

Committee on Ministry

Presbytery of Ohio Valley

Summary of COM Actions Taken from November 2010 through February 28, 2011

At the February 10, 2011 COM MEETING:

1. Approved Rev. Nancy Young for membership in POV and recognition of her call as Coordinator for Women's Leadership Development/Racial Ethnis and Women's Ministries and Presbyterian Women of the GAMC.
2. Reviewed the COM Electronic Votes of December 1, 2010 re the following:
 - an e-vote was approved for Rev. Andrew Kort and First Bloomington. COM members approved him to membership in Presbytery of Ohio Valley and also approved him as Head of Staff at First Bloomington. This vote was contingent on First Bloomington congregation voting to call him and that the negotiated terms of call meet POV minimums.
 - an e-vote was approved for Rev. Mark and Rev. Wendy Olson with the Trinity Parish. Trinity Parish includes United Presbyterian Church of Clinton, First Presbyterian Church of Montezuma and Memorial Presbyterian Church of Rockville. COM members approved the Terms of Call:

Rev. Wendy Olson serving as Co-Pastor. Duties include: Standard Call Agreement

Period	Hrs./wk	Salary	Housing	Auto Mi.	Study L	Pd.Vac	Cont.Ed.	Pension
1/1/11 thru 12/31/11	3/4 Time	\$23,910	\$7,173 fair rental value of manse	Vch.IRS rate – estimated \$1,500	2 wks 2 Sundays	4 weeks including Sundays	\$ 600	Qualifies*

*SECA Supplement - \$2,378; BOP & D&D - \$3,730; Board Medical - \$8,032
Moving Costs - Expenses to be shared by Parish Churches

Rev. Mark Olson serving as Co-Pastor. Duties include: Standard Call Agreement

Period	Hrs./wk	Salary	Housing	Auto Mi.	Study L	Pd.Vac	Cont.Ed.	Pension
1/1/11 thru 12/31/11	3/4 Time	\$23,910	\$7,173 fair rental value of manse	Vch.IRS rate – estimated \$1,500	2 wks 2 Sundays	4 weeks including Sundays	\$ 600	Qualifies*

*SECA Supplement - \$2,378; BOP & D&D - \$3,730; Annual Medical Deductible Reimbursed
Expenses - - cumulative \$8,032 per family.
Moving Costs - Expenses to be shared by Parish Churches

3. Reviewed the COM Electronic Votes of February 3, 2011 re the following:
 - Approved COM Minutes for November 6, 2010 meeting.
 - Approved David D. Crittenden as Director of Stewardship in the Communications and Funds Development Ministry Area at PCUSA.
 - Approved Report of Petersburg Triennial Visit.
 - Approved Report of Mt. Tabor Triennial Visit.
 - Approved Katrina Pekich-Bundy for Hanover Church re the following: Katrina Pekich-Bundy be received into the Presbytery of Ohio Valley as a minister member, recognize that she is an appropriate fit for the Hanover Church, approve her Terms of Call as they go beyond the POV minimums. Also

COM recommends to the Presbytery Assembly on March 5, 2011 that she be examined for ordination. These are contingent upon the Hanover Congregational vote.

4. Approved the following contracts:

A. Patoka Presbyterian Church of Patoka, Indiana and Rev. William Morris serving as Stated Supply Pastor.

Duties include: 1. Conduct services of worship for the congregation. 2. Participate in and encourage congregational participation in the life of the Presbytery. 3. Officiate at Sacrament of Communion. 4. Officiate at Sacrament of Baptism. 5. Participate in weekly Bible Study. 6. Conduct marriages and funerals at family request.

Period	Hrs./wk	Salary	Housing	Auto Mi.	Study L	Pd.Vac	Cont.Ed.	Pension
11/28/10 thru 12/31/10	10 – 12 hrs. weekly	\$	\$750	Vch.IRS rate –			\$	N/A

B. Patoka Presbyterian Church of Patoka, Indiana and Rev. William Morris serving as Stated Supply Pastor.

Duties include: 1. Conduct services of worship for the congregation. 2. Participate in and encourage congregational participation in the life of the Presbytery. 3. Officiate at Sacrament of Communion. 4. Officiate at Sacrament of Baptism. 5. Participate in weekly Bible Study. 6. Conduct marriages and funerals at family request.

