



# Presbytery of Coastal Carolina

*One Presbytery ~ Three Covenant Communities*

807 West King Street • Elizabethtown, NC 28337-9587  
910-862-8300 • www.presbycc.org



August 10, 2018

To: Minister Members and Sessions of the Presbytery of Coastal Carolina  
From: Bill Reinhold, Stated Clerk  
RE: Called Meeting of the Presbytery of Coastal Carolina  
Date: Thursday, August 30, 2018 at 2:00 pm at Elizabethtown Presbyterian Church

Dear Friends and Colleagues in Ministry,

The Mission Cabinet of the Presbytery of Coastal Carolina held a called meeting on Thursday, August 9, 2019, to hear the report of Search Committee for our new General Presbyter and Stated Clerk. I am delighted to report to you that they unanimously concurred with the report of the Search Committee to recommend to the Presbytery the election of Rev. Jerrod Lowry as our next GP/SC.

In order to assure a smooth transition between me and Rev. Lowry, the Mission Cabinet has **called for a special meeting of the Presbytery of Coastal Carolina** to be held on Thursday, August 30, 2018, at the Elizabethtown Presbyterian Church at 2:00 pm to vote on the call to Rev. Lowry. I believe that in addition to Rev. Lowry, you will have an opportunity to meet his family.

Some sessions will want to elect a commissioner to this meeting. If you do not have an opportunity to do so, the last commissioner elected by the session who is able to attend will automatically become your commissioner to this meeting.

In addition to acting on the recommendation of the Search Committee and the Mission Cabinet, we will also discuss three other points of business at this called meeting. They are:

1. Hear a report from our commissioners to the 2018 General Assembly,
2. Vote on the Proposed Terms of Call for Ministers and Certified Christian Educators which you received for first reading at the June Community Gatherings, and
3. Vote on the proposed 2019 Budget which was also shared with you at the June Community Gatherings for first reading.

I know that you will want to make a special effort to come and meet the candidate for position of General Presbyter and Stated Clerk of our presbytery! You will find the materials related to Rev. Lowry and the other items of business attached to this call.

William T. Reinhold, Stated Clerk

## **A Biographical Sketch**

of

Rev. Jerrod B. Lowry

Jerrod (pronounced “Jer-odd”) has served as the pastor of Community of Grace PC(USA) in Sandy, Utah for 8 exciting and glorious years. He was first ordained in 2006 as a tentmaker in the Presbytery of New Hope. As a tentmaker he served as pastor to St. Paul PC in Louisburg, NC and Associate for Specialized Ministries for the Presbytery of New Hope. Jerrod is a proud graduate of Johnson C. Smith Theological Seminary (formerly a constituent seminary of the Interdenominational Theological Center of Atlanta, GA) and currently serves on the Board of Trustees.

While in Utah Jerrod has served on the Riverton Domestic Violence Coalition and the governor’s Interfaith Child Abuse Prevention Roundtable. He is also a founding member of Utahns for Religious Scholarship, an organization that seeks to bring academics and theologians to Utah.

For the Presbytery of Utah he has served on the Committee for Preparation for Ministry, Presbytery Council, and teaches a class on preaching and worship to Commissioned Ruling Elders. Jerrod served on the planning team of the Western National Leadership Training Conference for the Synod of The Rocky Mountains. Jerrod has served on several PC(USA) committees and is currently a member of the 2020 Vision Team.

Jerrod loves football, has developed a tolerance for running, and enjoys “playing at golfing”. Regrettably he is a life-long fan of all professional Cleveland sports teams. Above all Jerrod is passionate about “equipping saints for the work of ministry” and has enjoyed studying St. Ignatius’ Examen as a prayer practice and tool for discernment. Jerrod loves to explore, is willing to try, and is not afraid to fail at any attempt to share the good news of the Gospel.

Jerrod is married to his college sweetheart, Molly (a Carolina girl). Together they have three kids - Kerry (15), Kaleb (12), Kendle (9). For eight years they have been his support as they explored life in the Mountain West. It has been a wonderful experience but they are happy to be returning home.

*Rev. Jerrod B. Lowry, Pastor*

*Community of Grace PC(USA)*

*"Building Community with Love, Compassion, and Justice"*

# A Growing Statement of Faith

By

Rev. Jerrod B. Lowry

I believe in the Triune God - Creator, Redeemer, Sustainer. I believe the Trinity is holy and mysterious because of the limitations and finite capacity of human understanding. As such, our language for expressing the fullness of God is incomplete. In this holy Trinity, three are one – distinct but united. I celebrate that the Trinity reveals a divine and hallowed relationship. I believe the relationship of the Triune Godhead symbolizes the importance of relationship between humanity and the divine, as well as, the necessity to strive for human unity.

I believe that the Creator, God, is a divine parent biblically expressed as both Abba, father, and nurturing, birthing mother. These are images that enable us to express the intimate relationships we know with God, while still being open to the possibilities we have yet discovered.

