

COUNCIL OF MAUMEE VALLEY PRESBYTERY

First Presbyterian Church, Findlay, OH

January 15, 2019

Present Ron Boyd, Ken Wessler, Diana Wagar, Jay Salvage, Tom Polker, Rose Jones, Janeane Hopkins, Jim Miller, Dana Borne, David Tilley

Excused Gillian Holzhauser- Graber, Mary Jane Saunders, Julie Kling,

Staff: Matt Meinke, Dean McGormley, David Bartley

4:00 Call to Order

Declaration of a Quorum & **ON MOTION** to approve the Oct 2018 Council Minutes **So Ordered.**

Spiritual Formation - Ann Marie Montgomery

4:17 General Presbyter Report

Matt reported he has been busy.

Presbytery was a long day.

Streamlined report for end of year.

Matt presented the concept of "Open Space" concept for MVP meetings.

4:30 Vision and Structure Jay Salvage and Tom Polker
Next meeting is this Thursday January 17, 2019.

4:35 ADMINISTRATIVE COMMISSION REPORTS

ACDC (AC for Dissolving and Dismissing Churches)..... Susan Rowland Miller

Hanmi Commission

Grace..... Tom Schwartz

The commission has met and still seeking information from the church.

Will need a new member for the Commission.

Grand Rapids..... Karen VanderPloeg

Ada/Bucyrus..... Ken Wessler

Mt. Sinai Commission Janeane Hopkins

Is completed except the use of the building. The occupants have been told submit a bid for the building but have not done so as yet.

COMMITTEES AND MINISTRY REPORTS that have implication for Presbytery agenda

Branch of Congregational Life Pam Short

2nd Reading of Sacred Trust Document

Clerk training on the Book of Order is coming

Boundary training is coming

Budget and Finance..... Ken Wessler & David Bartley

Reported the sale of the Toledo Glendale Church building.

Received the report of the Budget and Finance Committee that representing the Presbytery as Trustees they approved that Toledo Glendale be allowed to sell their church property (property description will be attached to Presbytery minutes) for an amount of \$380,000. The release of Presbytery interests was signed by David Bartley (Treasurer)

Perrysburg, A new lease will be forthcoming from Perrysburg.

- Committee on Ruling Elder Training..... Tom Polker
Four new people have been trained
- Committee on Ministry..... Ron Boyd
Coming and goings were discussed
- Committee on Preparation for Ministry..... Mary Jane Saunders
- Synod of the Covenant..... Gillian Holzhauser-Graber
David Tilley suggested that we find a youth delegate to Synod.
- Branch of Service to the World.....
- Nominating..... Rose Jones
- Personnel..... Diana Wagar
Proposal - Approval needed
Diana said the committee met with Matt as he gets on board.
Belinda is willing to take on more responsibilities.
In talking with both Matt and Belinda
ON MOTION to change the Job Description for Belinda in the office and make her position full time. **So ordered**

- Latino Ministry..... Jim Miller
- Presbyterian Women..... Dana Bourne
- Worship Team..... Janeane Hopkins
Worship team still is working hard. Will meet this week to plan
Presbytery worship and Toledo Christ.

- 5:30 DEVELOPMENT OF AGENDA FOR PRESBYTERYDean McGormley
- Time Requests So Far
- Voting on Amendments
- Second reading of Sacred Trust Document
- Open Spaces
- Congregational life 7 minutes in addition to Sacred Trust Time

COM Comings & Goings

- 5:50 Closing Worship.....
- 6:00 ADJOURNMENT

+++++

Attachment 2

EXHIBIT "A"

PARCEL I:

The Northeast 311.93 feet of Back Lot Number 101 and the Northeast 311.93 feet of the Northwest 157.80 feet of Back Lot Number 100, located in Grant Number 578 in the City of Toledo, Lucas County, Ohio. Subject to legal highways.