Period	Hrs./wk	Salary	Housing	Auto Mi.	Study L	Pd.Vac	Cont.Ed.	Pension
1/1/11 thru 12/31/11	10 -12 hrs. weekly	\$	\$7,800	Vch.IRS rate –	2 wks incl. 2 Sundays	1 Month 4 Sundays	\$	N/A

C. First Presbyterian Church of Bloomington, Indiana and Rev. Eric Erickson serving as Interim Pastor.

Duties include: 1. Lead worship and preach 3 Sundays per month (except during vacation and study leave). 2. Do pastoral calling on sick, shut-ins, and prospective members. 3. Officiate at weddings and funerals as requested. 4. Plan and moderate session and congregational meetings. 5. Work with boards and committees to assist them in carrying out their assigned tasks. 6. Train newly elected officers. 7. Perform other administrative duties as requested by session. 8. Report to COM quarterly on progress made on the stages and goals of this ministry. 9. Serve as head of staff.

Period	Hrs./wk	Salary	Housing	Auto Mi.	Study L	Pd.Vac	Cont.Ed.	Pension
10/12/10 thru 10/11/11	Full Time	\$64,000		Vch.IRS rate –	2 wks incl. 2 Sundays	1 Month 4 Sundays	\$ 2,000	(see below)

Post Retirement Services: 12% of \$64,000 = \$7,680

Books and Other Professional Expenses \$5,000 (capped at \$416.66 per month)

Supp. Health \$1,850

5. Approved Cheryl Thorne be the moderator for Washington Westminster.
6. Approved Joe Kimmel be the moderator for Salem.
7. Recommends to Assembly that CLP Mike Beaver be commissioned and appointed to be the moderator at the Lexington church.
8. Approved Cheryl Thorne be appointed as COM's representative to Presbytery Council.
9. Approved Interim Training as an acceptable form of Continuing Education in POV.
10. Recognized Oakleigh Wesfall, Dorothy Johnson, and Deborah Fortel, outgoing members, for their work with COM.

The Results of the COM Electronic Votes of February 23, 2011 were as follows:

1. COM approved the Candidate/Inquirer Agreement between Cayuga and Hana Johnson. This agreement continues her current relationship with Cayuga while she seeks ordination to serve that church.
2. Approved Hana Johnson (*Contingent up approval by Assembly.):
 - as a good match for Cayuga United Presbyterian Church*;
 - approved the Temporary Supply Agreement between Cayuga and Hana Johnson*;
 - recommends Hana Johnson to the POV Assembly on March 5, 2011, ordination examination;
 - and approved Hana Johnson as a minister member of the POV, upon her ordination*.
3. Approved the Temporary Supply Agreement with Spencer Bethany and Richard E. Poff CLP.
4. At the request of Presbytery of Lake Erie, approved Andrew E. Holmes transfer, releasing him to Elmwood Avenue Presbyterian Church of Erie, PA.
5. Approved the CIF for Washington Westminster.

FAITH JOURNEY

I was born and raised a Presbyterian by my father and church in Bloomington, Indiana. Though my mother occasionally came to worship with us, it was because of my father that I was baptized, and attended worship, Sunday school, and youth group nearly every Sunday growing up. I went on mission trips to Nicaragua, attended Camp Pyoca through middle school and the Presbyterian Youth Triennium in high school, and I joined the church at age 15 after completing confirmation classes. I don't remember questioning my beliefs until I considered how the ancient religions I studied in high school died out—how could I know that my religion would not become another in a long line of dead religions?

Also during high school, my understanding of who Christians were was shattered when my church entered full-blown conflict. During one year of that time I served as youth elder on our session and saw just how human and imperfect my church family was. Though I did not lose my faith in God, or my trust in the church, I lost many of my illusions about the church and its people.

It was after serving as liturgist one Sunday during the summer before my junior year of college that my interim pastor inquired whether I had considered seminary. I hadn't, but back at college that fall I was struck by the thought, "Why not?" It took me several months to come to terms with the idea. It wasn't that I felt particularly drawn to do something else; in fact, my future following graduation had been blank until that moment. Rather, I worried about the way such a course would set me apart from my friends, both in college and at home. I was apprehensive that I would have to give up much of what I enjoyed, and force myself to become someone I didn't think I was. With some trepidation, I enrolled as an inquirer into Ministry of Word and Sacrament.

At the suggestion of the Committee on Preparation for Ministry I took a year after college to find some focus. My search led me to shadow a pastor in the Philippines as a Young Adult Volunteer for PCUSA. While there, I learned to depend on gracious strangers for hospitality, to worship with a Protestant church in a Catholic country, and to struggle alongside the Filipino people. I learned about a new way to walk in Jesus' footsteps and to care for the poor and the marginalized. For the first time I prayed in another language, participated in a demonstration, and spoke out publicly about injustice. At least once a year since my return I have heard news about a Filipino colleague who has been kidnapped, tortured, imprisoned, or murdered for doing this work; in this way I have learned the cost of the Gospel.

