



PROPOSED DOCKET

Fifth Meeting of the EPC Presbytery of the Pacific Southwest
May 16-17, 2019

First Presbyterian Church, Bakersfield, CA
1705 17th Street
Bakersfield, CA 93301
661-325-9419

Meeting Theme: *New Life for our Local Churches*

THURSDAY, MAY 16, 2019

Please note: The Presbytery proceedings today are being recorded.

12:00 pm **Registration opens**

1:00 **Call to Order and Opening Prayer**

Rev. Rob Perkins, Moderator

Declaration of Quorum

Mark Eshoff, Stated Clerk

Welcome

Rev. Jeff Chandler

Introduction of Guests

Moderator Perkins

Opening Worship

Worship in Song

FPC Worship Team

Sermon

TE Jason Yum

Jason Yum will be sharing a message from Jeremiah 31:31-34 this afternoon as part of his examination in preparation for his transfer into our Presbytery from the Presbytery of the Pacific Northwest.

Moderator's Time of Prayer

Moderator Perkins

1:55 **Stated Clerk's Report**

Stated Clerk Eshoff

Presbytery Voting Guidelines
Handouts
Attendance Expectations
Priorities of Presbytery Meetings

Stated Clerk's Report (continued)

Absences without Excuse: January 25-26, 2019

TE Karen Bolte
TE Joe Cole
TE Greg Ehlert
TE David Flaig
TE Scott Larson
TE Robin Kelley
TE Steve Tyra

TE Jake McCall
TE Melaku Mekuria
TE Mgrdich Melkonian
TE Anthony (Tony) Stiff
TE Dennis Tarr

Approval of the Docket

2:10 **Nominating Committee Report** TE Dave Brogren, Chair

Committee Members – Class of 2021

Committee positions are still available on several Presbytery committees. Please let the Nominating Committee Chair or respective Committee Chair know of your willingness to serve or of your recommendations of elders from your church to be considered.

MOTION: To approve the nomination of RE Chris Larsen from Fair Oaks Presbyterian Church, Fair Oaks, CA as a member of the Ministerial Committee (Class of 2021).

2:20 **Break**

2:35 **Session Minutes Review Committee** RE Jim Conners, Chair

Chairman Conners will review the process and request a minimum six commissioners (four ruling elders and two teaching elders) to volunteer to assist in his review today.

Scheduled Reviews for May:

Clayton Community Church, Clayton, CA
Community Presbyterian Church, Danville, CA
First Armenian Presbyterian Church, Fresno, CA
First Presbyterian Church, Fresno, CA
Fowler Presbyterian Church, Fowler, CA
Millbrook Presbyterian Church, Fresno, CA
New Life Community Church, Covelo, CA
Saint John's Assyrian Presbyterian Church, Fresno, CA
San Ramon Presbyterian Church, San Ramon, CA
Sanger Community Church, Sanger, CA

2:45 **Care of Candidates Committee Report** TE Jay Hull, Chair

Examination of Jeremiah Ramer

Jeremiah is ready to come under the care of this Presbytery. He is currently under care of the Session of Community Presbyterian Church, Danville, CA. The Session has recommended him to the Presbytery as a Candidate Under Care.

The candidate will briefly share their spiritual journey, their sense of call and why they have chosen the EPC. The Presbytery may then examine the Candidate on the following:

- Christian experience and growth
- The motive for seeking ordination
- The candidate’s call to the Ministry.

Representative speaking on behalf of candidate

Discussion

MOTION: To approve Jeremiah Ramer to come under care of the EPC Presbytery of the Pacific Southwest and approve TE Bill Haslim as advisor to Candidate Ramer.

Constitutional Questions to the Candidate

- As you understand God’s working in your heart and life, do you continue to believe yourself called to the office of Teaching Elder?
- Do you now submit yourself to the care and supervision of this Presbytery as you prepare yourself for this office?
- Do you renew your commitment as a Christian, in humble reliance upon the grace of the Holy Spirit, to live as becomes a follower of Jesus?

Prayer for the Candidate

RE Mike Miller

Charge given to the Candidate

3:15 **Protecting our Churches** Stated Clerk Eshoff

Policy on Harassment

At its meeting in October 2018, the Presbytery asked the Stated Clerk to draft a policy on Harassment to apply to members and staff of the Presbytery. The policy was sent back for revision at the January 2019 meeting and is presented today for approval. (Attachment 2 – pgs. 14-18)

MOTION: To approve the Harassment Policy for the EPC Presbytery of the Pacific Southwest.

3:25 **Community of Churches – Clayton Community Church** TE Shawn Robinson

3:40 **Break**

4:00 **Report of the Ministerial Committee** TE David Abdo, Chair

Examination of Jason Yum

Jason Yum is transferring from the EPC Presbytery of the Pacific Northwest as a Minister Without Call. He and his wife have relocated to the Bay Area and he desires to participate as a member of the Presbytery of the Pacific Southwest. He was previously a member of the Presbytery of the Pacific, of which POPS was a part.

Note on examinations for Candidates seeking to be received into the Presbytery:
The Presbytery is to examine him on his views on theology, sacraments, the English Bible, the Book of Order, the Reformed tradition, and the nature of the office of Teaching Elder.

Jason's examination began with a sermon this morning on Jeremiah 31:31-34, a passage assigned by the Ministerial Committee. We will conduct the balance of the examination using the structure below, inviting two-three questions from each category in order. Jason has one exception to the Westminster Standards. (Attachment 1 – pgs. 2-13)

Please refrain from moving to suspend examination until we cover all these categories of questions. Two to three questions in each category in the following order:

- Theology, sacraments, English Bible
- Book of Order and the Reformed tradition
- Christian experience, progress in spiritual growth, and the nature of the office of Teaching Elder
- Any stated exceptions to the Westminster Confession of Faith
- (Additional questions from any category as time permits)

Representatives speaking on behalf of Jason Yum

Discussion

MOTION: To receive TE Jason Yum into full membership in the EPC Presbytery of the Pacific Southwest as a Minister Without Call, pending his dismissal from the Presbytery of the Pacific Northwest.