I believe in Jesus as the Christ, Messiah, Redeemer. I believe the Incarnation, the Divine putting on flesh and dwelling among us, to be the ultimate sign of love expressed in this defining activity of compassion. And I believe Christ's crucifixion, although proven innocent, to be the fullest expression of human depravity. Nevertheless, God's willingness and ability to resurrect the one humanity killed shows that evil intent cannot thwart the Divine desire to redeem and unite all of creation with our Creator.

I believe in the Holy Spirit -the Sustainer, the Inner Compass - that beckons us to acknowledge a divine presence, guides us into relationship with the Creator and all creation and allows us to discern the Divine will for our role in the Kingdom that is and is not yet.

I believe in the authority of scripture that by it all we know of the Triune God is made known.

I believe the sacraments, Baptism and Communion, are signs for believers that remind us of God's grace. These same sacraments serve as seals, authoritative identifiers and authenticators, that God's saving grace claims, renews, transforms, and cleanses us without our prompting. Sacraments remind us that salvation is God's initiative – working on us and within us. The sacraments point to this activity that takes place within and beyond ourselves.

I believe the Church to be the imperfect gathering of imperfect disciples seeking to know and respond to the perfecting grace of the Triune God. Grateful for the gift of God's grace, the church responds with acts of outward focused mission, internal congregational service, condemnation of injustices, worship, and prayer.

I believe faith to be dynamic, ever unfolding, as God reveals God-self. Therefore this statement continues to grow and evolve – never reaching completion or full understanding – as God makes Godself known.

## **Faith Journey** of Rev. Jerrod B. Lowry

I can still hear the voices of congregations singing, “I love to tell the story, twill be my theme in glory, to tell the old, old, story of Jesus and his love”. This hymn is one of my favorites. As I reflect on my experiences, it becomes clear to me that so many singing with me in those congregations were also part of that “old old story” being lived anew in my life through our interactions. They were the hands and feet of Christ embodying Jesus’ love towards me.

Like most born to parents active in the Presbyterian Church, I was baptized as an infant. Commitments were made before God about how the faith community would care and nurture me. These commitments were honored by those in the church who held me in their arms as my father preached and my mother sang in the choir. These commitments were honored by those who taught me Bible stories and let me color scenes without chastising me for coloring outside the lines. These commitments were honored by those who listened as I mumbled through my Easter speech, forgot what the “S” in Easter was supposed to mean, and still applauded wildly as if I were a poet laureate that had just read a prize winning poem of my own creation. They are part of an “old old story” about Jesus and his love.

My faith journey includes Ms. Capers, who handed out white gloves to teenagers and taught us how to usher. My faith journey includes the “church mothers” from Wallingford PC in Charleston, SC who would boldly proclaim - regardless of my vehement objection - that I was going to be a preacher just like my father. My faith journey includes leadership from Montreat summer youth conferences that invited me to be on a leadership team for those attending the youth conference with an interest in ministry long before I had similar interests. My faith journey includes college years participating in a charismatic fellowship group at Winthrop University and an encounter with the dean of Johnson C. Smith Theological Seminary, who offered a seminary scholarship two years before I graduated undergrad. My faith journey includes a congregation in Louisburg, NC that loved me even though my sermons were too long and lacked substance. These saints are part of an “old old story” about Jesus and his love.

My faith journey includes one-on-one conversations with seminary professors that allowed me to safely question my faith. My faith journey includes an elder in the Louisburg congregation, James Manley, and a Sunday school teacher at Community of Grace. Both mentored me over meals and lengthy conversations about Biblical passages that inspired and challenged us. Together we read, discussed, and even debated. I read with them the works of Thomas Merton and C. S. Lewis. They read with me the work of James Cone, Howard Thurman, Margaret Silf. I am thankful to God for the many ways they embodied Jesus’s love.

Additionally I am thankful for ecumenical and interfaith colleagues in ministry. In conversations with them I learned how to express my faith to those who are as passionate about their faith as I am about mine. I am thankful to community advocacy leaders. Many of these leaders did not personally want anything to do with the church but allowed me to speak about Jesus’ love as the catalyst for my desire to partner in the work of seeking justice. The story of who I am and my understanding of God’s call is incomplete without talking about all these great saints and persons unaware that they were serving as angels to me. I love to tell the story of Jesus and his love.

## Response to Constitutional Questions

by

Rev. Jerrod B. Lowry

1. *Do you trust in Jesus Christ your Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit?*

I do trust in Jesus Christ as my Lord and savior. I trust that Christ is Lord of all. Most important I trust that I can commit my life to Christ. So great is my trust in Christ's present and steadfast love for me that I willingly place into his hands all that I am, all that I have, all that I hope to be.

I trust that it is by the power of the Holy Spirit that I may discern and follow Christ. At times this trust has led me down known and well worn paths. This same trust has led me into wild and wondrous calls in unimaginable wilderness lands. Yet my trust in Christ as savior and the move of the Holy Spirit has led me to places where I have experienced God revealed. In response I find myself running with good news of encouragement that God is present and can be found among us.