LESS AND ACCEPT:

All that part of the Northeast 311.93 feet of the Northwest 157.80 feet of Back Lot 100 in Private Grant 578, City of Toledo, Lucas County, Ohio, bounded and described as follows:

Commencing at the intersection of the centerline of Glendale Avenue with the centerline of Green Valley Drive, iron rod in monument box found; thence South 30° 31' 44" East, along the centerline of Green Valley Drive, a distance of 366.75 feet to a mag nail set at the Point of Beginning of the premises hereinafter described; thence continuing South 30° 31' 44" East, along the centerline of Green Valley Drive, a distance of 125.00 feet to a mag nail set at the most Easterly corner of the Northwest 157.80 feet of said Back Lot 100; thence South 59° 21' 09" West, along the Southeasterly line of the Northwest 157.80 feet of said Back Lot 100, passing through a 5/8 inch diameter iron pipe found at 30.00 feet for a total distance of 311.93 feet to a 5/8 inch diameter iron pipe found; thence North 30° 31' 44" West, parallel with the centerline of Green Valley Drive, a distance of 125.00 feet to a 5/8 inch diameter by 30 inch long iron rod set; thence North 59° 21' 09" East, parallel with the Southeasterly line of the Northwest 157.80 feet of said Back Lot 100, passing through a 5/8 inch diameter by 30 inch long iron rod set at 281.93 feet for a total distance of 311.93 feet to the Point of Beginning. Subject to legal highways.

Containing 38,991 square feet, more or less, or 0.895 acres, more or less, of which 3,750 square feet, more or less, or 0.086 acres, more or less, lies within the present right-of-way of Green Valley Drive.

The bearings referred to herein are based upon an assumed meridian and are used only for the purpose of describing angular measurements.

Based on a field survey performed under the direction of Walter M. Opaczewski, P.S. 6407, during March and April 2006.

PARCEL II:

The Northeast 100 feet of the Northwest 350 feet of those parts of Private Grants Numbers 575 and 578 in the City of Toledo, Lucas County, Ohio, bounded and described as follows:

Beginning at a point in the center of Glendale Avenue, said point being 239.148 feet Northeasterly from the Northeast corner of 25 acre tract of land conveyed by Louis Weisweber to Ernest M. Meyers and William C. Gors and recorded in Volume 752, page 95, Lucas County, Ohio Records of Deeds, said Northeast corner being approximately 606.62 feet Northeasterly of the center of Michigan Avenue; thence Southeasterly along a line parallel with the said Northeasterly line of said 25 acre tract of land, a distance of 910.73 feet to a point; thence Northeasterly on a line parallel with Glendale Avenue, 239.37 feet to a point; thence Northwesterly on a line parallel with the Northeasterly line of said 25 acre tract of land, 910.73 feet to the center of Glendale Avenue; thence Southwesterly along the center of Glendale Avenue, 239.37 feet to the place of beginning. Subject to legal highways, excepting from the afore described premises, that part thereof bounded and described as follows:

Beginning at the intersection of the Southeast right-of-way line of Glendale Avenue and a line that is 378.518 feet Northeast of and parallel to the Northeast line of Glendale Gardens (as recorded in Volume 57, Page 62, Book of Plats, Lucas County, Ohio Records); thence North 58° 39' 45" East, along the Southeast right-of-way line of Glendale Avenue, a distance of 383.98 feet to the Southwest right-of-way line of Green Valley Drive; thence South 31° 18' 00" East, along the Southwest right-of-way line of Green Valley Drive, a distance of 60.0 feet; thence North 45° 43' 35" West, a distance of 41.27 feet to a point, that is 50.0 feet Southeast of the center line of Glendale Avenue; thence South 58° 39' 45" West, parallel to the center line of Glendale Avenue, a distance of 373.77 feet to its intersection with the line, that is 378.518 feet Northeast of and parallel to the Northeast line of said Glendale Gardens; thence North 31° 05' 10" West, along the line, that is 378.518 feet Northeast of and parallel to the Northeast line of said Glendale Gardens, a distance of 20.0 feet to the point of beginning, same having been appropriated to the City of Toledo in Cause No. 74-263, Common Pleas Court, Lucas County, Ohio, the Journal Entry of which was received for record October 21, 1974 and recorded in Volume 2452 of Deeds, page 292.

