnight, the following Tuesday. Individual schedules may be modified based on job requirements (see 6.04, for flexible work schedules).

Time sheets maintained by the Business Manager constitute the official record of hours worked.

Upon recommendation of the supervisor, written approval must be obtained in advance before a non-exempt employee may work more than 35 hours in a given week. In extraordinary circumstances, overtime hours may be authorized by the co-executive presbyter who staffs the Personnel & Administration Committee.

Standard maximum work week for exempt staff is 40 hours.

6.03 Flexible Work Schedules

With supervisory approval, the work schedules of non-exempt employees may be adjusted within a pay period as long as the total hours worked does not exceed the 35/40 hour limitations within any given work week. For instance, when non-exempt employees' work responsibilities require attendance at a presbytery meeting, instead of working Monday through Friday, employees may, with supervisory approval, adjust their working hours for a total of up to 40 hours within a given work week without being eligible for overtime pay as a non-exempt employee. Employees will, however, be entitled to straight time pay for the additional hours, up to 40 hours, worked during that week. Time sheets shall reflect the hours actually worked for any flexible schedule.

6.04 Overtime for Non-Exempt Employees

6.04a Calculation of Overtime

Calculation of overtime is based on one and a half times the employee's regular rate of pay for hours worked in excess of forty hours in a work week.

6.04b When Is Overtime Paid

Overtime pay cannot be waived by an employee.

6.05 Overtime for Part-Time Employees

Part-time employees are expected to monitor their hours worked. Overtime is not available to part time employees without prior written approval from the co-executive presbyter who staffs the Personnel & Administration Committee upon recommendation of their supervisor.

6.06 Compensation and Reimbursement for Overnight Travel

Overnight travel away from home must be counted as hours worked when the time spent in travel corresponds to an employee's normal working hours, regardless of whether the day is a normal workday. Meal periods are excluded. Time employees spend in travel outside regular working hours as a passenger on common carriers (i.e., airplanes, trains, boats, buses) is not compensated time unless the employee actually performs work at all times while traveling, regardless of the time of day, except for meal periods. All time employees spend performing work while traveling is compensated time regardless of the time of day.

Out of town travel in which the employee returns on the same day is compensated differently. All time actually spent traveling is counted as hours worked, except for time spent traveling to and from the point of departure (i.e., the airport, the office if traveling with another employee, home if traveling by personal automobile, the train or bus station, etc.). All time actually spent working is also compensated.

6.07 Business and Travel Expense Reporting Policies

6.07a Ordinary Business and Travel Expense

The following items are eligible for reimbursement, when submitted on the approved form.

1. Automobile mileage at the rate determined annually and based on the IRS allowable rate; parking and highway tolls as necessary;
2. Meals and guest meals when necessary, including tips, but not alcoholic beverages;
3. Air fare, limousine, and taxi expense, including tips;
4. Automobile rental and related gasoline expenses when necessary and appropriate;

5. Lodging for necessary overnight meetings.

Lodging and meals are to be reimbursed up to the IRS approved maximum per diem for Portland.

6.07b Reporting System

Ordinarily, expenses will be reported to the supervisor for review and approval at least monthly, using the approved form.

Receipts for all expenditures in excess of \$10.00 and for all transportation and lodging costs will be attached.

All vouchers submitted for payment shall clearly indicate the categories for which reimbursement is requested.

Travel and expense reimbursements from other agencies or governing bodies shall be used to offset travel and business expense incurred by the staff person.

6.08 Honoraria

Payment for preaching in any congregation within the bounds of the presbytery or remuneration for any service in a congregation within the presbytery will not be accepted by full-time employees.

6.09 Housing Allowance

Housing allowance must be approved by Presbytery each year in November.

6.10 Cell Phone Stipend

Personal cell phones are required to perform the work of presbytery. Following the office closure and subsequent remote work, a cell-phone stipend of \$45.00 /month will be paid to each benefitted employee starting January of 2024. This shall be paid by Employer to Employees on the first paycheck of each month. Employees are encouraged to utilize the presbytery phone system (Vonage) to send and receive calls when conducting presbytery business.

7. BENEFITS

7.01 Benefits Plans and Eligibility

It is the policy of the Presbytery of the Cascades to provide a fair, competitive, supportive benefits program to attract and retain employees. Benefits are offered by the presbytery through the Board of Pensions of the Presbyterian Church (USA), the Synod of the Pacific, and other providers as appropriate.

In addition to statutorily required benefits, such as Social Security, Workers Compensation Insurance, and Unemployment Compensation, the following voluntary benefits are provided to eligible employees of the Presbytery of the Cascades:

- Medical and Prescription Drug Insurance
- Dental Insurance
- Vision Care Insurance
- Supplemental, Employee-Paid Disability Insurance
- An Employee Assistance Plan
- Disability Salary Continuation Insurance
- Paid Personal Leave (Vacation) and Sick Leave Plans
- Paid Holidays
- Personal Leave of Absence including:
 - Disability Leave of Absence
 - Medical Leave of Absence
 - Military Leave of Absence
 - Funeral and Jury Duty Leave of Absence
 - Personal Leave without pay
- Flexible Spending Benefit Account (Section 125 Plan)
- Pension Plans, including:
 - the Board of Pensions of the Presbyterian Church (USA)
 - the Synod of the Pacific money purchase retirement (pension) plan
 - a voluntary, pre-tax annuity plan such as a 403(b) Plan
- Relocation assistance
- Other plans and programs as approved by the Presbytery of the Cascades and/or the Board of Pensions.

Information on these programs, including plan descriptions, employee contribution rates and sign-up information can be obtained from the Business Manager.

Unless otherwise specifically provided in this handbook, the employees' Terms of Call, provisions of individual plans administered by the Board of Pensions, or, as required by law, the benefits available to employees described in this handbook are available to regular employees of the Presbytery of the Cascades who work a minimum of twenty (20) hours per week and who have satisfactorily completed their introductory period.

Regular, full time employees are

- those employees whose positions are classified as non-exempt under the federal wage and hour statutes and who are regularly scheduled to work 35 hours per week and
- those employees whose positions are classified as exempt under the federal wage and hour statutes and who are regularly scheduled to work at least 35 hours per week.

Employees who are hired with Terms of Call are eligible for benefits in accordance with those Terms of Call.

7.02 Synod of the Pacific Pension Plan

All employees, both full and part time who have completed 1,000 hours of service in a qualifying period of 12 consecutive months are eligible to participate in the Synod of the Pacific Pension Plan. Employer contributions to the Synod of the Pacific pension plan begin on the first of the month after one year of service. Employees are fully vested after five years of service, beginning with their start date. This does not include employees who are covered by the Board of Pensions Plan of the Presbyterian Church (USA).

7.03 Holidays

It is the policy of the presbytery to provide time off with pay to eligible employees for certain holidays. The following are designated holidays:

New Year's Day	January 1
Martin Luther King, Jr. Day	Third Monday in January
Presidents' Day	Third Monday in February
Good Friday	As announced
Memorial Day	Last Monday in May
Junetheenth	June 19
Independence Day	July 4
Labor Day	First Monday in September
Thanksgiving Day	Fourth Thursday in November
Friday after Thanksgiving Day	
Christmas Eve	December 24
Christmas Day	December 25
New Year's Eve	December 31
Two personal holidays	to be determined by employee

The employee may designate two personal holidays during the calendar year. They may be used only as a full day off and cannot be carried over into the next calendar year. When a holiday falls on a day the offices are closed, the holiday will be observed as a day off with pay on a date designated by the Personnel & Administration Committee. Compensated holiday hours do not count toward the accumulation of overtime.

7.04 Paid Personal Leave (PPL)

It is the policy of the presbytery to provide Paid Personal Leave (vacation) days to eligible employees to benefit both the employee and the Church. PPL days are intended to provide employees with paid time off for rest, relaxation, refreshment, and to conduct personal business.

PPL days are to be scheduled and approved in advance by the employee's supervisor with consideration of the work schedule of the presbytery. They may be taken in full or half-day increments. All PPL days actually taken are reported [via timesheet submittals](#).

7.04a Eligibility

PPL days are available to all regular, full-time employees. Part-time employees are similarly eligible for PPL on a prorated basis. Continuous service for purposes of determining the amount of PPL days for which an employee is eligible begins with the date of hire by the Presbytery of the Cascades (including prior continuous

service with the Synod of the Pacific). Employees are eligible for the next higher level of benefit after working one day subsequent to January 1 in the calendar year in which an eligibility milestone is achieved.

PPL days may not be taken until after successful completion of the introductory period. In the event that employment is terminated for any reason during the introductory period, the employee is not eligible to be compensated for any PPL days.

7.04b Amount of Paid Personal Leave Days for Non-Exempt Employees

Non-exempt employees are eligible for annual personal leave according to the following schedule:

Continuous Service	PPL Days Off
One – Four Years	12 days annually
Five – Nine Years	18 days annually
Ten Years and over	24 days annually

Continuous Service

One - Four Years

Five - Nine Years

Ten Years and greater

PPL Days Off

10 work days annually (2 weeks) + 2 PH

15 work days annually (3 weeks) + 2 PH

20 work days annually (4 weeks) + 2 PH

The above is based on full-time employment, part-time employees PPL hours are prorated.

7.04c Accrual of Paid Personal Leave Days for Exempt Staff

~~Exempt employees are eligible for four weeks of annual personal leave.~~

Continuous Service

One - Four Years

Five years and greater

PPL Days Off

20 work days annually (4 weeks) + 2 PH

25 work days annually (5 weeks) + 2 PH

The above is based on full-time employment, part-time employees PPL hours are prorated.

7.04d Carryover

Employees are encouraged to use personal leave for rest and relaxation. The established year for taking personal leave is the calendar year, January 1 through December 31 each year. Unused PPL days are not carried over to the next year and must be taken within the current calendar year unless permission [with a one year cap] is previously granted by the presbytery's Personnel & Administration Committee.

7.04e Payment at Separation

Employees who end their employment for any reason after completion of the introductory period will be paid unused, accrued PPL days.

7.05 Sick Leave Plan

It is the policy of the presbytery to provide paid leave to eligible employees for certain medical needs. Effective January 1, 2023, regular employees will accumulate sick leave of one hour of sick leave per every thirty (30) hours of employment. Service credited under the prior Synod of the Pacific Paid Leave Benefit Plan will not be included in determining eligibility for Presbytery of the Cascades Sick Leave benefits. Maximum sick leave accrual is ~~48~~ 120 days, to cover extended period(s) of serious illness. Sick leave accrues only during regularly scheduled days (including holidays) and during PPL days.

Accrued paid sick leave may be used in one hour increments for:

- Any bona fide illness or injury which incapacitates employees to such a degree that they are unable to work,
- Medical appointments,
- The care of the employee's ill child or the employee's family member who has a health condition requiring treatment or supervision,
- Pregnancy related disability.