Our trust in Jesus Christ as Lord and Savior is the central declaration of those who believe themselves claimed and adopted into the kin-dom of God. It does not mean that we know all. Trust means that we are willing to commit ourselves to a way that continues to grow and evolve as God reveals God's self to us through the ministry of Christ and the move of the Holy Spirit. If we trust Jesus Christ to be our savior and the head of the church then we may walk boldly into the unknown. This trust should lead us to embrace the different and unproven, while together we pray, "have thine own way Lord".

5. *Will you be governed by our church's polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God's word and Spirit?*

I am certain that it was intentional that the question about polity, discipline, and collegiality comes only after one is willing to affirm the previous vows. It seems right that before one "pledges allegiance" to institutional structure, we place this structure in proper order. It is important that we first place our trust in Christ as "Lord of all and Head of the Church", acknowledge that scripture is the "authoritative witness" to the life and ministry of Christ, and affirm that the confessions (and essential tenets expressed in the confessions) derive from our understanding of the scriptures. After the first four vows, we can now affirm that we will be guided by a governing structure that reflects essential tenets from the confessions as understood in the scriptures and ultimately places authority in Christ.

My vow to be governed by church polity is not about blind allegiance to denomination. I am vowing to submit myself to a governing structure that is itself subject to the authority of Christ, guided by the study of those in scriptural text who struggled to be faithful, and informed by the declarations offered during times of "*status confessionis*". It is the polity based on these that I promised to be governed by and uphold. Additionally I vow that such polity encourages and demands I be encouraged by colleagues to pattern our lives in obedience to God. Discipline is how the faith community honors baptismal vows and stresses the importance of Christian formation as faithful disciples. Discipline is an expression of love and mutual accountability. Therefore I will be governed by our church's polity, abide by its discipline, and be a friend among colleagues in ministry, working with them, subject to the ordering of God's word and Spirit.

**Church Leadership Connection**  
**The Call System for the Presbyterian Church (U.S.A.)**

<b>Detailed Info for PIF #: 100027878.1</b>		
Professional ID:	100027878	
Name:	Jerrod Belton Lowry	
Phone:	(801) 946-2513	
Alternate Phone:		
Fax:		
E-Mail:	jerrod@cogpc.org	
Address:	9217 Village Point Way Sandy, UT 84093	
Actively Seeking?:	Yes, Actively Seeking	
Ecclesiastical Status:	Teaching Elder	
Membership Presbytery:	UTAH PRESBYTERY	
Ordination Date:	9/10/2006	
Formal Education:	B.A. Psychology. Winthrop University Rock Hill, SC 1997–2001  Master of Divinity Johnson C. Smith Seminary of the Interdenominational Theological Center Atlanta, GA 2002–2005	
Continuing Education:	Professional Assessment for Leadership Development, North Central Ministries, Minnesota, March 2016  “Transitional Ministries”, NEXT Church Conference, Kansas City, 2017  Sanctuary Webinar, Interfaith Worker Justice, 2107  The Jesus Seminar on the Road, The Weststar Institute, Salt Lake City 2017  Global Leadership Summit Webcast, August 2016  Parliament of World Religions, Salt Lake City, October 2015	
Employment Type:	Full-time	
Minimum Effective Salary:	\$80,000 / Year	
Position Types and Experience Level	Solo Pastor General Presbyter/Executive Presbyter/Presbytery Leader	10 Years or more 2 to 5 Years
Geographic Choices:	Unlimited	

Languages:	English
Other Languages:	

**Church Leadership Connection**  
**The Call System for the Presbyterian Church (U.S.A.)**

Leadership Competencies:	<p>Compassionate</p> <p>Preaching and Worship Leadership</p> <p>Spiritual Maturity</p> <p>Lifelong Learner</p> <p>Change Agent</p> <p>Culturally Proficient</p> <p>Organizational Agility</p> <p>Bridge Builder</p> <p>Motivator</p> <p>Flexibility</p>
Training / Certification:	Interim Executive Presbyter Training
Other Training:	
Clergy Couple?	False
Housing Type:	Housing Allowance
Work Experience:	<p>Pastor, Community of Grace PC(USA), Sandy, Utah, 215 members, suburban community, August 2010 - present</p> <p>Pastor, St. Paul PC(USA), Louisburg, North Carolina, 70 members, rural community, September 2006-2010.</p> <p>Seminary Intern, St. Paul PC(USA), Louisburg, North Carolina, 70 members, rural community, February 2006- September 2006.</p> <p>Associate for Specialized Ministries, The Presbytery of New Hope, Rocky Mount, North Carolina, 130 congregations and approximately 32,700 members, September 2006 - August 2010.</p> <p>Director Youth and Young Adult Ministries, Norcross PC (USA), Norcross, Georgia, 150 members, suburb, Spring 2002-Fall 2004 (excluding summer months).</p> <p>Summer Intern, Woodlawn PC (USA), Jacksonville, Florida, 650 members, inner city, June 2003- August 2003.</p> <p>Summer Intern, Providence Presbytery, Rock Hill, South Carolina, 58 congregations and approximately 9,000 members, small city, June 2004-August 2004.</p> <p>Summer Intern, Hermon PC (USA), Rock Hill, South Carolina, 50 members, inner city, June 2004-August 2004.</p>
Other Services:	