Tax Parcel Number 20-03225 and 20-03232

A COVENANT OF SACRED TRUST

I. STATEMENT OF BELIEF

We believe and proclaim that all people are created by God and made in the image and likeness of God. God values human life and intends that men, women and children have worth and dignity in all relationships. Scripture asserts that religious leadership involves a covenant relationship that presumes the trustworthy exercise of power (i.e. scripture exerts Ezekiel 34, Mark 9, 1 Timothy 3; likewise see *Book of Confession* 7.241).

II. FOUNDATIONS OF HEALTHY BOUNDARIES AND SAFE CHURCH PRACTICES

While the language in this document refers specifically to pastors, anyone serving at a Presbytery sponsored event is subject to the policies and practices of this Sacred Trust Agreement of the Maumee Valley Presbytery. The exception is that this covenant is guided by the following assumptions regarding the sacred trust of leadership:

- A purpose of this covenant is to serve as guide for authentic and appropriate relationships that model sacred trust.
- Sacred trust is present in all pastoral ADD: and staff relationships.
- By virtue of their office, pastors hold a unique power with those whom they have a pastoral relationship. In many settings the power relationship between a pastor and a parishioner, regardless of age, is disparate with the pastor holding more power.
- Adults have more power than children and youth.
- The mutuality of friendship is challenged when there is a disparity of power.
- When sacred trust has been broken, one task of the wider church is to promote healing of individuals as well as congregations.

The following acts are prohibited by this policy and will not be tolerated or accepted:

- Possession of obscene or pornographic materials at any function of the congregation or while using any property of the church
- Possession of, advocacy of the use of, or being under the influence of an illegal drug
- Consumption of or being under the influence of alcohol while leading or engaging in ministry with children, youth or at risk adults

III. GUIDELINES

A. Sexual Misconduct and Inappropriate Physical Relationships

Sexual misconduct of any kind between a pastor and a parishioner will not be tolerated. Upon receipt of a written allegation of sexual misconduct by a Minister of Word and Sacrament or a Commissioned Ruling Elder, the Presbytery will initiate a swift investigative process according to the "Rules of Discipline" in the *Book of Order*. If such an accusation is found to be true, the procedures set forth in the "Rules of Discipline" in the *Book of Order* will be followed. ~~STRIKE: Among the actions which may be taken is the termination of employment or call.~~ ADD: Actions may be taken that include, but are not limited to, prescribed counseling, termination of call, suspension of ordination, financial remediation to the victim.

Retaliatory actions towards reporters of allegations of the breaking of sacred trust will not be tolerated.

THE ORDER OF THE ITEMS BELOW AND THE NUMERICAL/ALPHABETICAL DESIGNATIONS HAVE CHANGED

B. Definitions

1. **Sexual Misconduct** is the comprehensive term used in this policy to include:

- a. **Sexual abuse** as outlined in the *Book of Order*: “Sexual abuse of another person is any offense involving sexual conduct in relation to (1) any person under the age of eighteen years or anyone over the age of eighteen years without the mental capacity to consent; or (2) any person when the conduct includes force, threat, coercion, intimidation, or misuse of office or position” (*Book of Order*, D-10.0401c).
- b. **Child sexual abuse**: 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 and an adult is always considered forced whether or not consented to by the child. In the Presbyterian Church (U.S.A.), the sexual abuse definition of a child is anyone under age eighteen.
- c. **Sexual harassment**: The unwelcome sexual advances, or requests for sexual favors, or other verbal or physical conduct of a sexual nature when one or more of the following is alleged to have happened:
 - Submission to such conduct is made either explicitly or implicitly a term or condition of an individual’s employment, or their continued status in an institution.
 - Submission to or rejection of such conduct is used as the basis for employment decisions affecting an individual.
 - 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.
 - An individual is subjected to unwelcome sexual jokes, unwelcome or inappropriate touching, or display of sexual visuals that insult, degrade, and/or sexually exploit men, women, or children.
 - Physical contact ADD: that is excessive, unwelcome or sexually stimulating.