Extended sick leave arrangements may be approved by the Personnel & Administration Committee on a case-by-case basis.

All sick leave days or portion thereof actually taken are reported to the Business Manager and constitute the official record.

At the conclusion of employment, employees shall have no claim for pay in lieu of unused sick leave.

7.06 Disability Salary Continuation Benefit Plan (DSCBP)

7.06a DSCBP days are earned from date of hire as an employee of the Presbytery of the Cascades at the rate of one day for each full month of service as an employee of the Presbytery of the Cascades, including continuous service as an employee of the Synod of the Pacific, to a maximum of 120 work days. They cannot be used until after completion of the introductory period.

7.06b Employees on medical leave of absence for their own illness or medical injury as certified by a medical doctor are eligible for (DSCBP) compensation beginning on the sixth day of their disability.

7.06c Employees will receive up to 50% of their usual and regular wages for each day of DSCBP accrued days. Workers' Compensation benefits and Social Security disability benefits are integrated with DSCBP, but the total payment may not exceed an employee's usual and regular wages.

7.06d DSCBP support ends when available benefits are exhausted, when the employee returns to work, or after six months, whichever occurs first.

7.06e Under no circumstances are DSCBP paid out upon resignation or termination of employment.

7.07 Supplemental Plans of Insurance (AFLAC)

In addition to the company sponsored programs of medical and disability insurance, the Presbytery of the Cascades has arranged for supplemental insurance programs provided by a private insurance company (AFLAC) to be made available to employees:

- Personal accident, disability and death insurance that includes an emergency treatment benefit;
- A personal, short-term disability, insurance program for employees who become totally disabled;
- A whole life or renewable 10-year-term life insurance plan; and
- A cancer insurance plan that provides payments in the event a covered participant suffers a qualifying event.

These supplemental insurance plans are available for employees who pay 100% of the plan=s costs and meet the eligibility criteria of the insurer (AFLAC). Additional information on these plans, including contact information for those interested in exploring coverage, is available from the Business Manager.

7.08 Other Paid Leave

It is the policy of the presbytery to provide paid leave for certain special personal or legal events, which may include funerals, court or jury duty appearances, military leave, or other obligations as defined by the Personnel & Administration Committee.

7.08a Funeral Leave

Regular employees are eligible for up to three days of paid leave following the death of a member of their immediate family (spouse, parent, mother-in-law, father-in-law, child, grandchild, brother, sister, grandparent). These days are not charged against annual accrued PPL days.

7.08b Jury Duty or Court Leave

Regular employees are eligible for paid leave when summoned for jury duty. Employees subpoenaed as witnesses for cases related to work are also eligible for court leave. Court leave may not be used for personal business or as a result of alleged violation of the law by the employee, unless job-related. Employees who are compensated by a party to court action to serve as "expert" witnesses are not eligible for court leave.

Employees are required to submit appropriate documentation concerning jury duty in order to receive payment under this plan. These days are not charged against the annual accrued PPL days.

7.08c Military Leave of Absence

The Presbytery of the Cascades recognizes that an employee may volunteer or be obligated to serve in the Uniformed Forces and will meet or exceed the applicable state and federal requirements.

8. STANDARDS OF CONDUCT

8.01 Conduct in the Workplace

To ensure the highest standards of health and safety, no employee, including supervisors, shall be allowed to harass any other employee or member of the general public by exhibiting behavior in the workplace including, but not limited to:

- Verbal Harassment: Verbal threats toward persons or property, the use of vulgar or profane language toward others, disparaging or derogatory comments or slurs, offensive sexual flirtations and propositions, verbal intimidation, exaggerated criticism, and name calling;
- Physical Harassment: Any physical assault including, but not limited to, hitting, pushing, pinching, kicking, holding, impeding, or blocking the movement of another person; and
- Visual Harassment: Derogatory or offensive posters, gestures, cartoons, publications, or drawings.

Under no circumstances are the following items allowed: all types of firearms, switchblade knives, dangerous chemicals, explosives, and other objects carried for the purpose of injuring or intimidating others.

Such conduct is unacceptable, intolerable, and subject to disciplinary action, up to and including immediate termination.

8.02 Open Door Policy

Conflict or unusual circumstances may arise in any organization and should be immediately resolved before something more serious develops. Employees are encouraged to speak with their supervisor or the Personnel & Administration Committee liaison person assigned to each employee with their concerns.

8.03 Attendance

Part of an employee's performance requirement is good attendance. Each employee is expected to be present and ready to work during all scheduled work hours. Poor attendance is difficult for the teamwork of the staff and reduces the quality of service. Attendance records are kept by the Business Manager to document absences for pay purposes and will be considered in evaluating performance.

Employees that develop a recurring pattern of lateness or unexcused absences will be subject to disciplinary action up to and including dismissal. Timeliness and attendance records will be taken into consideration if an employee applies for a promotion. Employees may be counseled at any time by their supervisors for recurring, unacceptable patterns of attendance.

8.04 Conflict of Interest

It is the policy of the presbytery to maintain high standards of integrity, honesty, impartiality, industry, and conduct by employees. Avoidance of conflicts of interest, whether real or apparent, by all staff is indispensable to the maintenance of these standards. Every employee will be asked annually to affirm compliance with the presbytery's conflict of interest policy.

A conflict of interest may include, but not be limited, to:

- Acceptance of gifts, gratuities, services, or special favors from a person, agent, or business that provides or receives goods or services or that seeks to provide or receive services to or from the Presbytery of the Cascades. Minor courtesies such as luncheons, dinners, or similar arrangements in connection with business discussions may be received.
- Participation in a decision where the interests of the Presbytery of the Cascades or the Presbyterian Church (USA) at large intersect with personal interests.
- Outside employment or personal business transactions or interests that occur during or interfere with the performance of work duties for the Presbytery of the Cascades or the Presbyterian Church (USA) at large.

All employees should avoid even the appearance of conflict of interest, special interest, or other inappropriate conduct. If employees discover they may be in a position of conflict of interest, they shall immediately report this conflict to their supervisor. Supervisors who discover that someone under their supervision may be in a conflict of interest shall report this conflict to the co-executive presbyter who staffs the Personnel & Administration Committee.

8.05 Employee Personal Public Witness

It is the policy of the Presbytery of the Cascades to value the creativity and integrity of its staff and reaffirm the right of employees to exercise freedom of conscience.

Because public actions or expressions of personal belief may affect not only the work environment but also the Presbytery of the Cascades and the Presbyterian Church (USA) at large, an employee's personal public witness is subject to the following guidelines:

- When making a personal public statement, employees shall make it clear they are speaking for themselves and not speaking for the Presbytery of the Cascades or the Presbyterian Church (USA) or any of its entities.
- When making a personal public witness, employees may acknowledge their employment status without using that status to make a claim of authority.

Accordingly, it is not permissible for an employee making a personal statement to use professional stationery or claim expertise by virtue of employment with the Presbytery of the Cascades or the Presbyterian Church (USA) at large.

It is permissible, however, for persons employed by the Presbyterian Church (USA) to identify their personal church affiliation with a particular congregation while making a personal public witness. Employees must inform their supervisor and the co-executive presbyter who staffs the Personnel & Administration Committee of their personal public witness or dissent.

In the event employees feel they cannot carry out necessary job functions for reasons of conscience, employees should consult with the executive presbyter who staffs the Personnel & Administration Committee.

8.06 Confidentiality of Organization Records

It is the policy of the presbytery that employees are required to protect organizational records entrusted to them or accessible to them against unauthorized access, loss, or destruction. These records include all written and/or computerized information produced by or for the presbytery. At their employment, employees are required to sign a confidentiality form.

While employees may be assigned records or computer accounts identified by their personal names, all the documents and information produced or stored in these and all records and accounts remain the property of the presbytery.

8.07 Employer Property

All equipment, credit cards, and other property of the Presbytery of the Cascades are to be used for business purposes only. Non-business usage will result in disciplinary action up to and including dismissal.

8.08 Electronic Mail/Internet Policy

The electronic mail/Internet (email) system, and all documents generated or communicated through it are the records and property of the presbytery. The email system should be used only for business. The presbytery reserves the right to monitor the email system for any reason including to ensure that it is being used primarily for presbytery business purposes. There should be no expectation of privacy. Use of the email system for informal or personal use is permissible only within reasonable limits. Special consideration should be given to sending or forwarding sensitive information via the email system. Employees are expected to communicate with courtesy and restraint. Email messages should be written with the same care as other written documents. The presbytery reserves the right to issue email system security policies and practices.

Employees who use the email system for personal business or in violation of this policy shall be subject to corrective action up to and including dismissal.

The presbytery reserves the right to access email system records and disclose to law enforcement or government officials or to other third parties without notification to or permission from the employee sending or receiving the message.

8.09 Substance Abuse Policy

- 8.09a The Presbytery is committed to providing a work environment free of the use of alcohol and other illegal substances. Employees are expected to be in suitable condition to satisfactorily and safely perform their jobs. All employees are expected to conscientiously follow this policy and to demonstrate a responsible attitude toward the use of alcohol and drugs. Alcoholic beverages or other drugs cannot be brought onto Presbytery-owned or leased premises or church offices in which Presbytery employees work, or consumed there at any time, except as medically necessary or as approved in accordance with a defined Presbytery function. Drinking alcoholic beverages or using drugs, other than for medical reasons, during work hours or breaks is not allowed, whether on or off presbytery/ church property. An employee reporting for work visibly impaired is unable to properly perform **their** duties and will not be allowed to work.
- 8.09b If wine or other alcoholic beverages are provided at a Presbytery -related event, these beverages will normally be served after 5:00 p.m. and usually not at the office. It is expected that Presbytery employees will drink in moderation and conduct themselves in a professional manner. This includes the utilization of designated drivers when appropriate.
- 8.09c The sale, purchase, transfer, use or possession of illegal drugs, the misuse of prescribed legal drugs, and the knowing involvement in such activity is prohibited. This policy is not affected by the recent legalization of recreational use of marijuana in Oregon and Washington as the Presbytery of the Cascades follows federal drug statutes where marijuana is still considered an illegal substance.
- 8.09d Drugs prescribed by the employee's physician may be taken during working hours. The employee should notify **their** supervisor if the use of properly prescribed medication will affect the employee's work performance. Abuse of prescription drugs will not be tolerated.
- 8.09e If an employee appears to be under the influence of drugs or alcohol, the Presbytery reserves the right to ask or require the employee to submit to testing procedures designed to detect the presence of drugs and/or alcohol. If an employee violates this policy or does not cooperate with any requested test, **they** may be subject to corrective action, including termination.
- 8.09f Seeking assistance for a drug or alcohol addiction problem will not jeopardize an employee's retention. However, reoccurrence or continued problems with performance, unexcused attendance, and inappropriate workplace behavior will result in disciplinary action, including termination.
- 8.09g This policy is not intended to restrict the immediate notification of police or other appropriate authorities when the situation demands their immediate intervention. In circumstances when a person's behavior requires that a person be restrained or removed from Presbytery premises, the supervisor should contact the local authorities.