**Church Leadership Connection**  
**The Call System for the Presbyterian Church (U.S.A.)**

2020 PC(USA) Vision Team 2016 - present

Presbytery of Utah Coordinating Council Member 2016 - present

Western National Leadership Training Synod Planning Team 2012 - 2015

General Assembly Stated Clerk Nominating Committee 2014 - 2016

Member on the Committee on the Office of the General Assembly (2006 - 2012)

Committee on the Office of the General Assembly liaison Committee Ecumenical Relations (2006 - 2010)

Committee of Ecumenical Relations sub-committee chair to review relations with The World Alliance of Reformed Churches (2009)

Describe a moment in your recent ministry that you recognize as one of success and fulfillment.

In the fall of 2015 two members of the congregation approached me with an interest in building small group ministries. I invited them and two members of session to join me for a year long study of St. Ignatius' prayer practice, The Examen. The group met weekly for ten months to see how we could make small group ministries a priority for the entire congregation. After ten months we were so pleased with the material we were learning and the cohesion that developed by learning together, that we approached session with a plan to lead a Sunday school class on the topic of prayer practices over the summer. The class met weekly after worship with tremendous attendance. After a summer of sharing prayer practices learned studying the Examen, several developments took place. The adult Bible Study class that meets during Sunday School adapted their curriculum to include prayer practices taught by The Examen. The order of worship changed to incorporate techniques taught by The Examen. The small group that began studying The Examen continues to meet and has read several books on particular aspects of the prayer practice and initiated a new small group that began reading the original book. It has been most fulfilling to see the development of new ministries and the redevelopment of existing ministries derive by blessing and resourcing members interested in deepening their spiritual development.

Describe the ministry setting to which you believe God is calling you.

I desire to serve a body of believers that is excited about their corporate worship, their community witness, and the individual's call to ministry. I wish to be among the faithful as passionate about orthopraxy as they are orthodoxy, as committed to study as they are to acting upon the liberating message of God's love expressed in the life, death, and resurrection of Jesus Christ. I would love to serve along side those committed to fighting various forms of injustice impacting marginalized communities, developing ecumenical and interfaith partnerships, engaging in playful fellowship, and reimagining our corporate worship to inspire spiritual development and evangelism. I would be elated to serve along side those seeking to be transformed as they discern their own gifts and renewed as they consider new opportunities to use those gifts among those that God has assembled within the congregation and beyond the congregation. I believe in the priesthood of all believers and would be ecstatic to serve with those who value discipleship making, the equipping of saints for ministry, and were particularly invested in empowering youth and young adults.

What areas of growth have you identified in yourself?

A dear mentor once told me that serving as a pastor is similar to serving as the conductor of an orchestra. We each have an instrument to play and when encouraged to play at the right time, with the right tempo, the music that the orchestra plays can inspire. There was a time when I felt that my calling meant I had to do everything, know everything, play all of the instruments myself. After twelve years of ordained ministry, I have learned the importance of teamwork, delegating authority, empowering discipleship, and being a colleague in ministry alongside members of the congregation. As members of the body of Christ we each have gifts that are to be used for the sake of ministry. I enjoy encouraging believers to consider and even reconsider the gifts they have been given for ministry and the ways those gifts can be implemented within established ministry programs or utilized to create new ministry endeavors. As the orchestra conductor, I have learned the importance of placing each instrument in the best place to be heard.

## Church Leadership Connection

### The Call System for the Presbyterian Church (U.S.A.)

Describe a time when you have led change.

In 2016, I led the session to examine worship. It had become practice that two worship services met jointly in the summer months. These summer services blended the contemporary and traditional worship services forming a joint service with high energy. I led the church through this significant change beginning with organizing a leadership retreat of session and deacons. I challenged the leadership to consider shifting to one worship service. After months of prayerful discernment, congregational surveys, and round table conversations, session decided to transition to one service. Not only did we move to one worship service, but we created a completely new order of worship that began meeting at a different worship time. The transition took place at the beginning of the new year, six months after the congregational meeting that announced the change. Those six months of planning for the transition were challenging. Colleagues warned against proceeding. The staff was anxious and conventional wisdom concludes that change is tumultuous and dangerous. Nevertheless, I led and supported the discernment of the session while believing this to be the right move for the congregation. A year later, the move is overwhelmingly success with sustained energy and excitement. Members feel that church no longer two divided congregations. The worst fears from the congregation and staff were not realized, and the energy of the new joint service has facilitated new membership.