~~STRIKE: Rape is defined as sexual contact by force, threat, or intimidation.~~

d. ~~ADD: **Sexual assault**: contact by force, threat, or intimidation; unwelcome touching or fondling that is injurious to the physical or emotional health of another.~~

e. **Sexual language that is** offensive, obsessive or suggestive.

~~STRIKE: **Sexual misconduct is defined as** offensive, obsessive or suggestive language or behavior, unacceptable visual contact, unwelcome touching or fondling that is injurious to the physical or emotional health of another.~~

f. ~~ADD: **Voyeurism** is unwelcome visual fixation on a person of any age~~

2. **Sexual malfeasance is defined as** sexual activities within a professional ministerial relationship that involves misuse of office or position arising from the professional ministerial relationship, ~~ADD: regardless of the age of the parishioner.~~

3. **Physical abuse is defined as** bodily harm which is deliberate and intentional.

4. **Neglect is defined as** reasonable suspicion or reasonable cause to suspect the failure of parents or other caregivers to provide for the basic needs of a child, youth or at risk adult. Basic needs include food, clothing appropriate to the weather, and shelter. Neglect may also include lack of education, medical, physical or emotional support.
5. **Misuse of technology is defined as** use of technology that results in sexually harassing or abusing another person, including, but not limited to texting or emailing suggestive messages and images sent to or from persons with whom one has a ministerial relationship. ~~STRIKE: It is never appropriate to view pornography.~~ When this includes a person under the age of eighteen, it is considered child abuse. There is never an expectation of personal privacy when using technological equipment owned by a church or church entity or within the context of ministry whether from person to person or posted or made public. ADD: *“pornography debases God’s intended gifts of love and dignity in human sexuality.... Pornography is a striking sign of human brokenness and alienation from God and from one another” (Pornography: Far From the Song of Songs).ⁱ* END NOTE ADDED. SEE PAGE 6

C. Child and Youth Protection

The following guidelines are provided for modeling relationships of sacred trust:

- **Rule of Three** - Situations in which one unrelated adult and one child/youth are alone should be avoided. Whenever practical, there should be at least three people (one adult and two children/youth or two adults and one child/youth) present.
- **Transparency of Interactions Between Adults and Children** - During counseling of children or youth, an unobstructed view into the space is required. If there is no window, the door to the room must remain open for the entire counseling session. Adults who minister with children and youth are strongly encouraged to set very stringent privacy settings on any social networking profile. All church sponsored networks should have at least two adult administrators who monitor the content and appropriate conversations.
- **Windows in all Classroom Doors** - It is recommended that all rooms used for children or youth have a window in the door, or a means that provides an unobstructed view of the entire room at all times.
- **Advance Notice to Parents** - Parents will be given advance notice and full information regarding events in which their children will participate. In the event that a leader will be alone with a child or a youth, a parent will be notified and will be required to give written permission in advance for their child’s participation.

ADDED:

D. Dating relationships Between Pastor and Parishioner

Should there be a mutual interest in pursuing a romantic relationship between a single pastor and a single parishioner, the best course of action is for one or the other, either the pastor or the parishioner, to choose a different faith community during their courtship.

E. Beginnings and Endings of Professional Relationships

Pastoral relationships are based upon sacred trust. The pastor of a local church shares in the congregation’s moments of joy, grief, struggle, victory, birth, life, and death by virtue of his or her office. While relationships of an enduring nature may evolve over the course of time, the specific sacramental, ecclesiastical and pastoral responsibilities are time specified by mutual agreement between the leader, the congregation and the Presbytery.