9. EMPLOYEE COMPLAINTS

It is the policy of the presbytery to encourage good working relationships that affirm the importance of each individual and **their** contribution to the organization in an atmosphere of mutual respect.

9.01 Resolution of Employee Complaints

Employees are encouraged to take initiative in seeking answers to their questions or offering solutions to work-related problems through immediate discussion with their supervisors and/or the executive presbyter who staffs the Personnel & Administration Committee. Supervisors are expected to encourage honest and frequent communication with employees, to give prompt attention to suggestions, and to provide active assistance in dealing with concerns or complaints in a manner free from reprisal or retaliation.

The supervisor is the person through whom an employee should raise concerns. In resolving complaints, supervisors, the executive presbyter who staffs the Personnel & Administration Committee, and the Personnel & Administration Committee will take advantage of the full resources available for counsel and direction during the investigation and resolution process.

9.02 Sexual Misconduct/Sexual Harassment

It is the policy of the Presbytery of the Cascades to maintain a workplace free from any form of sexual misconduct, including sexual harassment, by any employees or by any non-employee work contacts. This policy is based on the Sexual Misconduct Policy adopted by the presbytery and as that document may be subsequently amended.

Our community depends on trust and civility. A willingness to recognize the dignity and worth of each person is essential to our mission. It is the responsibility of each person to respect the personal dignity of others. The Presbyterian Church (USA) expects members of the community to demonstrate a basic generosity of spirit that precludes expressions of sexual misconduct.

The scope of this Presbytery of the Cascades' policy is not limited to the physical location of the work place and relationships with other staff at that location. It includes contacts anywhere in connection with carrying out Church responsibilities and relationships with employees, volunteers, and members of any Presbyterian Church (USA) bodies or entities.

Any form of sexual misconduct is unacceptable behavior within the workplace and is subject to appropriate disciplinary action.

Allegations of sexual misconduct will be fully and fairly investigated. Appropriate corrective or disciplinary action, which may include dismissal from employment, will be taken according to the *Book of Order* and the policies of the Presbytery of the Cascades.

Sexual misconduct is the comprehensive term used in this policy.

9.02a Sexual Harassment

Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitute sexual harassment when:

- Submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment;
- Submission to or rejection of such conduct by an individual is used as a basis for employment decisions affecting such an individual; or
- Such conduct has the purpose or effect of unreasonably interfering with an individual's work performance by creating an intimidating, hostile or offensive working environment based on the declared judgment of the affected individual.

Further, sexual harassment may also include, but is not limited to, risqué jokes, innuendo, unacceptable visual contact, unwelcome casual touch, insults, unwelcome and inappropriate hugs and kisses and suggestive pictures. The first time one of these activities takes place, it may not be considered harassment; if asked to stop and conduct continues or takes place again, it IS harassment.

9.02b Child Sexual Abuse

This type of sexual misconduct includes, but is not limited to, any contact or interaction between a child and an adult when the child is being used for the sexual stimulation of the adult person or of a third person. The behavior may or may not involve touching. Sexual behavior between a child or an adult is always considered forced whether or not consented to by the child. The upper age limit for status as a child is that recognized by the state in which the act of child sexual abuse was committed.

9.03 Procedures for Reporting Sexual Misconduct/Sexual Harassment

Employees who wish to make a complaint of sexual misconduct/sexual harassment should use the complaint process outlined in the Presbytery of the Cascades' policy for Sexual Misconduct/Sexual Harassment. Supervisors or managers who receive a complaint of sexual misconduct/sexual harassment or who believe in good faith that sexual misconduct/sexual harassment has occurred are required to report it to their supervisor, the executive presbyter who staffs the Personnel & Administration Committee, the stated clerk of the presbytery, and the Chair of Personnel & Administration Committee.

9.04 Records

Information concerning an employee complaint is to be held in strict confidence by all parties. Supervisors and other persons who investigate a complaint are to discuss it only with those individuals who have a need to know or who are needed to supply information in the course of the investigation.

9.05 Consequences

If a finding of discrimination or misconduct is made against an employee, corrective measures and/or disciplinary action will be taken and may include a warning notice, suspension, disciplinary probation, or dismissal.

Employees are not to be penalized or retaliated against for proper use of the complaint procedure. However, employees who raise complaints in bad faith or solely for the purpose of delay or harassment may be subject to disciplinary action up to and including dismissal.

Implementation of the complaint procedure by an employee does not limit the right of the Presbytery of the Cascades to proceed with any disciplinary action which is not in retaliation for the use of the complaint procedure.

10. SAFETY AND HEALTH

10.01 On-the-Job Accidents and Injuries

It is the policy of the presbytery to provide worker's compensation at the employer's expense for injuries incurred by employees while performing duties specifically related to the employee's position or while traveling on presbytery business.

Employees are responsible for reporting on-the-job accidents or injuries as soon as possible after the incident.

10.02 Worker's Compensation

Employees shall be covered by Worker's Compensation Insurance in accordance with the laws of Oregon.

All injuries, however slight, are to be reported to the supervisor and to the executive presbyter who staffs the Personnel & Administration Committee immediately. The presbytery is required to complete an accident report within 24 hours of the accident to the executive presbyter who staffs the Personnel & Administration Committee. Determination of worker's compensation coverage is made by the insurance company.

11. SEPARATION FROM EMPLOYMENT

11.01 Employment Separations

It is the policy of the presbytery that employment relationships are at will and may be terminated at any time with or without cause by the employee or the presbytery (except as otherwise required by state law and/or the *Book of Order*).

Terminations may occur for many reasons including voluntary resignation, employer initiated termination, reduction in force or position elimination, retirement, or death.

11.01a Voluntary Resignation

A resignation occurs as a result of the employee's own decision to leave the present position. Nonexempt employees ending employment voluntarily should give at least two weeks' notice; exempt employees should give one month's notice. Employees who resign will receive pay for time worked plus annual accrued and unused prorated PPL days.

11.01b Employer Initiated Termination, including Reduction in Force/Job Elimination

The employee will receive pay for time worked plus unused prorated PPL days and two weeks' notice. At the option of the Personnel & Administration Committee, the employee may receive two weeks pay in lieu of notice.

11.01c Retirement

Employees who retire will be paid for annual accrued, unused PPL days (vacation) and for all hours worked up to the date of retirement.

11.01d Death

Upon the death of an employee, all accrued, unused PPL days (vacation) and all unpaid time worked will be paid to the survivor of record.

11.02 Termination of Teaching Elders

All conditions for separation concerning Teaching Elders shall be compatible with the provisions of the Form of Government and the Rules of Discipline of the Presbyterian Church (USA).

11.03 Exit Conferences

An exit conference will be held with an employee whose period of employment is ending. The conference will include information on various benefits, arrangement for final pay, and return of all property: keys, employee identification card(s), credit cards, office equipment, etc. If appropriate, the conference shall also include a review and future recommendations regarding the position.

11.04 Separation Ethics

The Separation Ethics Policy for pastors of a congregation provides general direction and a standard for elected staff following their separation from employment as presbytery staff. It is important that former elected staff be responsible for observing appropriate ethical standards.

When a former staff member continues as a member of presbytery, that person shall have the full rights and responsibilities accorded every continuing member of presbytery including voice, vote and the holding of office. However, because of the special relationship between the staff member and presbytery, after employment ends, the former employee is to be reserved, circumspect and appropriate in any involvement in leadership roles in the presbytery.

EMPLOYEE HANDBOOK DISCLAIMER

I have received a copy of the "Employment Policies and Procedures in the Presbytery of the Cascades" [Revised: [November 2023](#)] and have read and understand its contents.

I understand the Presbytery of the Cascades is an "at will" employer, and, subject to the provisions of the *Book of Order*. Employment with the Presbytery of the Cascades is not for a fixed term or definite period and may be terminated at any time by either party, with or without cause.

In addition, I understand the Employment Policies and Procedures in the Presbytery of the Cascades are the Presbytery of the Cascades' policies and practices in effect on the date of publication. I understand these policies and procedures do not create or constitute a continuing contract of employment between any employee and the presbytery. I also understand these policies and procedures are continually evaluated and may be amended, modified, or discontinued at any time by the Presbytery's Leadership Commission upon recommendation of the Personnel & Administration Committee.

Sign and date to acknowledge receipt of this document and return it to the office of the [Administrative](#) Manager.

Print Name: _____

Signature: _____

Date: _____

FOR PRESBYTERY ACTION

Approve the 2024 terms of call for the elected staff. The amounts include a cost of living increase of 4.1%. Salary includes social security allowance. Compensation also includes full pension, medical, dental, disability and death coverage under the Board of Pensions.

Clark Scalera, Advocate for Congregations and Clergy - 100% position

Salary	\$54,989	Housing	\$46,000
403b match	\$4,250		
Professional Expense	\$500*	Vacation	Five Weeks
Continuing Education	\$1,500	Continuing Education	Two Weeks

Paul Belz-Templeman, Stated Clerk – 80% position

Salary	\$42,485	Housing	\$39,000
Professional Expense	\$500*	Vacation	Five Weeks
Continuing Education	\$1,500	Continuing Education	Two Weeks

* **Professional Expense** does not include travel expenses. Travel expenses (meals, miles & motels) come from a pool used by all elected staff.

REPORT OF THE STATED CLERK

FOR ACTION

1. NECROLOGY REPORT [Consent Agenda]

The following are the names, as reported to the Stated Clerk, of deceased presbyters since the meeting of The Presbytery of the Cascades, June 24, 2023. *(Clerks of Session are reminded to inform the Stated Clerk as soon as possible after a death occurs so that the clerk's report might be made to presbytery in timely fashion. It is not necessary to wait until the filing of a congregation's Annual Statistical Report to notify the presbytery office. Necrology Report forms can be found on the website.)*

MINISTER	DATE
Rolland C. Carter	September 10, 2023
James P. Freda, Jr.	September 15, 2023

ELDER	CHURCH	CITY	DATE
Nancy Walker Morgan	John Knox Presbyterian Church	Keizer, OR	June 19, 2023
Sally Ann Baker	Central Presbyterian Church	Eugene, OR	June 24, 2023
John Clifford Gregor	Central Presbyterian Church	Eugene, OR	July 13, 2023
Elizabeth Louise Taylor Burke Welch	Yachats Community Presbyterian	Yachats, OR	July 23, 2023

Action: Thank God for the lives and ministries of these officers and servants of the church.