Optional Links:

- Sermons can be found on the church website [www.cogpc.org](http://www.cogpc.org)
- February 2015 article in Sola Scriptura <http://soulascriptura.com/2015/02/our-new-day-begun-rev-jerrod-b-lowry/>
- August 2013 article in Justice Unbound <http://justiceunbound.org/tag/jerrod-b-lowry/>
- January 2014 article in Ecclesio.com <http://www.ecclesio.com/2014/01/breaking-the-bubble-breaking-the-silence-jerrod-lowry/>
- April 2016 article in NEXT Church <https://nextchurch.net/evangelism-invitation-journey/>
- Spring 2017 published article in The Lenten Devotional on the Belhar Confession
- December 2014 Deseret News "Christmas" <http://www.deseretnews.com/article/865618379/Local-faith-leaders-share-Christmas-messages.html>

Statement of Faith:

## Church Leadership Connection

### The Call System for the Presbyterian Church (U.S.A.)

I believe in the Triune God - Creator, Redeemer, Sustainer. I believe the Trinity is holy and mysterious because of the limitations and finite capacity of human understanding. As such, our language for expressing the fullness of God is incomplete. In this holy Trinity, three are one - distinct but united. I celebrate that the Trinity reveals a divine and hallowed relationship. I believe the relationship of the Triune Godhead symbolizes the importance of relationship between humanity and the divine, as well as, the necessity to strive for human unity.

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I believe in the Holy Spirit -the Sustainer, the Inner Compass - that beckons us to acknowledge a divine presence, guides us into relationship with the Creator and all creation and allows us to discern the Divine will for our role in the Kingdom that is and is not yet.

I believe in the authority of scripture that by it all we know of the Triune God is made known.

I believe the Church to be an institution of discipleship making, the imperfect gathering of imperfect disciples seeking to know the perfecting love of the Triune God and wishing to respond with acts of outward mission, internal congregational service, condemnation of injustices, worship, and prayer.

I believe faith to be dynamic, ever unfolding, as God reveals God-self. Therefore this statement continues to grow and evolve - never reaching completion or full understanding - as God makes Godself known.

#### References:

# 1	Name	Amy Kim Kyremes-Parks
	Relation	ruling elder colleague
	Phone	801.815.4854
	Address	2757 Fairmount Blvd, Cleveland Heights, OH 44118
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# 2	Name	Trevor Beauford
	Relation	ecumenical colleague
	Phone	704.258.9410
	Address	1921 Main Street, Hartford, CT 06120
	E-Mail	office@unionbaptisthartford.org
# 3	Name	Carol McDonald
	Relation	teaching elder colleague
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	Address	8707 A Pemberton Circle, Indianapolis, IN 46260
	E-Mail	carol@lincolntrails.org
# 4	Name	Scott Prouty
	Relation	teaching elder colleague
	Phone	507.627.1369
	Address	235 East 4th Street, PO Box 444, Redwood Falls, MN 56283

**Church Leadership Connection**  
**The Call System for the Presbyterian Church (U.S.A.)**

	E-Mail	scott_prouty@hotmail.com
# 5	Name	Jeff Silliman
	Relation	presbytery executive
	Phone	801.539.8446
	Address	699 East South Temple, Suite #305, Salt Lake City, UT 48102
	E-Mail	ep@pbyutah.org
Sexual Misconduct Self-Certification Statement:	<p>I certify below that no civil, criminal, ecclesiastical complaint has ever been sustained or is pending against me for sexual misconduct; and I have never resigned or been terminated from a position for reasons related to sexual misconduct.</p> <p>I have read this certification and release form and fully understand that the information obtained may be used to deny my employment or any other type of position from the employing entity. I also agree that I will hold harmless the employing or judicial authority or any other entity from any and all claims, liabilities, and causes of action for the legitimate release of any information related to sexual misconduct.</p>	
<p><i>This PIF was last updated at 5/28/2018 7:07:48 PM. Jerrod Belton Lowry is a member of the Presbytery of UTAH PRESBYTERY. As of this date, no allegation or charges are pending against the member, nor is the member currently under judicial censure limiting the ministry or under supervised rehabilitation. The receiving body should always call the presbytery to ask for further information about any applicant, including their ministry and activities within the presbytery of membership.</i></p>		
<p><i>This PIF is in the Church Leadership Connection database</i></p>		

**PROPOSED 2019 minimum terms of call – reflects a 2% increase in total**

Presbytery of Coastal Carolina  
**Commission on Ministry Minimum 2019 Terms of Call**  
Full Time<sup>1</sup> Certified Christian Educators

<b>Salary</b> (including suitable health and retirement plans)	\$45,300.00
<b>Reimbursable Expenses</b> <sup>2</sup>	\$1,225.00
<b>Additional Compensation</b> <sup>3</sup> (to be allocated in consultation with the employee)	\$600.00
<b>Total Minimum compensation for 2019</b>	<b>\$47,125.00</b>

Full Time<sup>1</sup> Certified **Associate** Christian Educators

<b>Salary</b> (including suitable health and retirement plans)	\$40,200.00
<b>Reimbursable Expenses</b> <sup>2</sup>	\$1,225.00
<b>Additional Compensation</b> <sup>3</sup> (to be allocated in consultation with the employee)	\$600.00
<b>Total Minimum compensation for 2019</b>	<b>\$42,025.00</b>

**Notes:**

<sup>1</sup> For negotiations for service **less than full-time**, a normal (full time) work week is considered as 40 hours.