Change of Status – TE Kirk Bottomly

Kirk Bottomly desires to continue to be active in the Presbytery and has requested a change in his status from Associate–Retired to Active–Retired.

MOTION: To approve the change in status of TE Kirk Bottomly from Associate-Retired to Active-Retired.

- 4:45 **Generosity Resources Report** RE Bobby Cobbs
- 5:05 **Treasurer's Report** RE Connie Badgley, Treasurer
- 2019 POPS Askings Report (Attachment 3 – pg. 19)
 - 2019 POPS YTD Financials (Attachment 4 – pgs. 20-22)
- 5:15 **Meeting Recess and Prayer** Moderator Perkins
- 5:30 **Dinner** Advance reservations required
- The following group will meet in a separate room:
- Session Review Committee
- 7:00 pm **Worship Service**
- Rev. Jeff Chandler, Pastor of First Presbyterian Church, Bakersfield, CA will be presenting the evening message. The service will also include the celebration of Communion and an offering for the *POPS Educational Assistance Fund*.

FRIDAY, MAY 17, 2019

Please note: The Presbytery proceedings today are being recorded.

8:00 am	Breakfast and Registration	
9:00	Meeting reconvenes	
	Opening Prayer	Rob Perkins, Moderator
	Declaration of a Quorum	Mark Eshoff, Stated Clerk
	Introduction of Additional Guests	
	Appreciations to the Host Church	Moderator Perkins
	Morning Worship	
	Worship in Song	FPC Worship Team
	Sermon	Rev. David Huusko
	Rev. David Huusko, Pastor of Hope Presbyterian Church in Folsom, CA shares the Word of God with us this morning.	
	Moderator's Time of Prayer	Moderator Perkins
10:00	Community of Churches – St. John's Assyrian Presbyterian Church	TE Edward Eissabake
10:15	Pacific Women's Link	RE Rebecca Duvall
10:20	Break	
10:40	Report of the Session Review Committee	RE Jim Conners, Chair
10:50	Resource Presentation – "Growing Young"	Brad Griffin
	Brad Griffin is Director of the Fuller Youth Institute, where he develops research-based training for youth workers and parents. A speaker, blogger, and volunteer youth pastor, Brad is the co-author of <i>Growing Young</i> , several <i>Sticky Faith</i> books, <i>Right Click: Parenting Your Teenager in a Digital Media World</i> , and the series <i>Can I Ask That?: 8 Hard Questions about God and Faith</i> . Brad and his family live in Southern California.	
12:00 pm	Lunch	
	The following group will meet in a separate room:	
	• Clerk of Session Training	
1:00	"Growing Young" (continued)	
2:00	Break	

2:20 **Mission Committee Report** TE Dave Fenska, Interim Chair
The committee will report on the process to identify a people group for the Presbytery to sponsor as a part of the EPC Engage 2025 Project.

MOTION: To adopt the Pashtuns as an unreached people group for an Engage 2025 missions project.

3:00 **Ministerial Committee Report (continued)**

Retirement of TE Paul Bergquam

Paul was born in San Mateo, CA and grew up in Escondido, CA. After moving with his family to Bellevue, WA, he attended the University of Washington, where he surrendered his life to Jesus Christ and became involved in missions. His mission travels included Europe, Africa, Central Asia and most recently, Thailand. He currently serves on the board of Frontier Laborers for Christ, a ministry in Southeast Asia and Paul plans to teach and disciple Muslim-background believers in France and Tunisia. Paul graduated from Dallas Theological Seminary (MS Biblical Studies) and received a Ph.D. in Old Testament Theology from Trinity Seminary in Newburgh, IN. He has served as Pastor of Sanger Community Church in Sanger, CA since 2011 after a brief stint there as Temporary Preaching Pastor, with previous calls to Trinity Presbyterian Church, Clovis, CA and Oakview Baptist Church, Auberry, CA, as well as mission calls in France and West Africa with SIM and CURE. We honor him today for his dedicated leadership in the Body of Christ.

MOTION: To approve the change in status of TE Paul Bergquam from Active Member to Associate–Retired, with grateful appreciation for his service to Sanger Presbyterian Church, the Presbytery and the Body of Christ.

3:15 **Omnibus/Consent Motion**

1. That the Minutes of the Fourth Stated Meeting of the EPC Presbytery of the Pacific Southwest, January 25-26, 2019 be approved as posted (these minutes are available on the website).
2. That the Administrative Commission to Install Tommy Branagh as Associate Pastor for Student Ministries for Moraga Valley Presbyterian Church, Moraga, CA be dismissed with appreciation for their service to the Presbytery, to the pastor and to the congregation. The commission's minutes are on file with the Stated Clerk.
3. Accept the report of the Ministerial Committee acting as an Administrative Commission to dismiss TE Tony Stiff to the ECO Hope Presbytery.
4. Accept the report of the Ministerial Committee acting as an Administrative Commission to transfer TE Jake McCall to the EPC Presbytery of Gulf South, pending their approval of the transfer.

MOTION: To approve the Omnibus/Consent Motion

3:20

New Business

Important Upcoming Dates

Moderator Perkins

June 18-21, 2019	General Assembly Cherry Creek Presbyterian Church, Denver, CO
October 8-10, 2019	Pastor's Retreat at Mt. Hermon Conference Center Santa Cruz, CA
October 11-12, 2019	Presbytery of the Pacific Southwest Meeting Covenant Community Church, Vacaville, CA
January 24-25, 2020	Presbytery of the Pacific Southwest Meeting Covenant Presbyterian Church, San Diego, CA
May 14-16, 2020 (specific days TBD)	Presbytery of the Pacific Southwest Meeting Fair Oaks Presbyterian Church, Fair Oaks, CA
October 6-8, 2020	Pastor's Retreat at Mt. Hermon Conference Center Santa Cruz, CA
October 9-10, 2020	Presbytery of the Pacific Southwest Meeting Christ Church East Bay, Berkeley, CA

Hosting Opportunities

Member churches are reminded that opportunity is available to host the Presbytery at its future meetings. Contact the Stated Clerk if you are interested in offering an invitation.

Opportunities are also available to host Discovery Workshops in 2020. Contact the Stated Clerk if you are interested in offering an invitation.