2.) REPORT OF RESIGNATION FROM SERVICE [Consent Agenda]

Joshua Dunham, Chair of New Ministries Team	July 31, 2023
Evonne Hubbard, member New Ministries Team	August 5, 2023

Action: Accept these resignations with appreciation for the service given.

3.) REPORT OF APPOINTMENTS BY THE MODERATOR FOR SERVICE [Consent Agenda]

Marsha Johnson	COM-NE Class of 2024	October 12, 2023
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Action: Confirm the appointment made by the moderator with appreciation for the willingness to accept appointment to the service.

4.) REPORTS OF ADMINISTRATIVE COMMISSIONS [Consent Agenda]

The following Administrative Commissions have reported the accomplishment of the work of their Commissioning:

East Woods PC, Vancouver, WA

The Administrative Commission appointed to install the Rev. Joyce Emery as Pastor of East Woods PC, Vancouver, WA, on Sunday, June 4, 2023, at 4pm has reported the accomplishment of its work as commissioned:

Elder Gail Black, NE Region Vice Moderator, Cascades Presbytery
Elder Roberta Schlechter, St. Andrew's PC, Portland
Elder Dale Peterson, East Woods PC, Vancouver
Rev. Charlotte Mace, St. John's PC, Camas, WA
Rev. Margaret Mitsuyasu, First PC, Vancouver, WA
Rev. David Emery, Lacey PC, Olympia Presbytery
Rev. Lynell Caudillo, HR, Seattle Presbytery

Beth Putney Ordination

The Administrative Commission appointed to ordain CPM Candidate Bethany Putney at 5pm on Sunday, July 9, 2023, at Columbia PC, Vancouver, WA, has reported the accomplishment of its work as commissioned. Beth has been ordained to serve as Pastoral Resident at San Marino Community Church, San Marino, CA. Members of the Administrative Commission are:

Elder Gail Black, NE Region Vice Moderator, Presbytery of the Cascades
Rev. Paul Belz-Templeman
Rev. Matt Overton
Rev. Brian Craker
Elder Julie Mauer, Columbia PC, Vancouver
Elder Genny Roberts

Rose City Park PC, Portland, OR

The Administrative Commission appointed to install the Rev. Elizabeth Leavitt at Rose City Park Presbyterian Church, at 3 pm on Sunday, July 23, 2023, has reported the accomplishment of its work as commissioned. The members of the Administrative Commission are:

Elder Gail Black, Vice Moderator NE Region of Cascades Presbytery
Rev. Chris Grewe, Teaching Elder, Savage Memorial Presbyterian Church Portland
Rev. Josh Dunham, Teaching Elder, Covenant Presbyterian Church, Gresham
Elder Brian Emery, Rose City Park Presbyterian, Portland
Elder Nancy Woo, Calvary Presbyterian Church, Portland
Elder Carol Powers, Valley Community Presbyterian Church, Portland

First PC, Newberg, OR

The following Administrative Commission to install the Rev. Chris Murphy as Head Pastor of First PC, Newberg, OR, on Sunday, September 10, 2023, at 11am has reported the accomplishment of its work as commissioned:

Elder, Gail Black, NE Regional Vice Moderator, Cascades Presbytery
The Rev. Kelly Dickson
The Rev. Paul Belz-Templeman
Elder Lory Albright, First Presbyterian Church, Newberg
Elder Pete Oliver, Westminster Presbyterian Church, Portland

Columbia PC, Vancouver, WA

The following Administrative Commission to install the Rev. Matt Overton as Head Pastor of Columbia PC, Vancouver, WA, on Sunday, September 10, 2023 at 10:30am has reported the accomplishment of its work as commissioned:

Rev. Mickie Drummond (served as Vice Moderator appointee, chairing commission)

Rev. John Wallace

Rev. Scott Peterson

Elder Scott Wiley, Cascades Presbyterian Church

Elder Julie Mauer, Columbia Presbyterian Church

Mt. Scott Park PC, Portland, Oregon

The following Administrative Commission to install the Rev. Sue Van Stelle as Designated Pastor of Mt. Scott PC, Portland, OR, on Sunday, September 24, 2023, at 11am has reported the accomplishment of its work as commissioned:

Elder, Gail Black, NE Regional Vice Moderator, Cascades Presbytery

Rev. Dr. Jennifer Ackerman

Rev. Dr. Dick Wiggers

Elder Gail Black, NE Regional Vice Moderator, Cascades Presbytery

Elder Valerie Lyons, Mt. Scott Park PC, Portland

Elder Melissa Olmsted, Rose City Park PC, Portland

FOR INFORMATION

1.) UPCOMING MEETINGS OF THE PRESBYTERY

April 19 – 20, 2024 In person with venue TBD

July 12 – 13, 2024 Online via Zoom

2.) SESSION RECORD REVIEWS

Just under **75%** of session proceedings have been accomplished within the last two months and the results of those reviews are given at the end of this report. On behalf of the presbytery, the Stated Clerk gives thanks to all Clerks of Session who completed reviews. **[Appendix A of this report]**

3.) SYNOD REVIEW OF PRESBYTERY MINUTES

The minutes of stated meetings of the Presbytery from November, 2022 through June, 2023 have been reviewed and approved without exception by the Synod of the Pacific, September 10, 2023.

4.) PERMANENT JUDICIAL COMMISSION MEMBERS AND OFFICERS

The following list fulfills the requirement that the Stated Clerk shall keep a current roster of those members of the Permanent Judicial Commission whose terms have expired within the past six years, and report that roster annually to the presbytery. (D-5.0206b)

Cont. next page

PJC Cont. Members of the Permanent Judicial Commission whose terms have expired within the past six years:

Class of 2018

Ric Neese	Lincoln City	[C]
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Class of 2020

Sharon Hasenjaeger	Portland	[NW]
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Doug Blomgren	Portland	[NW]
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Montee Kennedy	Florence	[C]
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Class of 2022

Audrey Schindler	Portland	[NW]
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Susan Massey	Portland	[NW]
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5.) INFORMATION REQUIRED BY CONSTITUTION AND SYNOD OF THE PACIFIC

- A. The Presbytery has established a rule regarding the Committee on Representation in accord with G- 3.0103

Bylaws Article VIII.B.4 The presbytery shall elect seven persons, including the chair, to serve on the Committee on Representation to meet the requirements and fulfill the responsibilities specified in the Constitution.

- B. Evidence that the Presbytery has a manual of administrative operations, a sexual misconduct policy and a child and youth protection policy:

The Presbytery of the Cascades *Manual of Operations* consists of Bylaws and Standing Rules which are available on the Presbytery website along with the sexual misconduct policy and the child and youth protection policy at the bottom right of this webpage:

<https://cascadespresbytery.org/documents/>

- C. The Stated Clerk submitted all annual forms and other reports requested by the General Assembly for 2022 as required by G-3.0302b.
- D. In accordance with G-3.0112, the presbytery has obtained property and liability insurance coverage to protect its facilities, programs, staff, and elected and appointed officers through the Insurance Board.
- E. As required by G-2.0508, the Stated Clerk reports that the following Minister member is neither retired, nor engaged in validated ministry nor a member at large: William Syrios.

Session Record Reviews 2023

As of October 19, 2023

Bold Church denotes review in process--final report not yet received.**M denotes Minutes Reviewed****A denotes a Financial Review was completed****Central Region Churches**

Albany, United		
Aurora PC	M	-
Bend, First	M	-
Corvallis, First		
Corvallis, Korean		
Cottage Grove, First	M	A
Creswell, First	M	A
Dallas, First	M	-
Eugene, Central	M	A
Eugene, Peace	M	-
Eugene, Westminster	M	A
Florence, PC of the Siuslaw	M	A
Keizer, John Knox	M	A
Lebanon, First	M	-
Lincoln City, Chapel by the Sea		
McMinnville, First		
Mill City, Mill City	M	A
Monmouth, Christ's Church	M	-
Newport, First		
Pacific City, Nestucca Valley		
Prineville, Prineville	M	-
Redmond, Community		
Salem, Salem First		
Salem, Westminster	M	-
Waldport, Community		
Waltersville, McKenzie Valley	M	-
Woodburn, First		
Yachats, Community		

Northeast Region Churches

Camas, St. John's	M	-
Eagle Creek, Eagle Creek	M	A
Estacada, Springwater		
Fairview, Smith Memorial	M	-
Gresham, Covenant	M	-
Milwaukie, Milwaukie	M	-
Milwaukie, Oak Hills	M	-
Moro, Moro Community		
Portland, Calvary	M	-
Portland, Grace	M	-
Portland, Kenilworth	M	-
Portland, Moreland	M	A
Portland, Mt. Scott Park	M	-
Portland, Mt. Tabor		
Portland, Piedmont	M	-
Portland, Rose City Park	M	-
Portland, Savage Memorial	M	-
Portland, Westminster	M	A

NE Region Churches Cont.

Trout Lake, First		
Vancouver, Cascades	M	A
Vancouver, Columbia	M	A
Vancouver, East Woods	M	-
Vancouver, First	M	A
Vancouver, Korean		
Warm Springs		

Northwest Region Churches

Aloha, Reedville		
Astoria, First	M	-
Beaverton, Southminster	M	A
Clatskanie, Clatskanie	M	-
Hillsboro, Hillsboro	M	A
Hillsboro, Orenco	M	-
Hillsboro, Tualatin Plains		
Lake Oswego, Lake Grove		
Newberg, First	M	A
Portland, Bethany		
Portland, First	M	-
Portland, Hope Korean		
Portland, Multnomah		
Portland, Oregon Yedam		
Portland, St. Andrew's	M	A
Portland, Valley Community	M	-
St. Helens, Plymouth	M	A
Tigard, Rise Church	M	A
Tualatin, Tualatin		
Warrenton, Pioneer		
West Linn, Emmanuel	M	-

South Region Churches

Ashland, First	M	A
Bandon, First		
Brookings, Brookings		
Central Point, First PC		
Gold Beach, First		
Grants Pass, Bethany		
Lakeside, Community		
Lakeview, First		
Malin, Basin Community		
Medford, First		
Myrtle Creek, Tri City	M	-
Myrtle Point, First	M	-
North Bend, First	M	A
Phoenix, First		
Reedsport, United	M	-
Roseburg, First	M	A

ADMINISTRATIVE COMMISSION MT. LAKE PRESBYTERIAN CHURCH, KLAMATH FALLS, OREGON

FOR ACTION

1. Dissolve Mt. Lake Presbyterian Church, Klamath Falls, Oregon on November 3, 2023 with celebration and thanksgiving for its faithful ministry.
2. Order the Stated Clerk to:
 - retain any members still on the rolls until December 31, 2024;
 - notify the General Assembly of the dissolution; and
 - take necessary steps to wind down the affairs and close the corporation.
3. Under Form of Government, G-4, All property of Mt. Lake Presbyterian Church is held in trust for the Presbyterian Church (U.S.A.). The Administrative Commission for Mt. Lake Presbyterian Church of the Presbytery of the Cascades ("Commission"), is authorized to take possession of all real and personal property, financial records, inventories of equipment, and arrange for transfer of title to the Presbytery of all accounts and real property known to be in the possession of Mt. Lake Presbyterian Church.
4. Authorize the Commission to approve the disposition of property or to arrange for its retention and storage for future use at the direction of the presbytery.
5. Authorize the Commission and/or the Board of Trustees to assert claim of the presbytery to any property of the Mt. Lake Presbyterian Church not known at this time or property which may come to the Mt. Lake Presbyterian Church as the beneficiary of a will or trust not known at this time.