<sup>2</sup> **Reimbursable expenses:** an amount set aside for mileage, continuing education, and other professional expenses, available only through monthly submission of mileage records and receipts. At the end of the year, unused funds remain in the church account – they are not part of the educator’s salary.

◦ Mileage should be reimbursed at the IRS rate.

◦ Continuing education (including details of content and cost) must receive prior approval of the Session.

<sup>3</sup> **Additional compensation** provides choices appropriate to each educator’s situation and needs and should be added to salary, health coverage, retirement coverage, or expenses before a contract is approved.

**Other benefits** (part of minimum terms of call)

- a. Vacation of 4 weeks including 4 Sundays.
- b. Study Leave of 2 weeks including 2 Sundays. The purpose of Study Leave (Continuing Education) will be planned in consultation with the Session.
- c. Holidays as established by Presbytery policy.
- d. Full usual, customary, & reasonable cost of moving to the field by a licensed carrier.

e. FAMILY LEAVE is recommended.

EITHER

A. FAMILY LEAVE is a mutual agreement between the Session and Educator for the good and welfare of the whole of God's holy people. *A Covenant of Care and Compassion* is a formal opportunity to express agreement in family leave policies. Guidelines for *A Declaration of Family Leave Policy* and *A Covenant for Care and Compassion* are available at the Presbytery Office.

OR

B. FAMILY LEAVE is time released for medical care and treatment.

- Sick Leave shall accumulate at least 1 ¼ days each month to 90 days total. Sick Leave of 5 days shall be accrued to newly employed educators. When sick leave taken exceeds 5 days in a 6-month period, a church may require a statement from the attending physician.
- Maternity/Paternity Leave – 4 weeks with payment of salary and benefits, excluding reimbursable expenses. An additional two (2) weeks may be granted from accumulated sick leave if needed.
- Adoptive Leave – 4 weeks with payment of salary and benefits excluding reimbursable expenses.

Presbytery of Coastal Carolina  
**2019 Minimum Terms of Call**  
for full-time installed ministers

Financial Terms of Call

**\$68,330 minimum (approximately 1.7% overall increase)**

\$42,900	“effective salary” <sup>1</sup> (approximately 2.3% increase)
\$16,148	estimated Board of Pensions required dues <sup>2</sup>
\$3,282	one-half of minister’s SECA tax <sup>3</sup>
\$4,000	professional expenses reimbursement <sup>4</sup>
\$2,000	additional salary, benefits, or reimbursement <sup>5</sup>

**Minimum terms of call assume a normal, full-time work week of 40 hours, with 2 days off each week.<sup>6</sup>**

- **Effective salary** includes cash salary, housing allowance, and the value of the use of a manse, if provided. *An increase of approximately 2% has been added this figure.*
- Effective salary also includes any optional Board of Pensions benefits (such as dental insurance), 403(b)(9) salary reduction contributions, medical reimbursement plans, annual bonus, and other compensation.
- See the Board of Pensions “total effective salary calculator” at [www.pensions.org](http://www.pensions.org).

<sup>1</sup> **Board of Pension required dues** include medical coverage (25% of effective salary, based on a minimum salary of \$44,000); pension (11%), and death and disability coverage (1%)

<sup>2</sup> **One-half** of SECA tax is 7.65% of salary and housing

<sup>3</sup> **Expenses reimbursement:** an amount set aside for mileage, continuing education, and other professional expenses, available only through monthly submission of mileage records and receipts. At the end of the year, unused funds remain in the church account – they are not part of the minister’s salary.

◦ Mileage should be reimbursed at the IRS rate. Continuing education (including details of content and cost) must receive prior approval of the Session.

<sup>4</sup> **Additional** funds provide choices appropriate to each minister’s situation and needs, such as medical reimbursement, deferred compensation, manse equity, additional professional expenses, etc. Decisions about how to use these funds must be made before congregational approval of terms of call for the new year and spelled out in the minutes of the congregation.

**NOTE:** By allocating “Additional Funds” to Effective Salary items, premiums for BOP and SECA may increase. Take those increases into account when allocating the additional funds. Changes may also impact the minister’s tax burden.