Meeting Evaluation (to be emailed to registered commissioners)

Nametag Removal Ceremony

3:30

Closing Prayer and Adjournment



Presbytery of the Pacific Southwest
5770 Carlson Drive
Sacramento, CA 95819
(916) 452-7132

Presbytery Meeting Docket
May 16-17, 2019

ATTACHMENTS

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2. Harassment Policy (revised)	14-18
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4. POPS 2019 Year-to-Date Financial Statements	20-22

Part II: Personal Information (please print or type)

Name: Yum (Last)	Jason (First)	William (Middle)
Preferred Address:	1825 38 th Ave Oakland, CA 94601	
Alternate Address:		
Preferred Telephone: (404) 291-9434	Alternate Telephone: ()	
Fax: ()	E-mail: jason.yum@gmail.com	Date: 05/06/2019

1. List factors that affect you or your family and will influence your relocation (e.g., dual career, or physical or mental disability that may require accommodation):

My wife and I are committed to living in the SF Bay Area given our career interests and connections

Housing Allowance Preferred Manse Preferred No Preference

2. Work History:

Present/Last Position (include name of church/institution, city & state) Dates of Service:
Pastor of Community Development at New Hope Presbyterian, Kent, WA Aug. 2016-Feb. 2018

Previous Ministry Positions (include name of church/institution, city & state) Dates of Service:
Site Pastor at Christ Church, Berkeley, CA Jan. 2013-Feb. 2016

Asst. Pastor - Journey Church of Atlanta, Atlanta, GA Jan. 2007-June 2009

- 2a. Ordination Status

Ordained by: EPC Presbytery of the Pacific Date: Nov. 10, 2013

If not ordained:

Church Membership (include city & state):

Candidate under care of _____ Presbytery

Denomination:

Date received as Candidate:

Personal Information – continued

Name: Jason Yum

3. Educational Background:

a. Name of Institution	Dates Attended	Degree Achieved
Reformed Theological Seminary	2007-2010	M. Div.
University of Pennsylvania	2001-2005	B.S.E. in Bioengineering

- b. Continuing Education/Professional Development (please include dates):
Executive Course in Volunteer Ministry Development (Newell & Associates, 1/18-20/2016)
Right Path Behavioral Assessment (Once a year since 2013)

- c. Community and Civic Activities:
Classroom volunteer at Oakland International High School (1x a week Sept. 2015-May 2016)
Family 2 Family - Sponsor an in-need family with the goal of helping them to achieve financial sustainability (2012-2014)
Project Peace - Volunteer for various community service non-profit organizations on a quarterly basis (Site Coordinator since Jan. 2015)

- d. Presbytery and General Assembly Activities:
Care of Candidates Committee for Presbytery of the Pacific (Oct. 2015-May 2018)
Attended General Assembly in 2015 and 2018

- e. Ecumenical Activity:
Organization health consultant for churches (April 2018-September 2018)

- f. Special Interests, Hobbies:
Board games
Ultimate Frisbee
Hiking
Camping

- g. Languages you can speak (and level of proficiency):
Korean (limited speaking)

- h. Types of supervision/accountability you have found helpful in your ministry:
I most enjoy working on a staff team with both pastors and administrative personnel. I prefer high-levels of collaboration and teamwork.

Part III: Narrative

Name: Jason Yum

1. Life Story: In one page, describe your life's journey. Include key incidents that were significant in your formation as a person and your call to ministry. State your personal ideals and goals.

I first became a Christian while at a church retreat at the age of eleven. While in high school, I was an involved member of Young Life, which inspired me to have a heart for the unchurched. However, it was not until college that I became what I would call a "committed Christian." During my early years in college, I struggled with living a dual life: one as a Sunday Christian and one as a worldly immature student. It was through my college church and because of its strong preaching and sense of community that I realized that Jesus was deserving of full commitment instead of the half-hearted commitment I was giving. It was also during my time at my college church that I felt the call to attend seminary and pursue full time ministry. I moved to Atlanta, GA to attend RTS Atlanta. Seminary had an immense impact on my faith and life because of the friends I made as well as the mentors I had.

While attending seminary, I also served as an unpaid assistant pastor at a non-denominational, predominantly Asian church. That church has a very strong sense of community and knows what it means to be a loving family of God. After graduating seminary in 2010, my wife and I married and moved to the Bay Area so that she could begin a PhD program at UC Berkeley. I found employment as an analyst for a consulting firm for two years, while becoming a member of Christ Church East Bay in Berkeley. I had always wanted to work in the marketplace in order to better understand the lives of people to whom I would be ministering. I learned many valuable lessons about how our vocations and occupations deeply matter to God. These lessons have helped me become a better pastor to working professionals; I have firsthand knowledge of the rhythms and demands of a marketplace job that has allowed me to connect with many working people in my congregation.

In January 2013, I was hired by Christ Church as the Site Pastor for their Berkeley congregation. I served through congregational care, teaching, preaching, volunteer ministry organization, leadership development, operations, and overseeing the membership process. During these three years, I feel that God has encouraged and challenged me to grow in leaps and bounds as a pastor, as well as deeply affirming my call to ministry. During my time on staff, membership grew from 162 in January 2014 to 198 in February 2016, with the Berkeley congregation seeing the highest increase. I was sadly laid off in February 2016 due to my position being eliminated because of a financial and budget crisis that Christ Church is enduring.

In August of 2016, I took a call as the Pastor of Community Development at New Hope Presbyterian Church (formerly 1st EPC) in Kent, WA, where I focused on taking a 100+ year old church with an aging homogeneous population, situated in the most ethnically diverse community in Washington state, and helped them achieve the first year-to-year growth in average Sunday attendance in nine years. In January of 2018 and after much prayer and consideration, I decided to resign from New Hope due to a workplace issue that is not of my own making and of which I should not currently discuss on this statement.

I am unsure what God has in store for me next, but I am prayerfully discerning where he might be leading me.

2. Please describe briefly (confine your answers to one page):

- a. My leadership style: (How you include others in decision-making, administrative style, ways you deal with conflict, etc.)