The beginning and ending dates are mutually approved by the congregation, or Council (Session) of the Congregation, the individual providing pastoral functions, and the Presbytery of Maumee Valley.

Therefore, after the ending of a pastoral relationship, the Minister of Word and Sacrament or Commissioned Ruling Elder may not, at the request of a member of the former congregation, officiate at any wedding, funeral, baptism, Bible study or prayer gathering except upon invitation from the Moderator of the Session or from the clerk of session if unable to contact the moderator. The departed pastoral leader is expected to refuse invitations from individuals to perform pastoral responsibilities. The departed Minister of Word and Sacrament, Commissioned Ruling Elder, may not offer professional services to former parishioners, offer insights concerning congregational life, or perform any pastoral function related to the congregation, regardless of the distance from the congregation.

F. Financial Situations

- Pastors should not use their knowledge of a parishioner's financial position for personal gain.
- Pastors should not seek money for personal use from members of the congregation they serve.
- Pastors should not borrow money from nor loan money to members of the congregation.
- Pastors should not borrow money from the congregation they serve without making sure that the loan is a secured loan and that proper legal documents are signed. Such loans ordinarily will be for the purchase of a home and would ordinarily, be part of the call to the congregation. Full disclosure to the congregation must be part of this process. The status of the loan needs to be reported annually to the congregation and to the Committee on Ministry. When this loan is paid off, it should be reported to the General Presbyter and/or the Committee on Ministry.
- Pastors should make sure that all money they handle for the congregation be recorded properly and used as the donor instructed.
- All clergy need to be aware of the power associated with money and should not use their position to manipulate others for their personal gain whether within the church, their personal lives, or within the workforce.
- Pastors shall not take on the role of executor for an estate of a non-relative, or to have financial power of attorney for a non-relative, or to be placed in a position to handle financial matters involving non-relatives. (This particular point applies to pastors only, and not to other members or friends of the Presbytery.)
- Upon leaving a particular pastoral service, arrangements need to be made by the departing pastor for the full repayment of any loans or financial commitments within the church.

G. Use of Internet and Social Networking

As an ever increasing number of people use and prefer digital communication over other forms, it is essential that the church be present in this mission field. Social networking sites, on-the-spot communication devices and email can enhance communication, faith sharing and deepen relationships.

- **An assumption is made within these standards that all virtual communication is public.** All communication sent digitally (email, social networking sites, texts, notes, posts, and other forms of digital communications) is not considered to be confidential. Virtual communication is sometimes shared and reposted to others.

- **Definitions of “Friend” may differ in the virtual and physical worlds.** In the “virtual world”, friend can mean anyone with whom you are willing to communicate in that medium. In the physical world, expectations of intimacy, self-disclosure, and mutuality differ. Adults who minister to children and youth are strongly encouraged to set very stringent privacy settings on any social networking profile. Adults should not submit “friend requests” to minors or youth as youth may not be comfortable declining such requests due to the disparity of power. If an adult chooses to accept friend requests from minors or youth associated with their community of faith, other adult leaders must have full access to all aspects of that adult’s profile and correspondence.
- **Boundaries between personal life and sacred trust relationships need to be carefully managed.** Ministers of Word and Sacrament and Commissioned Ruling Elders who want to connect via a social networking website or apps with members of their church are strongly encouraged to set up a group account that all parishioners may join. When one ministry ends, the minister should no longer be involved in any comments about the life of the church.
- No church should post pictures of children on social media without written permission of parents or guardian.
- When possible, social media groups should be password protected.

IV. PROCEDURES FOR REPORTING AND RESPONDING TO VIOLATIONS AND ALLEGATIONS

At all times, the privacy and security rights of individuals are to be protected with utmost care. The Stated Clerk shall assure that physical means and processes are in place to protect individual rights.