Brief History of Mt. Lake Presbyterian Church

Mt. Lake Presbyterian Church was chartered in 1909 and in 1910, Mt. Lake began worshipping in a wood frame, clapboard-sided structure situated on a rural crossroads 13 miles from downtown Klamath Falls. By 1953, they had moved into the modest concrete block building they now occupy. In its 114 years of existence, the congregation has experienced many ups and downs. It would be some 40 years after its incorporation that Mt. Lake could claim a full time, resident pastor, Rev. John R. Delap, an ordained Southern Baptist minister. In 1953, the church installed Rev. William Ainley as its first fulltime Presbyterian minister. By the mid-1960s, under the leadership of Rev. Andrew Jarvis, church membership reached its all-time high of 212.

It was during this time frame that Mt. Lake began moving toward the progressive, socially conscious outlook and ministry that would mark its final five decades. From 1967 when the congregation called Rev. Clarke Vestal, who, "believed that the pastor and church must become involved in social and political affairs", until Rev. Dr. Richard (Rich) Christensen, retired in 2012, Mt. Lake's leadership was ahead of its time.

Between 1979 and 1994, the church was served by a total of four clergywomen—Rev. Pamela Novella, Rev. Carolyn Hampton, Rev. Elizabeth Wyatt, and Rev. Dr. Eileen Dunn—an amazing accomplishment given the times and prevailing conservative culture of the area.

With progressive leadership and courageous members, Mt. Lake provided an example in equality and social justice. They initiated a youth group exchange with teens from the largely Black Albina neighborhood in northeast Portland. They, along with the Klamath Falls United Congregational Church, co-sponsored a Chinese refugee family. Hunger, peacemaking, women's rights, migrant farmworker issues, and a

nondiscriminatory stand on sexual orientation often put them at odds with their decidedly conservative neighbors. At times their liberal perspective cost them members. Often without pastoral leadership and with their session moderated by appointed moderators, they remained true to their pursuit of social justice.

For the past 10 years, their pulpit supply preachers have been a revolving cast of ecumenical, evangelical, lay pastors, retired mainline ministers, and PCUSA Commissioned Ruling Elders. From time to time for nearly a year, a Reformed Church in Hungary minister serving as an exchange chaplain at nearby Kingsley Field filled their pulpit. As late as 2013, it seemed the 60-70 guests at their annual Sunday-before Thanksgiving dinners constituted a more socially diverse crowd than could be found in the rest of the Klamath Basin. It didn't matter who you were, if you made it to their doorstep, you were welcome to step inside.

This past year, health issues have taken their toll and the session can no longer conform to their own bylaws. On Friday, April 21, 2023, in response to a vote taken at Mt. Laki PC's 2023 Congregational Meeting, the Presbytery of the Cascades voted unanimously to appoint an Administrative Commission for the purpose of closing Mt. Laki Community Presbyterian Church. The Administrative Commission consists of Mike Hubbard (Medford, First), Evonne Hubbard (Medford, First), Beverly Hovenkamp (Minister member) and Paul Lewis (Ashland, First).

On September 10, 2023, Mt. Laki Presbyterian Church held its final worship service.

INTRODUCTION AND OVERVIEW OF COM

The *Book of Order* states that each presbytery shall develop mechanisms and processes:

- to serve as pastor and counselor to its ministers, commissioned pastors and certified Christian educators;
- to facilitate the relations between the presbytery and its congregations, pastors and certified Christian educators;
- to settle difficulties on behalf of the presbytery where possible and expedient.”[G-3.0307]

Cascades Presbytery has delegated authority in these areas to five commissions: a Commission on Ministry (**COM**) for each of the four regions and the Commission on Ministry Coordinating Commission (**COM-CC**).

Each of the four **regional COM** is composed of equal numbers of ministers and elders from the region. These commissions have been authorized to:

- receive, dismiss and oversee minister members;
- approve and dissolve calls for pastoral service and invitations for temporary pastoral service;
- provide oversight of congregations without pastors;
- approve the establishment and elimination of pastoral positions;
- establish administrative commissions to ordain or install ministers of Word and Sacrament.

The **COM-CC** consists of the four regional COM chairs and presbytery elected staff. This commission:

- coordinates the work of the regions;
- deals with any presbytery-wide issues related to ministry;
- acts as a clearing board for appeals on decisions of regional COMs.

The Commissions on Ministry have established a subcommittee responsible for the training and oversight of the presbytery’s Commissioned Ruling Elders, known as the **Commissioned Ruling Elders Coordinating Committee (CRE-CC)**. The CRE-CC is comprised of one representative from each of the regional COMs, as well as one representative of the Commission on Preparation for Ministry (CPM), and is supported by the Advocate for Congregations and Clergy.

The Commissions on Ministry have also established **three nonregional based teams**, each led by a paid team leader hired by the presbytery. These three teams support the work of the Commissions on Ministry in **Conflict Management, Pastoral Transitions, and Care of Pastors**. (see below for names)

The commissions bring for **presbytery** action motions related to:

- permitting associate pastors to be eligible to serve as the next installed pastor or co-pastor;
- permitting a Minister of the Word and Sacrament employed in a stated supply pastoral relationship to be eligible to serve as the next installed pastor, co-pastor, or associate pastor;
- examining certified candidates for ministry in order that they might be ordained and installed in an approved call;
- receiving ministers of Word and Sacrament from other denominations for called positions;
- requests for administrative commissions for purposes other than ordination and installation.

Here are the four Commission on Ministry Regional Commissions and their Chair:

COM CENTRAL

Mike Hachquet, Chair

COM-NORTHWEST

The Rev. Jim Wallace, Chair

COM-NORTHEAST

The Rev. Char Mace, Chair

COM-SOUTH

Commissioned Pastor, Mike Hubbard, Chair

Here are the 3 Commission on Ministry **Support Team Leaders**:

Conflict Management: Rev. Dr. Sarah Sanderson-Doughty, Teaching Elder, St. Andrews PC, Portland

Pastoral Transitions: Rev. Dr. Brian Craker, Teaching Elder, Interim, Hillsboro PC

Pastoral Care: Rev. Susan Graham, Teaching Elder, Lake Grove PC, Lake Oswego, OR

In their work and recommendations, the Commission on Ministry is guided by the provisions of the *Book of Order* and Commission on Ministry policies as approved by the Presbytery of the Cascades as found in the Commission on Ministry Manual.

During all pastoral contracts and calls, the Commission on Ministry guides churches to demonstrate a commitment to our Affirmative Action and Equal Employment Opportunity policies, which can be found in section 2.3d, Appendix 6F and section 7.6 of the COM Manual.

These policies affirm that “The Presbyterian Church (USA) is firmly committed at the General Assembly, synod and presbytery levels to the principle of inclusiveness. The mid-councils of our church believe that the spirit of Jesus Christ and the Gospel calls us and enables us to be inclusive of all who will respond to Christ’s call...” The affirmative action “involves positive action, sincere effort, deliberately including for consideration and inviting all whom Christ has called to serve.”

To guide this effort, the COM Manual outlines the following procedures which shall be maintained in the calling of pastors:

- a. The Commission on Ministry (COM) liaison consults with the session, congregation and the Pastor Nominating Committee (PNC) about their responsibility for AA/EEO, and assists them in developing a plan of implementation. It is recommended that arrangements be made for an affirmative action interpreter to visit, to talk about the issues and their experience, and to answer questions. In order to proceed to pastor search, the session, congregation and the PNC shall each take action and authorize the clerk, moderator of the session, and chairperson of the PNC to sign off on the Ministry Information Form (MIF).
- b. The COM shall assist the PNC in developing non-discriminatory criteria for the selection of the pastor. Discrimination based on racial ethnicity, age, gender, marital condition or disability is illegal.
- c. The COM liaison, in the course of working with the PNC shall, when necessary, challenge the members to stay with their commitment and shall, when appropriate, help them face questions and feelings which arise.
- d. Before the PNC presents a name to the congregation, the COM liaison shall be clear that they are prepared to certify that the AA/EEO commitment has been followed in good faith.
- e. The COM liaison shall certify to the regional COM, who shall certify to presbytery that the requirements of AA/EEO have been met (see Appendix 6F: Exhibit 1 of the COM Manual).

For pastoral searches for Temporary Pastoral Positions, such as for Interim and Supply Pastors, that do not involve a Pastor Nominating Committee, the Commission on Ministry similarly takes steps “to assure that every search is conducted to fulfill AA/EEO requirements. Thus, every pastor, regardless of race, ethnic origin, sex, age, marital status, or disability will be assured equal consideration by each search committee.”

Our Presbytery's commitment to Affirmative Action and Equal Employment is strong, and in each search, the Commission on Ministry strives to bolster this commitment by ensuring churches are aware of the policies, that the policies are being followed, and that together, our hiring practices are reflecting our mutual commitment to be inclusive to all who have sensed and responded to Christ's call.

Typically, reports of COM to Presbytery include:

- COM Items for Presbytery Action;
- Honorable Retiree Information;
- New Ministerial Members;
- All COM Actions taken on behalf of Presbytery, including those taken by the CRE-CC.

HONORABLE RETIREMENTS

The Commission on Ministry celebrates the Honorable Retirement of:

- Mike Wilson

Honorable Retirement Information follows in this report.

NEW MINISTERIAL MEMBERS

The Presbytery has received the following new Ministerial Members since our last Presbytery meeting in June 23, 2023:

- The Rev. Dawn Linder
- The Rev. Amanda Golbek
- The Rev. LaVonne Alexander

A Statement of Faith and Education and Work History for each follows in this report.

ACTIONS OF THE COMMISSION ON MINISTRY CENTRAL REGION

July 20, 2023 Commission on Ministry Central Actions

McKenzie Valley PC, Walterville, OR

It was moved and adopted to appoint the Rev. Maggie Lewis as moderator of the session at McKenzie Valley Presbyterian Church.