I am highly collaborative when it comes to decision-making and prefer to go by the theme of "the best idea wins." Staff meetings should not feel like a chore, but as an important and powerful opportunity for a leadership team/staff to come together and discuss what's truly most important. When it comes to conflicts, I prefer to address conflicts quickly, not wishing to let issues linger. I do not shy away from conflicts, but view them as opportunities to strengthen relationships.

- b. My worship emphases: (preaching style, preferred worship emphases and style, etc.)

My preaching style is one where I like to emphasize both exegesis and exposition, but I like to illustrate my points using personal illustrations and stories. In terms of worship style, I prefer a liturgy that follows a four-fold movement of gathering, word, sacrament (Lord's table), and sending that also includes worship music and various prayers spread throughout.

- c. My ministry gifts/skills/strengths:

My primary strength is a passion for people who are new to church (both Christians and non-Christians) and who might be considered in the fringes of the community. I reach out to these people and work hard to connect and include them in the greater community. In my ministry, many of these people, who might have otherwise been overlooked, have become officers and leaders in the church. I am also a creative and innovative thinker who enjoys dreaming about what a church could accomplish next.

- d. My vision for ministry:

My philosophy of ministry is one where a good leader must first be a good follower. The world's view of leadership is typically one where the leader must continually blaze a trail and run ahead of all those whom he/she is leading, only occasionally looking back to see if others are following. Church leaders should never forget that they are first following Christ. They must remember that they should be accountable to Christ and to others. My personal goal with leadership is not to blaze ahead while others follow, but rather to walk side-by-side with others while we all follow Christ. My desire is to catch people if they fall and stumble as I walk by their side. That way, I hope that they would do the same for me when I fall and stumble.

3. Comment briefly on your views as relates to: (Confine your answers to one page)
- a. Spiritual giftedness

I believe God instills, encourages, and empowers many types of gifts in his children. In terms of spiritual gifts, such as those found in various assessments (e.g. prayer, encouragement), I believe that these are certainly gifts that God bestows upon people whether it be through their creation (being knit together in their mother's womb) or environmental upbringing (sanctification). When it comes to Spiritual giftedness as seen in Ephesians 4:11, I believe that the offices of Apostle and Prophet ceased to exist once the last of the original 13 apostles (including Paul) passed away. If Apostles and Prophets did exist today, that would be a violation of the sufficiency of Scripture. I do believe that the other three offices of evangelist, pastor, and teacher exist today. To clarify, I believe people can be prophetic in the sense of speaking hard, potentially unwelcome, truths to people and apostolic in the sense that God gives power and authority to people in the church (e.g. elders), but that still does not make one a Prophet or Apostle who speaks directly on behalf of God.

- b. The charismatic movement

I am familiar with the charismatic movement due to my upbringing in Korean churches. Also, both my parents-in-law co-pastor a charismatic Chinese congregation. While I disagree theologically with some of their views on prophets and praying in tongues, I do respect their passion and their emphasis on the Holy Spirit. I know that my personal tendency is to over-emphasize the intellectual aspects of my faith, so I am grateful for having charismatic Christians in my life. It keeps me balanced despite disagreeing with their interpretations.

- c. Women in ordained office

When I first joined the EPC, I was a theological complementarian, who would draw a line for women ordination at women elders. I can honestly state that I did not let my complementarian views affect the way I interacted and engaged with women elders and pastors. Over the years though, I have changed my views and have become fully egalitarian and believe that women can and indeed should be included on church's sessions and staff as both ruling and teaching elders. During my work on the Care of Candidates Committee, I did my best to encourage female candidates to endure in spite of any opposition they may face at the hands of people who believe they should not pursue ordination. I am extremely thankful for the advice and leadership I have received from highly impactful female elders while in the EPC.

- d. Presbyterian connectional system

Presbyterian government is analogous to a republic (as opposed to a democracy or monarchy), where ruling and teaching elders lead and govern the church as leaders charged with representing the mind of Christ. Presbyterian government is connectional in that local churches are a part of the larger church in which we practice confessional theology, mutual accountability, and cooperative ministry. I am extremely grateful for the Presbyterian connectional system with its emphasis of accountability for ministers and how it nurtures relationships with other presbyters both within a church and with other churches.

4. Please respond to the following questions. If you answer “No” to any of these questions, briefly explain your position.

a. Are you in agreement with the system of doctrine and government of the Evangelical Presbyterian Church? Yes No

b. Do you subscribe to the *Westminster Confession of Faith* without reservation?
 Yes No

I have a minor reservation regarding the WCF's view of the Sabbath according to WCF 21.8. I feel that part of resting on the Sabbath in addition to worshipping the Lord may include recreational activities such as playing sports with friends and dining out with friends and family. My basis for this reservation is based on my interpretation of Mark 2:27 where Jesus states that the Sabbath was made for man. I believe in the principle of resting from work and worshipping God at least one day out of the week, but I also believe that recreation is part of resting.

c. Do you willingly offer the sacrament of infant baptism to Christian parents?
 Yes No

CANDIDATE'S STATEMENT OF FAITH (Part 1)

CANDIDATE'S NAME: Jason Yum

DATE: 05/06/2019

Please attach a typed statement of your own beliefs in your own words about the following:

1. The Bible (Bibliology)

The Bible, consisting of the 66 books of the Old and New Testaments, is the infallible (absolutely trustworthy) and inerrant (without error) Word of God. It is inspired by the Holy Spirit and "God breathed" (2 Tim 3:16), and only the Bible itself and the work of the Holy Spirit can convict us of its authority. The Bible teaches us what we are to believe concerning God, and what duty God requires of man (WSC Q. 2). The Old Testament prophesies about and points to the person and work of Jesus Christ, while the New Testament describes, informs, and explains the person and work of Jesus Christ.

2. God the Father (theology proper)

God the Father is the 1st person of the Trinity. Though all three persons of the Trinity participated in creation, God the Father is the primary creator and sustainer of the heavens and the earth, and he has designed the work of redemption (Ephesians 1:3-6). God refers to himself as a father in various scriptures including Exodus 4:22, Malachi 1:6, and John 1:14. Jesus himself refers to God as "father," and we too may call God our "father" because we are called children of God (1 John 3:1) and co-heirs with Christ (Romans 8:17).