- A. Initial reports of violations of sacred trust will occur in a variety of ways. Neither an individual church nor the Presbytery can control who will be contacted initially. Therefore, it is important that all church leaders and employees be informed about the appropriate processes.
- B. In response to allegations of sexual misconduct, members, persons in ordered ministry, and employees of the church should seek healing and ensure the protection of all persons. The privacy of persons should be respected and confidentiality of communications should be maintained.
- C. Pastors, elders and deacons are considered mandated reporters of child abuse and shall report to the civil authorities, and to the General Presbyter or Stated Clerk, any suspected incidents of physical, emotional, or sexual abuse of children and youth. Everyone has a particular duty to report allegations involving children within 3 days of knowledge of the alleged incident.
- D. Allegations involving misconduct of Ministers of the Word and Sacrament or Commissioned Ruling Elders shall be reported to the Stated Clerk or General Presbyter. Allegations regarding ruling elders or church members shall be reported to the Clerk of Session or the Moderator of the Session for the purposes of investigation. The appropriate processes are described in the “Rules of Discipline” in the *Book of Order*.
- E. The person receiving the initial report of violation of sacred trust from the accuser shall encourage and/or assist the accuser in submitting a written report concerning the incident to the General

Presbyter, the Moderator of the Committee on Ministry, or the Stated Clerk of the Presbytery of Maumee Valley. The disciplinary process does not begin until the Stated Clerk has received the allegation in writing. If the initial report involves a minor, the Stated Clerk of Maumee Valley Presbytery and the Moderator of the Permanent Judicial Commission will be notified within 3 days of the receipt of the information.

F. The Legal procedures of the specific state, be it Michigan or Ohio, must be followed.

V. PROCEDURES FOR IMPLEMENTATION OF THE COVENANT OF SACRED TRUST¹

A. Acknowledgement of the reading of the Covenant of Sacred Trust is a requirement of all Ministers of Word and Sacrament and Commissioned Ruling Elders before a new call or new contract can be approved.

B. Maumee Valley Presbytery will provide boundaries training ADD: which includes child protection training every year. Every Minister of Word and Sacrament and Commissioned Ruling Elder is expected to attend a boundaries training STRIKE: ~~and the child and youth protection training events~~ ADD: event once every three years. STRIKE: ~~in order to remain a member in good standing with MVP.~~ ADD: If someone chooses not to attend the Committee on Ministry will take appropriate action.

C. The Stated Clerk will keep a record of those who attended.

¹ **Pornography** defined by the PCUSA's Study Paper, "Pornography: Far from the Song of Songs", adopted 1988, *"Pornography includes any sexually explicit material (books, magazines, movies, videos, TV shows, telephone services, live sex acts) produced for the purpose of sexual arousal by eroticizing violence, power, humiliation, abuse, dominance, degradation, or mistreatment of any person, male or female, and usually produced for monetary profit. Any sexually explicit material that depicts children is pornography"* (pg. 6). Likewise, the study paper offers this theological perspective: *"...pornography is a powerful symptom of injustice and alienation in human society. Through words and images, pornography debases God's intended gifts of love and dignity in human sexuality.... Pornography is a striking sign of human brokenness and alienation from God and from one another. This particular form of brokenness and alienation discloses a distortion of male and female relationships rooted in a pattern of dominance and subjugation. The central issue of pornography is not so much the disturbance of traditional norms of sexual morality as it is the gross distortion of power revealed in its graphic sexual images.... From the perspective of biblical understanding and the Reformed tradition, pornography represents a vivid expression of human alienation: from the creator God who makes covenants and from one another as covenant partners of God."* (pg. 6). Therefore the use of pornography defined above shall be considered a sign of an unhealthy pastor or staff member and this person shall be provided with a combination of spiritual counseling and professional mental health counseling. The cost of the counseling may be shared by insurance, the local church, the Presbytery and the individual.

Add: Works Cited

Book of Order 2017-2019, The Constitution of the Presbyterian Church USA, part II

The New Interpreter's Study Bible, New Revised Standard Version with Apocrypha. Abingdon Press, 2003.