I returned to the United States with a more critical attitude to the American church and to the energies spent on institutional survival, to the church's role as more of a comforter and less of a challenger, and to theological debates that seemed to ignore the hard reality of people's lives. However, the same part of me that was passionate about learning about the Filipino people pushed me to understand better the American people and church, particularly those who differed from me in their lifestyles and values.

With this in mind I chose elective courses at Columbia Theological Seminary that related to my experiences in the Philippines, but also courses that challenged my conceptions of the church and

the world. During a summer pastoral internship at a wealthy, conservative church I learned about the power and importance of prayer. I experienced deep faith and gracious hospitality to a young stranger playing at pastor. Perhaps most importantly, I learned the great harm that can come from categorizing ourselves into “us” and “them.” The beauty in my relationships was not in the similarity I shared with another, but in our mutual ministry of presence.

Following my graduation from seminary I completed a unit of Clinical Pastoral Education at a maximum-security women’s prison in Georgia. Though the inmates had been labeled murderer, schizophrenic, dead-beat, and druggie, I found more of myself in these women than I ever expected. They became Elizabeth with whom I read scripture, Latanya with whom I joked, Hope with whom I prayed, and Amanda with whom I sat in silence. I like to think that I helped some of these women face the questions, anger and fear that haunted them, just as they (probably unknowingly) helped me to face mine.

As I have found myself in these amazing and diverse places, I have recognized certain constants that travel with me: a love of dance that was nurtured through twenty years of the study of ballet, and that finds expression in liturgical dance, Sabbath time, and my images of God. A faith that (so far) does not waver, but calls for engagement, and pushes me into a relationship with God that is full of questions for God and for the world. Support from my father, and questions from my mother who struggles to understand what “call” and “ministry” mean for me. A desire to worship in community, and to lead worship in community. And a sense that, somewhere along my path, ordination to this ministry will be one of the stops I make.

God has led me to places—physical, spiritual, and emotional—that I never imagined, and generally did not seek out. I now find myself serving with Cayuga Presbyterian Church, eager to wrestle with the Spirit and be present as God shares with us living wisdom through Word and Sacrament. I am surprised, gratified, and humbled for what I see as a deep opportunity to know God better.

STATEMENT OF PERSONAL FAITH

I believe in a sovereign triune God who creates all that is and declares it to be good,
who redeems all of creation,
and who continually provides for and sustains that creation.

I believe in a living God who is always creating and relating out of love, not necessity;
a God who is free from any constraint, yet always chooses to act for the good of
creation;
a God who desires to be in relationship with creation and has covenanted to do so;
a God who wills for all of creation to be cared for, especially the marginalized and
outcast.

I believe in Jesus Christ as the revelation of God to humankind, through whose words and actions
humanity can best understand God's will for creation;
that humanity was created in God's image but has been separated from God by sin and
no longer perfectly reflects that image;
that Jesus Christ was fully human and experienced temptation and suffering as a human,
yet was fully God and without sin as no human can be;
that Jesus Christ willingly lived, suffered and died on the cross, and thereby conquered the
power of sin and death over all creation, allowing us to live without fear as we
follow God's will for us;
that through Christ's life, death, and resurrection, all of creation is redeemed and
reconciled to God;
that the reign of God is among us, but will come in all its fullness when Jesus
Christ returns in glory.

I believe that the Holy Spirit is the witness to God's activity in the world today;
that by the power of the Holy Spirit we are illumined to receive God's Word as it is
revealed to us in scripture and creation, and are empowered to respond to God
through joyful worship and service;
that baptism is a visible sign of God's grace by which we are joined to the body of Christ,
a sign which is received by faith through the work of the Holy Spirit;
that the eucharist is a visible sign of God's grace by which we celebrate and give thanks
for God's gift to us of Jesus Christ, and look ahead to Christ's return;
that in gathering for the eucharist we affirm our identity as members of the body of
Christ and are nourished by the Holy Spirit to proclaim the Good News of God's
kingdom to all of creation;
that scripture is the inspired Word of God through which we learn about God and God's
will for creation;
that Jesus Christ called the church into being to proclaim, through word and deed, the
Gospel of God's saving grace;
that the church is called to look for and participate in God's kingdom on earth until Christ
comes again.