3. Jesus Christ (Christology)

Jesus Christ, the Son of God and the 2nd person of the Trinity, is eternally begotten (not made or created) of the Father. He has two natures and is both fully human and fully divine. It is only by faith in the person and work of Jesus Christ--chiefly Jesus' sacrifice on the cross as the atonement of our sins--that believers are saved from God's judgment and adopted as sons of God.

4. The Holy Spirit (Pneumatology)

The Holy Spirit, the 3rd person of the Trinity, proceeds from both the Father and the Son. The Holy Spirit is responsible for the inspiration of Scripture and also has the responsibility for teaching and guiding the Church.

5. Mankind (Anthropology)

Mankind, both man and woman, is created in the image of God (Genesis 1:27). God has commanded mankind to be fruitful and multiply thereby spreading the image of God to the ends of the earth. Under the headship of Adam, the image of God has been tainted, but under the headship of Jesus Christ, the image of God in believers is restored. Believers can now spread the image of God to the ends of the earth by fulfilling the Great Commission (Matthew 28) and spreading the good news of Jesus' death and resurrection.

6. Sin (Hamartiology)

Sin is any transgression of or lack of conformity to the law of God (WSC Q. 14). All of mankind has sinned (Romans 3:23), and no one is righteous (Romans 3:10). As a result of sin, all people are condemned to die (Romans 6:23). Because of sin, mankind is dead, totally depraved, and wholly unable to do any good apart from God's grace.

7. Salvation (Soteriology)

Salvation is by grace alone, through faith alone, in Christ alone (Ephesians 2:8-9). This statement means that salvation cannot be earned by mankind through good works but only by the grace of God and through Christ's work on the cross. The logical ordering of salvation is seen in the *Ordo Salutis* (Election, Vocation, Regeneration, Justification, Adoption, Sanctification, Glorification).

8. Satan

Satan is a created being who is also known as "the accuser." Satan appears throughout Scripture (e.g. in the form of the serpent in Genesis 3, in God's heavenly court in Job, and in the wilderness tempting Jesus in the Synoptic Gospels). Satan is the enemy of God and lies, deceives, and tempts mankind in order to draw them away from God. Satan's dominion has been overthrown through Christ's death and resurrection, but the complete and final overthrowing of Satan will occur in the last days.

9. Angels and Demons

Angels and demons are beings that are created by God. Angels serve as God's messengers and servants, while demons are Satan's servants. Angels are not to be worshipped (Colossians 2:18). Demons are not to be feared (Romans 8:38).

10. The Church (Ecclesiology)

The Church is the bride of Christ and is the primary means through which God will establish his kingdom on earth. The Church can be distinguished between the visible church (those with whom God has established his covenant of grace as seen through baptism along with their children) and the invisible church (the eternally elect and true believers who belong to Christ and are known only to God). Not everyone in the visible church is saved, but there is no ordinary possibility for salvation outside of the visible church.

11. The Spiritual Life of the Believer

Though justified (counted as righteous) in God's sight by faith in Jesus Christ, believers are free from the dominion of sin, but sin continues to linger in believers for as long as they keep their earthly bodies. While living on this earth, God sanctifies believers by a work of his free grace wherein believers are enabled more and more to die to sin and live towards righteousness (WSC Q. 35). Though continually sanctified by God and the Holy Spirit, believers will never be perfect in this life.

12. Future Things (Eschatology)

Jesus has ascended into heaven to be seated at the right hand of God the Father and to intercede for us as our only mediator. One day Jesus will come back again to bring final judgment to the whole world. According to Matthew 25:31-46, the sheep (elect) will be placed on one side and will be given their inheritance, while the goats (reprobate) will be placed on the other side and will be condemned and thrown into the eternal fire prepared for the devil and his demons. No one but God the Father knows the day or time that these last days and final judgment will occur (Mark 13:32).

13. Evangelism

Evangelism is the spreading of the gospel for the purpose of effectively calling the elect into a saving relationship with Jesus Christ and further condemning the unelect through their blaspheming of the Holy Spirit (Matthew 12:31) and refusing to heed God's call. Though some are given the spiritual gift of evangelism, which is a particular gifting for spreading the message, evangelism is commanded of all believers by God as seen through the Great Commission in Matthew 28.

14. Spiritual Gifts

When it comes to Spiritual gifts as seen in Ephesians 4:11, I believe that the prophets and apostles were unique eyewitnesses and authors of Scripture. When they passed away, the canon was closed, and no one can add to the sufficiency of Scripture as God's special revelation. However, people in the church today are gifted to speak prophetically (as pastors, teachers, leaders, counselors, etc.) or act apostolically (as evangelists, church planters, lay ministers, etc.) under the authority of Scripture and the Lordship of Christ. In terms of other spiritual gifts, such as those found in various assessments (e.g. prayer, encouragement, administration), I believe that these are certainly gifts that God bestows upon people whether it be through their creation or environmental upbringing.

CANDIDATE'S STATEMENT OF FAITH (Part 2)
Evangelical Presbyterian Church
Integration

CANDIDATE'S NAME: Jason Yum

DATE: 05/06/2019

Please attach your answers to these questions and return it to the chairman of the Candidates Care or Ministerial Committee before you are scheduled to meet with that committee for your oral ordination examinations.

1. State in your own words your view of the Scriptures and the place the Scriptures will have in your ministry.

The Scriptures are the infallible, inerrant, inspired Word of God through which we know what to believe concerning God and what duty God requires of us. The Scriptures contain the record of God's redemptive history, and it also serves in an exemplary fashion by teaching us how to live our lives. The primacy of Scripture and its place in my ministry can never be overstated. It is the ultimate authority for all matters in theology. It informs me of how I should relate towards all my neighbors. It and the Holy Spirit provide me with the only source of power behind any of my preaching or teaching. And it is my main source for whatever advice or counsel I would seek to give to others.

2. What distinctions of the Reformed faith appeal to you?

The Reformed faith's statements for salvation are what appeal most to me. Salvation is done completely by the work of God the Father, God the Son, and God the Holy Spirit. For me to even claim that I was able to choose God of my own volition or ability would be to claim that I had some part in my salvation, which is simply not true. As a result of salvation belonging solely to God's act and work of his free grace, I know that I am eternally secure in his most capable hands. This truth of the perseverance of the saints because of God's work is the most comforting and encouraging truth for me.