“PORNOGRAPHY: FAR FROM THE SONG OF SONGS A Study Paper” Adopted By The 200th General Assembly (1988) Presbyterian Church (U.S.A.)

The Branch of Congregational Life invites you to attend
“For the Common Good”

Clerk of Session Training

Led by Rev. Dean McGormley

Saturday, March 2, 2019

9:00 a.m. to Noon

Tontogany Presbyterian Church

18740 Main Street, Tontogany, Ohio 43565

Includes a lite luncheon

Emphasis on

Book of Order, Statistics, Minutes



This is *not* the same as getting the Session minutes checked!

The purpose is to offer you encouragement and guidance
on the important role of the Clerk of Session.

In honor of your ministry as clerk, there is no charge for this event.

Please RSVP via email to

Pamela Short, moderator of the Branch of Congregational Life

pamelashort2002@gmail.com

“Now there are varieties of gifts, but the same Spirit;
and there are varieties of services, but the same LORD;

and there are varieties of activities,

but it is the same God who activates all of them in everyone.

To each is given the manifestation of the Spirit

for the common good.”

I Corinthians 12:4-7

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Presbyterian Youth Triennium 2019

Check out www.presbyterianyouthtriennium.org for more info!

When: Tuesday, July 16 - Saturday, July 20

Where: Purdue University, West Lafayette, IN

Who: High school age youth and accompanying adult advisors

(Entering freshman through graduated seniors; adult advisors age 21+)

Youth and adult advisors register on-line no later than March 31, 2019.

Log into: https://triennium-medical.pcusa.org/participant_information/

(Youth need insurance information and if a minor, parent confirmation)

Cost: \$555 (due by March 31, 2019)

Maumee Valley Presbytery will pay 1/3 of the cost (\$185). The remaining balance (\$370) can be negotiated between the youth's church and family.

Note: Adult advisors will possibly have additional costs offset by MVP. More information to follow after final registration confirmed.

Make check payable to: Maumee Valley Presbytery (memo line: Triennium 2019)

Send to: Maumee Valley Presbytery, PO Box 638164, Cincinnati, OH 45263-8164



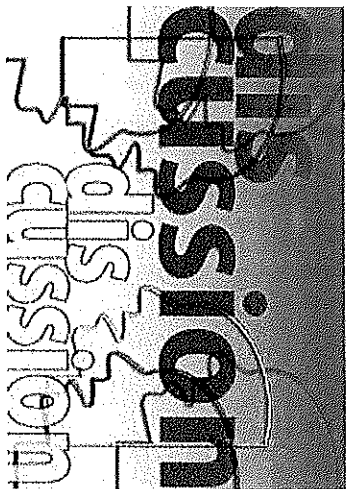
Questions? Contact Jo Salvage at salvage359@bex.net or 419-376-7756

A New Program!! Healthy Pastors Healthy Congregations is now being offered for pastors serving in the PC (USA) by the Board of Pensions. This program brings together pastors and congregational leadership to work toward financial sustainability by providing financial education, consultation, and theological reflection to help all build a brighter future financial together. A one-time grant of up to \$10,000 is available to eligible pastors after the pastor and congregational leaders have completed an educational seminar, and the pastor has completed online educational modules, as well as financial counseling through Ernst and Young. The program is paid for by the Board of Pensions and a Lilly Grants. The grant can be used for debt reduction or for retirement savings. For more details please go to www.pensions.org and look under the heading "Healthy Pastors, Healthy Congregations" to check the eligibility requirements for this program.

The Rev. Dr. Douglas Portz, Senior Church Consultant for the Board of Pensions will conduct a two seminars (one of the required components of the program) within the bounds of Maumee Valley Presbytery. Pastors and key leadership interested in this program are welcome to attend one of these gatherings.