<sup>5</sup> **Work schedule:** Since a minister’s actual schedule is unpredictable, work hours often vary week to week. Even on days off, the minister is usually still “on call.” Therefore, the Session and the minister must exercise flexibility, balancing work and rest to avoid pastoral burnout.

**Important Notes:**

1. The division of funds between Professional Expenses and Continuing Education should be determined by the session in consultation with the pastor. The division of funds can vary from year to year.

- **Accountable Reimbursable Expenses** are usual, customary and reasonable expenses incurred in support of the ministry provided to the congregation by the pastor. They do not include commuting from home to church/office. Expenses are reimbursed upon the submission of appropriate receipts or mileage logs and **should not** be paid in regular monthly installments. **If** Accountable Expenses **are** paid in monthly installments then they **must** be counted as income and listed on the pastor's W-2 form. Pension, Disability, and Medical Dues would also have to be paid on them. It is up to the pastors to monitor their use of Accountable Expense funds so as not to run over by the end of the year.  
Any unused funds revert to the church treasury at the end of the year. Unexpended budgeted funds for Accountable Reimbursable Expenses are **not** available to a pastor as compensation.
  - Since **Continuing Education** funds are provided by the church in order to equip the pastor to be a more effective leader in the congregation, it is the responsibility of the pastor to consult with the session about the content, location, and cost of any continuing education before taking time off or incurring costs. The expenses will be reimbursed (within the limits of the agreement) upon presentation of receipts. Accrued Continuing Education time and money are forfeited upon dissolution of the pastoral relationship. Unexpended Continuing Education money are **not** available to a pastor as compensation.
2. For negotiations for service **less than full-time**, a normal (full time) work week is considered as 40 hours.
  3. **Other benefits** (part of minimum terms of call):
    - a. Vacation of 4 weeks including 4 Sundays.
    - b. Study Leave of 2 weeks including 2 Sundays. The purpose of Study Leave will be planned in consultation with the Session.
    - c. Holidays as established by Presbytery policy.
    - d. Full usual, customary, & reasonable cost of moving to the field by a licensed carrier.
    - e. FAMILY LEAVE is recommended.

EITHER

- A. FAMILY LEAVE is a mutual agreement between the Session and Pastor for the good and welfare of the whole of God's holy people. *A Covenant of Care and Compassion* is a formal opportunity to express agreement in family leave policies. Guidelines for *A Declaration of Family Leave Policy* and *A Covenant for Care and Compassion* are available at the Presbytery Office.

OR

- B. FAMILY LEAVE is time released for medical care and treatment.
  - Sick Leave shall accumulate at least 1 ¼ days each month to 90 days total. Sick Leave of 5 days shall be accrued to newly installed pastors. When sick leave taken exceeds 5 days in a 6-month period, a church may require a statement from the attending physician.
  - Maternity/Paternity Leave – 4 weeks with payment of salary and benefits excluding reimbursable expenses. An additional two (2) weeks may be granted from accumulated sick leave if needed.
  - Adoptive Leave – 4 weeks with payment of salary and benefits excluding reimbursable expenses.

2019/2020 Biennial Budgets  
Proposed-Called Presbytery Meeting  
August 30, 2018