3. What/Who is the Holy Spirit and how important is his ministry?

The Holy Spirit is the 3rd person of the Trinity and is responsible for the inspiration of Scripture and also has the responsibility for teaching and guiding the Church. The Holy Spirit is extremely important for all ministry because it is ministry's source of power and is what makes any ministry efficacious. While ministers are all called to work faithfully and excellently for God's glory, it is of utmost importance that they spend much time on their knees in prayer beseeching the Holy Spirit to move in powerful ways and for guidance for what to do.

4. What is your position on women in leadership roles in the church.

When I first joined the EPC, I was a theological complementarian, who would draw a line for women ordination at women elders. I can honestly state that I did not let my complementarian views affect the way I interacted and engaged with women elders and pastors. Over the years though, I have changed my views and have become fully egalitarian and believe that women can

and indeed should be included on church's sessions and staff as both ruling and teaching elders. During my work on the Care of Candidates Committee, I did my best to encourage female candidates to endure in spite of any opposition they may face at the hands of people who believe they should not pursue ordination. I am extremely thankful for the advice and leadership I have received from highly impactful female elders while in the EPC.

5. What do you see as the strengths and weaknesses of the Presbyterian form of government.

One of the greatest strengths of the Presbyterian form of government is its emphasis of accountability for ministers and how it nurtures relationships with other presbyters both within a church and with other churches. This connectional accountability prevents ministers from taking over churches entirely. All ministers have weaknesses, which may be imparted to the church because of the lack of checks and balances in authority. Another strength is that authority of churches is not in the hands of all congregants. There can be such a spectrum in terms of congregants' level of faith and Scriptural knowledge. Those of immature faith would probably not be able to discern the mind of Christ and therefore probably should not have a vote in church government, although their opinions are more than welcome. One weakness in Presbyterian government that I see is that the need for commissions and called meetings for presbyteries are all necessary and useful, but it is difficult to gather all the elders from presbytery together in one place. The resources required for and spent on travel for elders and hosting meetings can be quite considerable, and the busy schedules for elders, particularly ruling elders with full-time occupations, can make it quite difficult to gather everyone.

6. Explain in your own words your philosophy of ministry.

My philosophy of ministry is one where a good leader must first be a good follower. The world's view of leadership is typically one where the leader must continually blaze a trail and run ahead of all those whom he/she is leading, only occasionally looking back to see if others are following. Church leaders should never forget that they are first following Christ. They must remember that they should be accountable to Christ and to others. My personal goal with leadership is not to blaze ahead while others follow, but rather to walk side-by-side with others while we all follow Christ. My desire is to catch people if they fall and stumble as I walk by their side. That way, I hope that they would do the same for me when I fall and stumble.

7. Describe your approach personally and as a pastor in a local church to evangelism.

Evangelism is commanded of all believers. Personally, I feel that I do have the specific gift for evangelism in that I find talking about my faith to come naturally and somewhat easily. As a minister, however, it can be difficult to find opportunities for getting to know many people outside of my church. Therefore, I try to find various opportunities for meeting people outside of my church through various activities in my community and in the city (e.g. local events and clubs for hobbies/recreation). As a pastor, I strive to model what it means to live a lifestyle of evangelism. Additionally, evangelism should always be a consistent theme in any type of teaching as well as a key principle behind any ministry teams, community groups, and church events/gatherings.

8. As you reflect on your life, explain your sense of call to ministry.

I experienced my call to ministry while I was a student in college. As a freshman, I tried to search for a major that I found interesting, but did not find anything that I felt passionate about. I extrapolated my inability to find a major that I enjoyed to an inability to find a secular career field that I would enjoy. The only activities in college that I did feel passionate about were my activities with my church such as leading Bible studies and organizing events. My passion for serving the church instilled in me the desire to want to serve the church full time. In addition to these feelings, I remember listening to many sermons where the hearers were compelled to want to “give their all to Christ.” My heart’s response to these types of messages and during times of prayer always seemed to equate to becoming a full-time minister even though I knew that one could give their all to Christ outside of church ministry. Though not necessarily long in terms of years, I’ve had quite a long journey as a minister in terms of key events. I am currently what specific call God has in store for me next. At the same time, I’ve been living by a saying of my own making of “You can take the pastor out of the church, but you can’t take the pastor out of the person.”

9. Elaborate on your convictions about personal accountability in your life and in the lives of Christians to whom you might minister.

Personal accountability is a powerful means through which God sanctifies believers. No one is called to be a Christian alone, and everyone is called to be a Christian in community. Proverbs 17:17 tells us, “As iron sharpens iron, so one man sharpens another.” God uses our interactions with others in community to reveal to us our selfishness and shortcomings. Personal accountability takes this concept of community to deeper levels by providing us with opportunities to share more intimately of our struggles. Ministers in particular are called to be above reproach, and so it is quite imperative that they have opportunities for personal accountability. I strive to maintain my close friendships with my brothers in Christ from college and in during my almost a decade in the Bay Area. In these relationships, I am free to share more personally and freely. It can be difficult to make friends, particularly close ones, in the Bay Area, and thus I place special emphasis on fostering a strong sense of community that encourages accountability and support for one another.



Policies and Procedures

HARASSMENT POLICY

I. INTRODUCTION

The EPC Presbytery of the Pacific Southwest (EPCPOPS) is committed to providing a safe, harassment-free environment.

Accordingly, it is the policy of EPCPOPS that it is never permissible or acceptable for anyone to engage in any form of harassment, including any form of sexual misconduct.

EPCPOPS strives to create and maintain an environment in which people are treated with dignity, decency and respect. Our environment should be characterized by mutual trust and the absence of intimidation, oppression and exploitation. Everyone should be able to work and learn in a safe atmosphere. The accomplishment of this goal is essential to our mission. For that reason, EPCPOPS will not tolerate harassment of any kind.