- March 18, 2019 from 6:30-8:30PM at First Presbyterian Church of Maumee, 200 East Broadway Street, Maumee, OH 43537
- March 19, 2019 from 7-9PM at First Presbyterian Church Bluffton, 112 N MAIN ST, BLUFFTON, OH 45817

If you are interested to attend please call the Maumee Valley Presbytery office at 419 423-9073. Pastors are required to bring with them key congregational leaders (e.g. elders of session, members of the Personnel Committee, etc) to the seminar. See you there!!



How can I Convene an Open Spaces session?

- ❖ Some conveners choose to promote their sessions in advance. If you are convening a network or partnership, it will be best to promote your session in advance so people will attend.
- ❖ Others may present at the Presbytery Meeting with no prior publicity or planning.
- ❖ Develop a simple plan for what you hope to achieve by meeting with others and, at the very least, a few questions to start the conversation.

- ❖ If you'd like your Open Space to be included in the Presbytery meeting packet, please submit your Open Spaces title and a two to three sentence paragraph describing the topic to be discussed to:

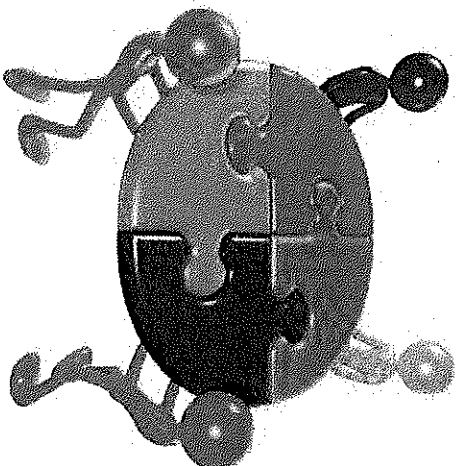
Matt Meinke

General Presbyter

matt@maumevp.org

Questions?

Call 419-423-9073 ext#14



OPEN SPACES



Comes to

MAUMEE

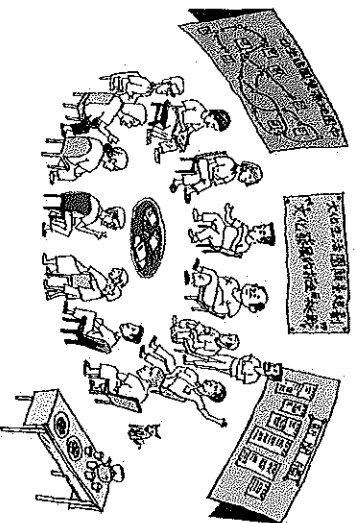
VALLEY

PRESBYTTERY

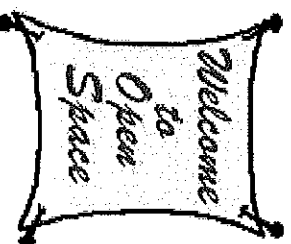
The purpose of Open Spaces is to bring about transformation and generate fresh ideas that bring about change or new thinking that instigates new approaches to ministry.

What is Open Spaces?

- ❖ A time set aside at every Presbytery Meeting to discuss any topic you want.
- ❖ Times for you to explore ideas and connect with others around topics you're passionate about.
- ❖ Want to revitalize your church? You can have an Open Space on that. Want to share about your church's mission in Haiti? This is the place to do it.



Who is Invited?



- ❖ Anyone and everyone! The vision is that hundreds of people will connect, network, and learn during Open Space.
- ❖ Anyone who believes they have something to share or learn about God's kingdom is encouraged to join in and participate.
- ❖ Open Spaces is for church members and non-members alike; it's not just for pastors, elders, and church leaders.

How does Open Space Work?

- ❖ Participants gather in a large room to hear about the day's Open Space topics, and learn the room assignments for each topic.
- ❖ After all conveners have shared introductions to their topics, participants will depart to the rooms assigned for their chosen Open Space topic.

- ❖ The rule of "Two Feet":



If you are no longer learning or contributing from the group you're in, use your "two feet" to move to other groups. It's okay to change groups. That's just the way Open Space works.