The Rev. John Nestor

It was moved and adopted to validate the ministry of The Rev. Jon Nestor as Therapist / Supervisor at Oasis: Counseling and Psychotherapy LLC in Newport, OR [EOD #791]. The Chair will extend appreciation to the Rev. Nestor for his consistent and thorough Annual Reports.

First PC, Corvallis, OR

It was moved and adopted to concur in the action of First Presbyterian Church, Corvallis, OR, taken on May 24, 2023, to extend the Bridge pastor contact with the Rev. Scott Crane to serve as their part time [75%] pastor [EOD 108] until December 31, 2023, with terms as follows:

Salary	\$900 monthly	Housing	\$3,600 monthly
Professional Expense	\$0	Vacation	See Below
Continuing Education	++\$1,500/\$500	Study Leave	
Other: BOP Retirement only			

++ Continuing Education allocation not used prior to 6/30/2023 remains available through 9/1/23. Effective 9/1/23 an additional \$500 is available through 12/31/23.

** Four weeks vacation has been approved in previous contracts through 6/30/23. Additional vacation accrues at a rate of 10 hours per month beginning 6/30/23. If the contract is terminated prior to 12/31/23 accrued vacation will be included in a final salary payment.

Christ's Church United, Monmouth, OR

It was moved and adopted to concur in the annual terms of call for Pastor Steven Mitchell serving at Christ's Church, Monmouth, as a 20 hour per week (50%) Supply Pastor. Compensation was approved at a congregational meeting in December of 2022 as follows:

Salary	\$32,720	Housing	N/A
Professional Expense	\$1,800	Vacation	-0-
Continuing Education	-0-	Study Leave	-0-

Mill City PC, Mill City, OR

It was moved and adopted to appoint The Rev. LaVonne Alexander, as the full time (100%) supply pastor [EOD # 108] at Mill City Presbyterian Church, beginning August 1, 2023, with annual terms as follows. This action in accord with action taken by the session on June 26, 2023 with the Rev. John Moody serving as moderator.

Salary	\$34,529	Housing	\$21,600
Professional Expense	\$3,500	Vacation	Four Weeks
Continuing Education	\$1,500	Study Leave	Two Weeks
Full pension, medical, disability and death coverage under the Board of Pensions.			

Affirmative Action/Equal Employment Opportunity requirements have been met.

Sexual Misconduct Policy sign-off has been received.

It was moved and adopted to request the transfer of The Rev. LaVonne Alexander from the Presbytery of Nevada and to enroll her as a member of the Presbytery of the Cascades upon receipt of transfer. History and Statement of Faith follow.

It was also moved and adopted to grant The Rev. LaVonne Alexander permission to moderate the session.

August 17, 2023 Commission on Ministry Central Actions

First PC, Corvallis, OR

Concur in the action of First PC, Corvallis, OR, taken at a session meeting on July 26, 2023, to extend the Temporary Pastoral Relationship contract with the Rev. Scott Crane to serve as their part time [75%] pastor [EOD 108] for September 1, 2023, to August 31, 2024, with terms as follows:

Salary	\$1,000 monthly	Housing	\$3,600 monthly
Professional Expense	\$2,500	Vacation	4 Weeks
Continuing Education	\$1,500	Study Leave	2 Weeks
Other: BOP Retirement only			

Job description is **found** in the meeting folder.

September 19, 2023 Commission on Ministry Central Actions

Salem First PC, Salem, OR

It was moved and adopted to concur in the action of Salem First PC, Salem, OR taken at a congregational meeting held on August 27, 2023, moderated by The Rev. Greg Bolt, to approve 2024 compensation as follows:

Salary	\$90,275	Housing	
Professional Expense	\$3,500	Vacation	Four Weeks
Continuing Education	\$1,500	Study Leave	Two Weeks
Full pension, medical, disability and death coverage under the Board of Pensions.			
Three months sabbatical at full pay after each six years of service.			

The Rev. Dawn Linder

It was moved and adopted to approve the transfer of The Rev. Dawn Linder from the Presbytery of Des Moines and to enroll her as a member of the Presbytery of the Cascades upon receipt of transfer (EOD 701, Chaplain serving Other Institutions). Work History and Statement of Faith are in the meeting folder.

Prineville PC, Prineville, OR

It was moved and adopted to concur with the request of the Rev. Mike Wilson and Prineville PC, Prineville, OR, taken at a congregational meeting held September 16, 2023, moderated by The Rev. Mike Wilson to dissolve the pastoral, relationship between them effective September 10, 2023 (October 1, 2023 with BOP).

It was moved and adopted to grant the status of Honorably Retired to The Rev. Mike Wilson effective September 10, 2023. Information Form for Retirees has yet to be received.

It was moved and adopted to grant permission to the session to fill the pulpit and appoint The Rev. Dawn Linder as moderator of session. The final contract is pending.

Michael Lamb –

It was moved and adopted to allow COM Commissioner Michael Lamb, CRE to preside over the Lord's Supper at any congregation in the Central Region of the Presbytery of the Cascades when invited to do so by the session of that congregation.

Sabbatical Report

The post-Sabbatical report from the Rev. Jennifer Martin from Central PC, Eugene was received.

ACTIONS OF THE COMMISSION ON MINISTRY NORTHEAST REGION

June 20, 2023 Commission on Ministry Northeast Actions

Kenilworth PC, Portland, OR

Appoint the Rev. Sue Van Stelle Moderator at Kenilworth.

Mt. Tabor PC, Portland, OR

Receive the Interim Report submitted by the Rev. Sandy Hackett for the period September 15, 2021, to May 31, 2023—final report. M/S/A

Mt. Tabor PC, Portland, OR

Appoint the Rev. Jeff Sievert (HR), as their (part time/50%) temporary Bridge Pastor [EOD #108] beginning June 12, 2023, to August 23, 2023, with weekly terms as follows. This action in accord with action taken by the session on May 22, 2023, with The Rev. Sandra Hackett serving as moderator. M/S/A

Salary	\$700 Weekly	Housing	N/A
Professional Expense	\$500	Vacation	7/20 – 7/24
Continuing Education	N/A	Study Leave	N/A

- Grant The Rev. Jeff Sievert permission to moderate the session.

Westminster PC, Portland, OR

Appoint the Rev. Lindsey Groves, as their (part time/50%) Temporary Supply Associate Pastor [EOD #108] beginning July 1, 2023, to August 31, 2023, with annual terms as follows. This action in accord with action taken by the session with the Rev. Gregg Neel serving as moderator. M/S/A

Salary	-0-	Housing	\$34,000
Professional Expense	\$291 for 2 months	Vacation	4 days including 1 Sunday
Continuing Education	\$125 for 2 months	Study Leave	1 Day
Dental	\$84 for 2 months		
Medical and Retirement through the Board of Pensions			

Appoint the Rev. Lindsey Groves, as their (full time/100%) Supply Associate Pastor [EOD #108] beginning September 1, 2023, to August 31, 2024, with annual terms as follows. This action in accord with action taken by the session with the Rev. Gregg Neel serving as moderator. M/S/A

Salary	\$27,2009	Housing	\$40,800
Professional Expense	\$3,500	Vacation	Four Weeks
Continuing Education	\$1,500	Study Leave	Two Weeks
Dental	\$1,000		
Medical and Retirement through the Board of Pensions			

Cont. next page

August 15, 2023 Commission on Ministry Northeast Actions

Rose City Park PC, Portland, OR

Recognize the administrative commission that Installed the Rev. Elizabeth Leavitt as Pastor of Rose City Park PC, Portland, OR on July 23, 2023 at 3:00 pm

Gail Black, Ruling Elder, Rose City Park Pres, Portland, Vice Moderator for NE

Rev. Chris Grewe, Teaching Elder, Savage Memorial Presbyterian Church Portland

Rev. Josh Dunham, Teaching Elder, Covenant Presbyterian Church, Gresham

Brian Emery, Ruling Elder, Rose City Park Presbyterian, Portland

Nancy Woo, Ruling Elder, Calvary Presbyterian Church, Portland

Carol Powers, Ruling Elder, Valley Community Presbyterian Church, Portland

Also dismiss the AC with gratitude!

MSP

Mt. Tabor PC, Portland, OR

Concur in the action of Mt. Tabor PC, Portland, OR, taken at a congregational meeting held on July 29, 2023, moderated by The Rev. Jeff Sievert, to call the Rev. Amanda Golbek to serve as their $\frac{3}{4}$ time (75%) Pastor [EOD #101] beginning September 7, 2023 with annual terms as follows:

Salary	\$54,000	Housing	TBD
Professional Expense	\$3,500	Vacation	Four Weeks
Continuing Education	\$1,500	Study Leave	Two Weeks
Full pension, medical, disability and death coverage under the Board of Pensions.			
Attendance at an upcoming, Presbytery sponsored Boundary Training Class			
Three months sabbatical at full pay after each six years of service.			

- A. Request the transfer of the Rev. Amanda Golbek from the Presbytery of Chicago and enroll as a member of the Presbytery of the Cascades upon receipt of transfer. History and Statement of Faith are in meeting folder
 - B. Grant The Rev. Amanda Golbek permission to moderate the session until her installation.
 - C. Affirmative Action/Equal Employment Opportunity requirements have been met.
 - D. Sexual Misconduct Policy sign-off has been received.
 - E. Express appreciation to The Rev. Jeff Sievert and Sandra Hackett for their service as Bridge Pastor and Interim Pastor at Mt. Tabor PC.
- MSP

Calvary PC, Portland, OR

Concur in the action taken by the session of Calvary PC, Portland, OR, on June 22, 2023, to renew the Supply Pastor Covenant with the Rev. Joan Miller beginning August 1, 2023, full-time (100%) with annual terms as follows:

Salary	\$25,810	Housing	\$50,000
Professional Expense	\$3,500	Vacation	Four Weeks
Continuing Education	\$1,500	Study Leave	Two Weeks
Other-SECA	\$5,799	Other	
Full pension under the Board of Pensions.			

MSP

Cont. next page

September 19, 2023 **Commission on Ministry Northeast Actions**

The Rev. Chauncey Handy M/S/A

Grant permission for Rev. Chauncey Diego Francisco Handy, minister member of National Capital Presbytery, to labor within the bounds of Cascades Presbytery throughout his service at Reed College, Portland, OR, and notify National Capital Presbytery that this permission has been granted.