This Policy applies to all EPCPOPS staff members, officers (including ruling elders and deacons), volunteers and independent contractors. Through enforcement and education, we will seek to prevent, correct and discipline behavior that violates this Policy.

II. PROHIBITED CONDUCT UNDER THIS POLICY

EPCPOPS prohibits harassment of any kind, including actions or speech that create a hostile work environment and sexual harassment, and will take appropriate and immediate action in response to complaints or knowledge of violations of this Policy. For purposes of this Policy, harassment is any verbal or physical conduct designed to threaten, intimidate or coerce another person, or which creates a hostile, threatening, or intimidating environment.

A. Verbal Harassment: Verbal harassment includes, without limitation, comments that are offensive or unwelcome regarding a person's nationality, origin, race, color, gender, age, or physical or mental disability, including epithets, slurs and negative stereotyping.

B. Nonverbal Harassment: Nonverbal harassment includes, without limitation, distribution, display or discussion of any written or graphic material that ridicules, denigrates, insults, belittles or shows hostility, aversion or disrespect toward an individual or group because of national origin, race, color, , age, gender, pregnancy, physical or mental disability, or marital status.

C. Sexual Harassment: Sexual harassment is a form of unlawful employment discrimination and is prohibited under this policy. Sexual harassment is defined as unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature (1) submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment, (2) submission to, or rejection of, such conduct is used as the basis for employment decisions affecting such individual, or (3) such conduct has the purpose or effect of unreasonably interfering with an individual's work performance or creating an intimidating, hostile or offensive work environment.

Harassment Policy (continued)

There are two types of sexual harassment:

1. “Quid pro quo” harassment, where submission to such conduct is made either explicitly or implicitly a term or condition of an individual’s employment, or submission to, or rejection of, such conduct is used as the basis for employment decisions affecting such individual.
2. “Hostile work environment,” where the harassment has the purpose or effect of unreasonably interfering with an individual’s work performance or creating an intimidating, hostile or offensive work environment.

Sexual harassment may take different forms. The following examples of sexual harassment are intended to be guidelines and are not exclusive when determining whether there has been a violation of this Policy:

1. Verbal sexual harassment includes innuendoes, suggestive comments, jokes of a sexual nature, sexual propositions, lewd remarks and threats; requests for any type of sexual favor (this includes repeated, unwelcome requests for dates); and verbal abuse or “kidding” that is oriented toward a prohibitive form of harassment, including that which is sexual in nature and unwelcome.
2. Nonverbal sexual harassment includes the distribution, display or discussion of any written or graphic material, including calendars, posters and cartoons that are sexually suggestive or show hostility toward an individual or group because of sex; suggestive or insulting sounds; leering; staring; whistling; obscene gestures; content in letters and notes, facsimiles, e-mail, photos, text messages, tweets and Internet postings; or other form of communication that is sexual in nature and offensive.
3. Physical sexual harassment includes unwelcome, unwanted physical contact, including touching, tickling, pinching, patting, brushing up against, hugging, cornering, kissing and fondling, and forced sexual intercourse or assault.

D. Retaliation: Retaliation or attempted retaliation in response to lodging a complaint or invoking the complaint process is forbidden and is a violation of this Policy. Retaliation can include, but is not limited to, adverse consequences imposed on any person in response to:

1. Filing or responding to a bona fide complaint of discrimination or harassment.
2. Appearing as a witness in the investigation of a complaint.
3. Serving as an investigator of a complaint.

Harassment Policy (continued)

III. EDUCATION AND TRAINING ABOUT WHAT CONSTITUTES HARASSMENT, INCLUDING SEXUAL MISCONDUCT

The education and training of those covered by this Policy will include but not be limited to the following:

- A. Giving a copy of this Policy to all staff, officers, committee chairs, committee members, volunteers and independent contractors.
- B. Training all EPCPOPS staff about this Policy.
- C. Providing any independent contractors and consultants with a copy of this Policy.

IV. REPORTING AN ALLEGED VIOLATION OF THIS POLICY

Any person who feels that he or she has been subject to any type of harassment, including sexual misconduct, is encouraged (but not required) to firmly and promptly notify the offender that the behavior is inappropriate and violates this Policy. Moreover, an individual who believes he or she has been the victim of or who has witnessed harassment, including sexual misconduct, should promptly bring such conduct to the attention of his or her immediate supervisor, the Stated Clerk, or a member of EPCPOPS Presbytery Council. If a supervisor becomes aware that harassment or discrimination is occurring, either from personal observation or as a result of an individual coming forward, the supervisor must immediately report it to the Stated Clerk, or a member of EPCPOPS Presbytery Council. Failure to promptly report incidents of harassment will hinder EPCPOPS's ability to initiate investigation of a complaint of harassment and may limit EPCPOPS's ability to stop and prevent further harassment. Cooperation in reporting acts of harassment is essential to an anti-harassment policy.

EPCPOPS will treat courteously any person who makes a complaint regarding an alleged violation of this Policy and all such complaints will be investigated promptly and addressed appropriately. Individuals who report alleged violations of this Policy are encouraged to provide as much information as possible so that a fair and effective investigation may follow. Any person who reports an alleged violation of this Policy and who believes that the report has not been satisfactorily resolved should promptly report the matter to EPCPOPS Stated Clerk, or if the Stated Clerk is unavailable or is the alleged harasser, to a member of the EPCPOPS Presbytery Council.

Lodging a complaint will in no way be used against the complainant, nor shall it have an adverse effect on such individual's status. Retaliation is a serious violation of this Policy and should be reported immediately.

Harassment Policy (continued)

V. ADDRESSING COMPLAINTS OF HARASSMENT, INCLUDING SEXUAL MISCONDUCT

The following general procedures and potential consequences are applicable when addressing a complaint of harassment, including sexual misconduct.

A. General Procedures

EPCPOPS will promptly initiate an appropriate investigation of all allegations of harassment. Investigations may be conducted by an outside investigator retained for that purpose. Investigations shall be carried out with due regard for the personal dignity and privacy of all parties involved. EPCPOPS will take appropriate preliminary measures reasonably designed to ensure that no harassment occurs while such investigation is in progress.

Following the conclusion of the investigation, appropriate corrective action will be taken.