Faith Journey
Katrina Pekich-Bundy
January 22, 2011

I grew up in a small Presbyterian church in Ohio. I frequently attended services but did not start asking important questions about faith until I was in high school. At the time there was not much of a youth group at my home church, Bath Presbyterian Church. Some friends from school suggested a Pentecostal church that they had been attending and I decided to check it out. Wednesday evenings I attended a contemporary worship service at the Pentecostal church and on Sundays I attended worship at Bath Presbyterian. The two worship experiences were vastly different but through each I learned more about God and felt a desire to go deeper in my faith.

After attending the Pentecostal church for about a year I realized that I did not agree with the theology and began only attending worship at Bath. Even though I was no longer going to the Pentecostal church and did not agree with some of their practices or theology, it had opened my eyes to some of the differences in denominations and helped me to have an appreciation for people of different faith backgrounds. Those differences challenged my own thinking on faith and I began to try and figure out who God is and where God was leading me. Throughout my time at Bath I began to feel called to ministry, though I could not articulate it as such at the time. I spoke with the pastor at Bath and he suggested that I attend a liberal arts college and discern my call there. I attended Alma College, where my faith was most challenged.

In college I was surrounded by friends with varying beliefs. Most were Christian but all had come from different backgrounds. Through this experience I began to question who God was and how God cared for creation. I struggled with questions of ordination and wondered where God was in the really difficult times. I learned the importance of prayer and meditation – taking time to listen to God. I felt called to go to Louisville Presbyterian Seminary where my view of God grew even bigger. Every step of the way I have discovered how we try to contain God, and God cannot be contained, which is exciting and awe-inspiring.

In seeking a call I have learned the importance of trusting in God and waiting for God's timing rather than my own. Seeking a call has been challenging and at times frustrating. In my own faith journey I feel that I can always be completely honest with God, whether I share my joy or anger with God. No matter what, God can handle it.

I believe in God who is revealed in the Bible. God is the maker of everything seen and unseen. God knows all and sees all. The Creator is kind, loving, and just, and also sets challenges before us all. The grace of God does not mean that life will be easy. The Holy One continues to speak through Scripture – both the Hebrew scripture and the New Testament, the living word inspired by God.

The Bible tells us of God's grace and redemption, as well as our sin and failure in the world. God's Word speaks to how we should live our lives today. The confessions are important in offering a history of our church and currently uniting Christians through common reformed beliefs.

I believe that Jesus Christ is the Messiah. God became flesh to experience the world as a human and to live with humanity. Jesus is the redeemer of all humanity and is fully God and fully human. His life shows compassion, love, and challenges. His ministry was through miracles, words, and simple presence. Jesus challenged religious and political authorities in his time and stepped outside the boundaries. Because of his readiness to stand up for God and to do as he felt called, he was crucified on the cross and died, sharing in the suffering of humanity. After three days he rose again, bringing hope to those who are afflicted. Christ died for our salvation. I believe that sin separates us from God and from other humans. When Jesus died on the cross the separation between God and humans was filled. I believe Christ will return again and the suffering of humans will end. Until the day Christ returns, the church been called to do much work. Our sins separate us from God but Christ died to unite us with God again.

Jesus calls Christians to be in community as Jesus was in community. As Christians, we are all called to offer hospitality to our neighbors just as Jesus lived among humans and cared for them. The church's mission is to share God's love with others through proclamation of the Gospel and loving and caring for others. I believe Christians are to seek God's justice and reconciliation on earth, seeking peace for all of God's people.

The Holy Spirit is kind, just, and generous, bestowing gifts to everyone, including new life and community. The Spirit is active in our lives and helps us to interpret God's Word in Scripture, helping us to understand how God speaks to us today. The Holy Spirit unites the community of believers through faith. The Father, Son, and Holy Spirit are three distinct entities in one, called the Trinity. I believe that they are distinct but not separate and they are united by a bond that I do not completely comprehend.

There are two sacraments of the church, which are the Baptism and the Lord's Supper. They serve as visible reminders of God's grace, which is invisible. Baptism signifies that our sins are washed away and that we are all claimed as children of God. The community of believers promises to walk with those who are baptized in their faith.

The Lord's Supper celebrates Jesus becoming human, dying on the cross, being resurrected, and Christ's return, which brings hope to all humanity. The Holy Spirit lifts us up to be with Christ in that moment and Christ is present in the Lord's Supper. The Lord's Supper also brings us together as a community, uniting us with those who have gone before us. Through the Lord's Supper we are nourished to be able to go out into the world and share God's good news of God's grace.