Mt. Scott Park PC, Portland, Oregon M/S/A

Approve the commission to install the Rev. Sue Van Stelle at Mt. Scott PC, Portland, OR, on Sunday September 24 during worship. Member of the commission are:

Rev. Dr. Jennifer Ackerman
Rev. Dr. Dick Wiggers
Elder Gail Black
Elder Valerie Lyons
Elder Melissa Olmsted

Columbia PC, Vancouver, WA M/S/A

Affirm the commission which installed the Rev. Matt Overton at Columbia PC, Vancouver, WA on Sunday, September 10 during worship. Members of the commission were:

Rev. Mickie Drummond (served as Vice Moderator appointee, chairing commission)
Rev. John Wallace
Rev. Scott Peterson
Elder Scott Wiley: Cascades Presbyterian Church
Elder Julie Mauer: Columbia Presbyterian Church

ACTIONS OF THE COMMISSION ON MINISTRY NORTHWEST REGION

July 27, 2023 Commission on Ministry Northwest Actions

Hillsboro PC, Hillsboro, OR

M/S/P to concur in the request of Hillsboro PC, Hillsboro, OR, to begin a local area Stated Supply Pastor search as opposed to a national search.

Multnomah PC, Portland, OR

M/S/P to concur in the Ministry Discernment Profile - with COM feedback provided by Joanna Dunn - as submitted by the congregation of Multnomah PC, Portland, OR.

Plymouth PC, St. Helens, OR

M/S/P to receive the Stated Supply job description and concur in the request of Plymouth PC, St. Helens, OR, to begin a search. Recognize with gratitude the conclusion of service Rev. Paulette Mixon Weller at Plymouth on July 23rd, 2023.

The Rev. Mark McIlraith

M/S/P to validate the ministry of the Rev. Mark McIlraith as host/pastor of soma.digital a ministry using gaming technology and platforms for “the purpose of spiritual formation by leading devotionals, sermons, testimonials, and so forth, building an online immersive community of faith.” (EOD 791), pending reiteration of Separation Ethics with Lake Grove are reinforced by Clark, including funding efforts.

Valley Community PC, Portland, OR

M/S/P to concur that the congregation can proceed with the Ministry Discernment Profile as submitted by the PNC of Valley Community PC, Portland, OR, with COM feedback provided by Sharon Ziel so that they may begin their search for a Pastor (EOD 101).

Lake Grove PC, Lake Oswego, OR

M/S/P to approve the position description for the Interim Pastor at Lake Grove Presbyterian Church, Lake Oswego, OR, with COM feedback by Audrey so that they may begin their search for an Interim Pastor.

August 23, 2023 Commission on Ministry Northwest Actions

First PC, Newberg, OR

M/S/P to appoint the following Administrative Commission to install The Rev. Chris Murphy as pastor of First PC, Newberg, OR, on September 10, 2023 at 10am.

Vice Moderator, Gail Black

Ruling Elder, Ciaran Hynes, First PC, Newberg

Ruling Elder, Pete Oliver, Westminster PC, Portland

Teaching Elder, Paul Belz-Templeman, Presbytery of the Cascades, Stated Clerk

Teaching Elder, Kelly Dickson, Come to the Table, NWC

The Rev.s John and Sylvia Dilworth

M/S/P to transfer The Rev.s John and Sylvia Dilworth to Inland Presbytery upon its request.

The Rev. Brett Webb-Mitchell

M/S/P to transfer The Rev. Brett Webb Mitchell to Santa Fe Presbytery upon its request so he may serve La Mesa Presbyterian Church in Albuquerque, New Mexico.

The Rev. Jim Wallace

M/S/P to concur in the action of Rise Church, Tigard, OR, to grant the Rev. Jim Wallace a 2-week sabbatical leave with full pay, to be taken November 11 to 27th.

September 28, 2023 Commission on Ministry Northwest Actions

Hillsboro PC, Hillsboro, OR

M/S/P to receive and concur in the Position Description for a Stated Supply Pastor for Hillsboro PC, Hillsboro, OR with the suggestion that they add Conflict Management to the responsibilities.

Hillsboro PC, Hillsboro, OR

M/S/P to concur in the action of Hillsboro Presbyterian Church, Hillsboro, OR, taken at a session meeting held August 15, 2023, moderated by The Rev. Brian Craker, to renew the interim covenant between them from September 16, 2023, to September 15, 2024 to serve as their part time / 75% interim pastor with annual terms as follows:

Salary	-0-	Housing	\$60,000
Utilities		Social Security Allowance	\$4,590
Professional Expense	\$3,500	Vacation	Four Weeks
Continuing Education	\$1,500	Study Leave	Two Weeks
Full pension, medical, disability and death coverage under the Board of Pensions.			

Clatskanie PC, Clatskanie, OR

M/S/P to appoint The Rev. Derek Richman as their part time, 50% Supply Pastor[EOD #108] beginning August 1, 2023, for 3 years ending July 31, 2026 with annual terms for 2023/24 as follows. This action is in accordance with action taken by the session at the July meeting with The Rev. Derek Richman serving as moderator.

Salary	\$18,614	Housing	\$15,500
Utilities	N/A	Social Security Allowance	\$2,610
Professional Expense	\$1,750	Vacation	Four Weeks
Continuing Education	\$750	Study Leave	Two Weeks
Full pension, medical, disability and death coverage under the Board of Pensions.			

A. Grant The Rev. Derek Richman permission to moderate the session.

ACTIONS OF THE COMMISSION ON MINISTRY SOUTH REGION

June 28, 2023 Commission on Ministry South Actions

North Bend, First PC

Appoint Hugh Anderson to train elders at First PC, North Bend, to serve communion while pastor is on sabbatical.

2023 South Region Minister Compensation

MSP a motion to approve the 2023 Minister Compensation with correction to typo on Roseburg percentage of increase.

August 25, 2023 Commission on Ministry South Actions

Elders Certified to Serve Communion at Central Point MSP

Accept the report given by Hugh Anderson and confirm First PC, Central Point, Ruling Elders, Teresa Bergh, Donna Miller and Frances Robinson have been trained to administer the sacrament of communion and to approve their doing so.

Honorably Retired Information Form

Michael Gregory Wilson

Date of Retirement: 9/10/2023

Seminary and other post-seminary studies: MDiv, San Francisco Theological University, May 2013

Ordained (date, presbytery): 9/09/2014, Sacramento Presbytery

Work History (Indicate how long at each position):

Installed Pastor Prineville Presbyterian Church 1-05-2014 to 9/10/2023

Service to governing bodies: PCUSA/Commission on Ministry; service on 2 ordination commissions.

Special honors, awards or accomplishments: Lutheran Community Services Northwest Board of Directors, Redemption House Ministries Board of Directors (local homeless shelter), Young Life Advisory Committee, Crook County Foundation Board of Directors, Crook County Faith and Community Based Network.

Family: wife Kathleen, daughters Kindra, Allison, Amy, and Alyssa (guardian)

Retirement plans: More time with aging parents and children and grandchildren, camping, fishing, home projects - and waiting to see where God leads my heart in this next season of life once I catch my breath including pulpit supply.

Dawn M. Linder
Faith Statement

I believe that God is the sovereign source of all things, visible and invisible. Karl Barth says it well, simply and profoundly, that the opening words of scripture tell us all that is necessary about creation: "In the beginning God." In scripture we see how God has been faithful throughout the generations, and we are guided in how we are a part of God's story of love for God's creation.

I believe Jesus is the Son of God, the son of Man, fully divine and fully human, existing from the beginning of all time with the first and third persons of the Trinity. Because of the sinful nature we are born with, humanity needs a Savior that we may be forgiven of our sins. Jesus was born of Mary, lived his life on earth as a human being, tempted as we are, was able to sin, but remained sinless. He died on a cross fulfilling the prophecies of God, being an atoning sacrifice on our behalf that we could be reconciled with God. As the perfect sacrifice he was able die once for us all, fulfilling the sacrificial system of the Hebrew Bible.

I believe in the Holy Spirit, the third person of the Trinity, who came to reside within all believers on the occasion of Pentecost, to be our Counselor, Comforter and Advocate to strengthen teach and guide us in our Christian faith.

The Trinity is a mystery of the Christian faith which we cannot fully comprehend but we affirm this truth as evidenced in Scripture; one God in three persons - Father, Son and Holy Spirit; Creator, Redeemer, Sustainer; Speaker, Word and Breath; there are a variety of analogies and ways of referring to the Trinity, each giving us a different perspective and insight into the nature of God, but each lacking and falling short; therein we experience the necessity of faith in affirming what we know and believe to be true in spite of not fully comprehending.

Church - I believe the church to be Christ's body on earth. We as Christians are called to be a part of a congregation and participate in the mission and ministry of God, being connected, strengthened and encouraged in our faith as we join in common purpose. We are also part of the catholic church, the universal church, which is unseen, but we are united with the saints from the ages who have gone before us, and we will be united at the final banquet in eternity.

Sacraments are physical, tangible signs and reminders of God's grace in our lives; as forgetful and fallible human beings, God gives us visible reminders of grace. We have two sacraments - baptism and the Lord's Supper - because Jesus instituted both of them and told us to do likewise.

Baptism is a sign and seal of God's grace to us, a visible sign of an inner working of God; although we are participants in this sacrament, the emphasis is on God's grace and faithfulness to us, not on our actions. Water is a symbol of cleansing and life, of renewal and rebirth, and through baptism we enter into the covenant God established with Abraham, Isaac and Jacob, and ultimately fulfilled in the person of Jesus Christ our Savior. The original sign of the covenant, circumcision, has been replaced with the more inclusive sign of baptism, symbolizing the repentance and turning from sin that is necessary as we turn from our sinful nature to choose the ways of God.

The Lord's Supper is an opportunity for us to remember Christ's atoning sacrifice where he took our place on the cross; through his death and resurrection we are able to be reconciled with God. Christ is spiritually present in the breaking of the bread and pouring of the wine and as we gather at our Lord's Table we are reminded of God's faithfulness and strengthened for ministry and mission. It is also a foretaste of the final banquet when all God's children will be gathered in joyous celebration for eternity.

Scripture is God's Written Word to us, witnessing to God's self-revelation, and the reading, hearing preaching and confessing of the Word are central to Christian worship (W-2.2001).

I live as a person who has hope. Even when I don't understand why life happens the way it does, with the challenges and tragedies that are inevitable, I know that God is good and compassionate, God is able to do all things, and all things work together for good for those who love God and are called according to God's

purposes. I have the reassurance that no matter what happens, God specializes in bringing good out of bad, blessing out of tragedy, and life out of death. We see this in the Garden of Eden with the Fall of Adam and Eve, and God has continued to accomplish this transformation throughout history recorded in scripture as well as in our individual lives. At the culmination of life on earth as we know it, Christ will return triumphantly, and we will be raised to everlasting life even as Jesus was raised from the grave, and we will be joined with all God's people in heaven for eternity.