	2019	2020
<b>Revenue-Budgeted Mission Support and Per Capita:</b>		
Shared Mission Support--Supports Programs of Presbytery & GA Missions	701,000	701,000
Per Capita--100% of apportionment to GA and Synod for their Governance budgets	202,497	202,497
Morgan Foundation-Youth Minister	13,000	13,000
Transfer from Designated Hispanic Ministry Fund to help offset Moreno travel to Hispanic Missions-As Validated	3,000	3,000
Assistance from Fuente de Agua Viva Church for support of Eduardo Moreno as their Teaching Elder	6,500	6,500
*Transformation Contract with Thompsons from Campbellton-Friendship Fund	31,500	0
Two Cents a Meal Administrative (5%) Assistance--helps offset adm costs of offering	2,800	2,800
<b>Total Projected Revenue</b>	<b>960,297</b>	<b>928,797</b>
<b>Expenses-Budgeted:</b>		
GA Support:		
GA Shared Mission Support--remitted to GA and includes General Mission support received	10,000	10,000
Per Capita: Presbytery is constitutionally mandated to pay this from reserves or mission funds if churches fail to remit their fair share		
GA Per Capita Apportionment --100% or amount collected 7.73 in 2018 23,601 mbrs	182,436	182,436
Synod Per Capita Apportionment--100% or amount collected .85 in 2018 23,601 mbrs.	20,061	20,061
Presbytery Mission Cabinet and Staff:		
Presbytery Staff--Salaries, Benefits, Prof. Exp.	611,000	611,000
Presbytery Cabinet--Office Supp, Bldg Maint & Equip.(new AC), Audit, Ins.increase, Utilities increase, Comm of Cabinet expenses, NC Council/Church	80,100	80,100
Presbytery, Cabinet, & Regional Meetings support as needed, and expenses for other committees if required		
<b>Sub-committees of Cabinet:</b>		
Sub-committee for Christian Education-Resource Center	700	700
Sub-committee for Communications	0	0
Sub-committee for Hunger-Administers Cents-a-bility offering-travel	100	100
Sub-committee for New Church Development--Adm/travel exp-oversee New Church Development Fund	100	100
Sub-committee for Peacemaking-Administers Peacemaking offering-travel, Admin. Expenses	100	100
Youth Ministries-Youth Activities/Events	6,000	6,000
Committee for African-American Ministries--Committee expenses and activities	1,700	1,700
Committee on Bills and Overtures	300	300
Committee for Latino/Hispanic Ministries-committee expenses and activities	1,400	1,400
Commission on Ministry--Provides oversight of churches and ministers, church visitations	9,000	9,000
Committee on Nominations--recruits committee members and works with Comm on Representation	1,700	1,700
Committee on Preparation for Ministry-Oversight of Inquirers and Candidates, annual consultation	2,700	2,700
Committee on Representation-Travel/adm exp.--ensures proper representation on committees	300	300
Committee on Stewardship-publicize and emphasize stewardship within Presbytery	0	0
Committee on Strategic Planning & Organiz. Review-Reviews/evaluates programming within Presbytery	1,000	1,000
Permanent Judicial Committee--Travel/adm exp.	100	100
*Transformation Contract with Thompsons from Campbellton-Friendship Fund	31,500	0
<b>Total Budgeted Expenses</b>	<b>960,297</b>	<b>928,797</b>
Opportunity Fund-For Regional Activities (\$8,000 ea.), Mexican Partnership(\$2,000), Unfunded Projects as requested & Emergency Grants (\$4,000)	<b>30,000</b>	<b>30,000</b>
* Budget was amended for Thompson contract by Mission Cabinet on 8/10/2018 and added to 2019 budget only		

The Presbytery of Coastal Carolina, Inc.  
2019 Salaries

0% Raise in 2018												
0% Raise in 2016 and 2017												
1% Raise in 2015												
0% Raise in 2014												
1% Raise in 2013												
1% Raise in 2012												
2% Raise in 2011												
0% Raise in 2010												
<b>Name</b>	<b>Salary</b>	<b>Utilities/ Housing</b>	<b>Effective Salaries</b>	<b>Est. Medical</b>	<b>12.00% BOP</b>	<b>Employer 0.0765 FICA/SECA</b>	<b>Travel</b>	<b>Con't Ed</b>	<b>Total Package</b>	<b>Less Grants</b>	<b>Net Salary Package</b>	<b>Per Hr</b>
	<b>2019</b>	<b>2019</b>	<b>2019</b>						<b>2019</b>		<b>2019</b>	
General Presbyter/Stated Clerk	57,489	18,000	75,489	18,872	9,059	5,775	6,000	2,200	117,395		117,395	36
Mission Coordinator-East	37,291	10,000	47,291	11,823	5,675	3,618	6,000	1,000	75,407		75,407	23
Mission Coordinator-West	28,710	20,000	48,710	12,178	5,845	3,726	6,000	1,000	77,459		77,459	23
Mission Coordinator-Central	22,000	21,000	43,000	11,000	5,160	3,290	6,000	1,000	69,450		69,450	21
Treasurer/Bus Mgr	47,384	0	47,384	16,159	5,686	3,625	1,000	1,000	74,854		74,854	23
Hispanic Evangelist/Teaching Elder-Fuente de Agua Viva	24,710	18,000	42,710	11,000	5,125	3,267	3,000	1,000	66,102	9,500	56,602	21
Assoc for Youth Ministries	12,000	0	12,000	0	0	918	1,000	0	13,918	13,000	918	29
Admin. Assist./Recording Clerk/Financial Admin.	39,300	0	39,300	16,159	4,716	3,006	0	0	63,181		63,181	19
Receptionist/Adm Asst/Database Mgr-3/4	23,274	0	23,274	13,856	2,793	1,780	0	0	41,703		41,703	15
<b>Total Salaries/Benefits</b>	<b>292,159</b>	<b>87,000</b>	<b>379,159</b>	<b>111,047</b>	<b>44,059</b>	<b>29,006</b>	<b>29,000</b>	<b>7,200</b>	<b>599,470</b>	22,500	<b>576,970</b>	
<b>Budgeted for Staff-Salaries/Benefits/Travel</b>									<b>611,000</b>			
<b>Balance Available for contingencies and 2019 and 2020 BOP Dues Increases</b>									<b>11,530</b>			
Notes:												
Source of Funds for Budgeted Salaries/Benefits/Related Contingencies:												
Morgan Foundation-Youth Ministry			13,000									
Designated Hispanic Ministry-Moreno Travel			3,000									
Fuente de Agua Viva-E. Moreno is their Installed Teaching Elder			<u>6,500</u>									
			22,500									
									Revised for BOP Dues			