Dawn Linder

WORK EXPERIENCE

NOVEMBER 2018 TO PRESENT: HOSPICE CHAPLAIN FOR ST CHARLES HEALTH

OCTOBER 2017 – NOVEMBER 2018: ADMINISTRATIVE ASSISTANT FOR CPE

AUGUST 2016 – SEPTEMBER 2017: CLINICAL PASTORAL RESIDENCY, COVENANT HEALTH IN LUBBOCK, TX

JANUARY 2014 – AUGUST 2016: HOSPICE CHAPLAIN, ST CROIX HOSPICE IN ANKENY, IA

SEPTEMBER 2009 – JANUARY 2014: PASTOR AND HEAD OF STAFF, HIGHLAND PARK PRESBYTERIAN CHURCH IN DES MOINES, IA

SEPTEMBER 2003 – SEPTEMBER 2009: PASTOR OF EBENEZER PRESBYTERIAN CHURCH IN RENVILLE, MN

OCTOBER 2001 – SEPTEMBER 2003: PASTOR OF FIRST PRESBYTERIAN CHURCH IN NEWTON, IL

FEBRUARY 1999 – OCTOBER 2001: ASSOCIATE PASTOR OF KISHWAUKEE COMMUNITY PRESBYTERIAN CHURCH IN STILLMAN VALLEY, IL

EDUCATION

- ACCEPTED TO DMIN PROGRAM IN LEADERSHIP AND SPIRITUAL DEVELOPMENT AT GEORGE FOX UNIVERSITY STARTING FALL 2019
- CLINICAL PASTORAL EDUCATION (CPE) RESIDENCY (4 UNITS) AT COVENANT HEALTH IN LUBBOCK, TX
- CLINICAL PASTORAL EDUCATION (CPE) – 3 EXTENDED UNITS AT METHODIST HOSPITAL IN DES MOINES, IA 2010-2013
- MDIV AT FULLER THEOLOGICAL SEMINARY IN PASADENA, CA IN 1994
- BA IN PHILOSOPHY/RELIGION/PSYCHOLOGY AT JAMESTOWN COLLEGE IN JAMESTOWN, ND IN 1990

CONTINUING EDUCATION

SEPTEMBER 2014: SEMINARS WITH DR. WILLIAM HOY:

STRATEGIES FOR ASSESSING AND ADDRESSING COMPLICATED GRIEF
THE VITAL ROLE OF SOCIAL SUPPORT IN COMPLICATED GRIEF

SEPTEMBER 2014: SEMINARS WITH DR. ALAN WOLFELT:

HEALING YOUR GRIEVING HEART: EXPLORING PRACTICAL TOUCHSTONES FOR CARING FOR YOURSELF
THE ART OF "COMPANIONING" THE MOURNER

APRIL 2014: CONFLICT RESOLUTION IN CONGREGATIONS THROUGH DES MOINES PASTORAL COUNSELING CENTER
INSTITUTE FOR THE PRACTICE OF MINISTRY

SEPTEMBER 2013-MARCH 2014: INTENTIONAL INTERIM TRAINING

AMANDA GOLBEK STATEMENT OF FAITH

I believe in God, the Father, who forged out of the formless and void the blue skies and beyond; from the muddiest swamps to the greenest fields, God created and saw that it was good. To keep watch over this bountiful and blessed creation, I believe that God gently and lovingly crafted humanity in God's image and placed us in community. I believe that from the beginning God's provision has been sufficient, but that we have repeatedly succumbed to sin, turning away from God. Despite being broken and sinful people who turn from God, God never turns away from us, but has offered us grace and forgiveness through Jesus Christ.

I believe that God revealed God's self to us in Jesus Christ. Christ, fully human and fully divine, was in the world preaching a radical message and ministering to all. Jesus brought the message of all-consuming, life-altering love. "Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind"; and, 'Love your neighbor as yourself.' (Luke 10:27) Christ was beaten, humiliated, and put to death like a common criminal because of this message. Death is not where the story, our story, ends. I believe Christ transformed death, and rose on Easter morning to life everlasting. I believe Christ broke our bondage to sin, redeeming our relationship with God and offering us a new life, a life of eternal union with God.

I believe that the Spirit moves in us to acknowledge the gift that has been given us through Christ, bringing us to faith. The Spirit works to stir the Church to continue Christ's mission on this earth—to bring glory to God and work for the sake of the ever-present, yet still to come, Kingdom of God. The Spirit moves to guide and shape our understanding of the Scriptures, helping us to discern God's call on our lives as individuals and as a community. I believe that as we falter the Holy Spirit renews us as we come to the table and partake of the Lord's Supper.

Through the work of the Spirit, Christ has called us into community as the Church. As a community we come together to worship and observe the sacraments. I believe baptism and the Lord's Supper are visible signs of an invisible grace. In the sacraments of baptism and the Lord's Supper we come before God as broken individuals; laying down our brokenness, we claim God's love and call on our lives.

I believe the Bible is the inspired word of God, written by God's people. It is the record of God's journey with Israel, the revelation of God's son in Jesus, and the witness of the movement of the Spirit in the early Church. I believe the Church is called to share the Word of God as discerned through the Bible.

I believe Christ will come again to bring about the fulfillment of the Kingdom of God, whose in-breaking we are charged to witness to in all that we do. I believe all these things in the name of the Father, the Son and the Holy Spirit. Amen

Work Experience and Education
Rev. Amanda Golbek

Work Experience:

April 2023 – July 2023

First Presbyterian Church of Evanston
Interim Acting Head of Staff

500 member Church Evanston, Illinois

March of 2018 - Present

First Presbyterian Church of Evanston
Minister Children and Youth

500 member Church Evanston, Illinois

(Position was originally director level. Position was expanded into pastoral capacity.)

November 2013 – August 2017

Kirk of Kildaire, Presbyterian
Associate Pastor of Youth and Young Adults

1,200 Member Church Cary, North Carolina

September 2012 – July 2013 (Limited term position)

Groomspoint Presbyterian Church
Assistant Minister

400-500 Member Church Groomspoint, Northern Ireland

Formal Education:

Doctor of Ministry, expected completion 2024, Fuller Theological Seminary, Pasadena, California

Master of Divinity, May 2012, Princeton Theological Seminary, Princeton, New Jersey

Bachelor of Arts with Honors, June 2009, University of Oregon, Eugene, Oregon

Double Major in Comparative Literature and Religious Studies

Continuing Education:

2016:

Certificate in Youth and Theology, Princeton Theological Seminary
The Princeton Forum on Youth Ministry, Princeton Theological Seminary
Multi-Church Pilgrimage to the Holy Land, Jerusalem, Israel

2015:

Restructuring Relevance, Remaining Resilient: Adaptive Leadership in the Changing Church, Montreat Conference Center

The Princeton Forum on Youth Ministry, Princeton Theological Seminary
Interfaith Dialogue Trip to Turkey with Institute of Islamic and Turkish Studies

2014:

Duke Convocation and Pastor's School Conference, Duke University
Faith in Our Music Conference – Many Voices, Diverse Chords, Common Hopes

Union Theological Seminary

The Princeton Forum on Youth Ministry, Princeton Theological Seminary

2013:

Taize Monastery week long retreat
“Godly play” certificate course, Limerick, Republic of Ireland
Teen Self-Harm Workshop, Queen's University Belfast

2008:

Pilgrimage along the Camino de Santiago pilgrimage route

LaVonne Alexander – Brief Statement of Faith

I believe in one God the triune God: God the Father, God the Son, God the Holy Spirit. God the Father created all things by His Word. God the Son willingly left his exalted place, became fully human, while remaining fully divine, and came to earth as the man Jesus Christ. God the Holy Spirit, who comes to dwell in the hearts of believers. I believe that God's one desire toward humanity has always been the desire for communion & relationship. God reaches out to us so that we might glimpse something of God's glory. For when we begin to understand the transcendent magnificence of God, we worship. God endowed human persons with free will, in order that we might choose intimacy with Him. Sadly, the first human beings gave themselves over to their desire to be gods to themselves. With their decision for self-will humanity fell into a state of sin. That event, and its continuing consequence, brought death into the world, creating a chasm between Life (God) and humanity. This breach required God's own sacrifice to restore to the human race the ability to once again be in harmony with our Creator. It is for this purpose that God took on human flesh in order to bridge the gulf of sin and death between God and humanity. Because Christ was crucified and died, and was raised from the dead by God, Christ alone has the power/authority to determine eternal life. Jesus' death was the sacrifice required to fulfill the Law, without which humanity would never escape the tyranny of Death. Christ's death and resurrection stand complete, and Christ's promise of victory over death, is pure gift and nothing we could ever earn; it is there to be received. By God's grace, we are justified and adopted into God's family by our faith. Christ is the fulcrum through whom we must interpret the past, in whom we live in the present and by whom we move into the future. God's Holy Spirit is the same Spirit present at creation; the Spirit Jesus promised to humanity after his resurrection. That Spirit is the one who quickens our hearts and gives us the courage to claim our faith. The Spirit works in our innermost being to transform us into the Selves that God intends us to be. The Spirit opens our minds to the truth of Holy Scripture; speaks to us in a "still, small voice;" speaks to us through the Word proclaimed; heals & comforts; guides & encourages. Christ's body-the Church-is called to do His work in the world: ministering to the needy; working for peace in the world; speaking out against hatred, and working for justice for all human beings everywhere. While these works are vital, they do not, cannot, gain salvation. Rather they are our living offering of love to God. We reach out to express God's love to each other because we understand the enormity of the gift God has given us: unfailing love, healing, wholeness and abundant life now and for eternity. Although we continue to live in a fallen world, we can be assured of the final victory of Life over Death.

LaVonne Alexander - Education:

Music, Voice Performance
incomplete degree 1982
California State University, Los Angeles
Bachelor Equivalency, FTS 1996

Master of Divinity, Spirituality
Fuller Theological Seminary
Pasadena, California
December 1999

Continuing Education:

Sexual Misconduct Seminary
Dr. Carolyn Meador
Fuller Theological Seminary
April 1, 2000

Whitworth Institute of Ministry
1-week teaching conference
Whitworth University, Spokane, WA
July 2006 - July 2008

CPE, Fall 1999
Methodist Hospital
Santa Anita, CA

West Coast Presbyterian Pastors' Conference
1-week teaching conference
Mt. Hermon, CA
Spring 2001 - 2011, 2013, 2015, 2020-2023

LaVonne Alexander - Work experience:

July 2019 – present: Solo Pastor
First Presbyterian Church, Elko, NV

July 2015 – June 2019: Solo Pastor
Yoked congregations: Cordell and Colony
Presbyterian Churches, Cordell and Colony, OK

March 2014 – July 2015: Pulpit Supply
Quartz Hill Presbyterian Church, Quartz Hill, CA

September 2001 – June 2008: Solo Pastor
Community Presbyterian Church of the Lakes,
Lake Hughes, CA

March 1999 – June 2000: Intern to
Interim Solo Pastor (non-ordained)
Knox Presbyterian Church, Pasadena