If the allegations of harassment are against one of EPCPOPS's teaching elders (who is therefore a member of the EPC Presbytery of the Pacific Southwest) and determined by the investigation to be verified, the Stated Clerk and the Presbytery Council will initiate appropriate disciplinary proceedings according to the guidelines for Disciplinary Action in the *Book of Order* of the EPC.

If the investigation of allegations of harassment uncovers actions that may be in violation of the law, EPCPOPS will report the conduct to the appropriate law enforcement agency. EPCPOPS will cooperate with those authorities in any investigation.

B. Potential Consequences for Violation of this Policy

Depending upon the status of the person being disciplined, consequences for violation of this Policy could include verbal or written reprimand, suspension or termination of employment, removal from a position of leadership or other responsibility and/or contract termination, in accordance with the provisions of the policies and procedures of the Presbytery.

VI. POLICY REVIEW AND REVISION

The EPCPOPS Presbytery Council will review this Policy from time to time and recommend such revisions as it deems necessary and appropriate, particularly those that may be required for continued compliance with all applicable laws.

Questions related to this policy should be referred to the EPCPOPS Stated Clerk.

Approved by the Presbytery on MM/DD/YYYY.



**ACKNOWLEDGMENT OF RECEIPT OF
EPCPOPS HARASSMENT POLICY**

I hereby acknowledge that I have received a copy of the EPCPOPS Harassment Policy, that I have read the Policy, and that I understand the Policy and that I agree to comply with it.

Signature

Date

I have received training with respect to the EPCPOPS Harassment Policy.

Signature

Date

EPC Presbytery of the Pacific Southwest
Askings 2019

	January	February	March	April	May	June	July	August	September	October	November	December
Centerpoint Community												
Centerville Presbyterian		x	x	x	x							
Christ Church East Bay												
Clayton Community	x		x	x								
Community Pres Danville	x	x	x	x								
Covenant Pres, Orange			x									
Covenant Pres, Reno	x	x		x								
Covenant Pres, San Diego	x	x	x	x								
Covenant Pres, Vacaville												
Easton Presbyterian		x										
Fair Oaks Presbyterian		x	x	x								
First Armenian Pres	x		x									
First Pres, Bakersfield	x	x	x	x								
First Presbyterian, Fresno												
First Presbyterian, Hanford	x	x	x	x								
Fowler Presbyterian												
Fremont Presbyterian	x		x									
Heritage EPC			x									
Hope Presbyterian Church												
Kingman Presbyterian				x								
Millbrook Presbyterian												
Moraga Valley				x								
New Life Community												
San Ramon Presbyterian												
Sanger Presbyterian												
Sierra Presbyterian		x		x								
St. John's Assyrian												
The Table (Mission Church)												
Valley Community Church												
Woodlake		x										
Monthly Totals	\$9,847.75	\$12,092.00	\$9,155.75	\$17,414.50	\$565.00	\$0.00	\$0.00	\$0.00				
Year-To-Date Totals		\$21,939.75	\$31,095.50	\$48,510.00	\$49,075.00							

EPC Presbytery of the Pacific SW
April 2019

	<u>Prior Income</u>	<u>April</u>	<u>Total Income</u>	<u>Y-T-D</u>	<u>2018</u>	
	<u>Year to Date</u>	<u>Income</u>	<u>Year to Date</u>	<u>Budget</u>		
Income:						
POP Church Support	\$31,095.50	\$17,414.50	\$48,510.00	\$48,333.33	\$145,000.00	
Total Income	\$31,095.50	\$ 17,414.50	\$ 48,510.00	\$48,333.33	\$145,000.00	
		<u>April</u>				<u>Unused</u>
	<u>Year to Date</u>	<u>Expenses</u>	<u>Year to Date</u>			<u>Budget</u>
Care of Candidates Committee						
Chairman Salary	\$1,125.00	\$375.00	\$1,500.00	\$1,500	\$4,500.00	\$3,000.00
Travel- Chairman	\$250.00	\$0.00	\$127.81	\$333	\$1,000.00	\$872.19
Travel - Committee	\$15.00	\$0.00	\$15.00	\$1,000	\$3,000.00	\$2,985.00
Total Care Of Candidates Expenses	\$1,390.00	\$375.00	\$1,642.81	\$2,833.00	\$8,500.00	\$6,857.19
Church Planting Network						
Focal Stipend	\$249.99	\$83.33	\$333.32	\$333	\$1,000.00	\$666.68
Travel	\$0.00	\$0.00	\$0.00	\$267	\$800.00	\$800.00
Assessments	\$0.00	\$0.00	\$0.00	\$167	\$500.00	\$500.00
Total Church Planting Expenses	\$249.99	\$83.33	\$333.32	\$767	\$2,300.00	\$1,966.68
Church Revitalization						
Stipend- Liaison	\$0.00	\$0.00	\$0.00	\$333	\$1,000.00	\$1,000.00
Travel	\$0.00	\$0.00	\$0.00	\$167	\$500.00	\$500.00
Other Expenses	\$0.00	\$0.00	\$0.00	\$167	\$500.00	\$500.00
Total Church Revitalization Expenses	\$0.00	\$0.00	\$0.00	\$667	\$2,000.00	\$2,000.00
Ministerial Committee:						
Chairman Salary	\$7,500.00	\$2,500.00	\$10,000.00	\$10,000	\$30,000.00	\$20,000.00
Travel - Chairman*	\$567.85	\$0.00	\$567.85	\$1,667	\$5,000.00	\$4,432.15
Travel - Committee Members	\$0.00	\$0.00	\$0.00	\$500	\$1,500.00	\$1,500.00
Total Ministerial Committee Expenses*	\$8,067.85	\$2,500.00	\$10,567.85	\$12,167	\$36,500.00	\$25,932.15
Moderator						
Other Expenses	\$75.96	\$0.00	\$75.96	\$100	\$300.00	\$224.04
Stipend	\$375.00	\$125.00	\$500.00	\$500	\$1,500.00	\$1,000.00
Travel Expenses	\$0.00	\$0.00	\$0.00	\$1,000	\$3,000.00	\$3,000.00
Total Moderator Expenses	\$450.96	\$125.00	\$575.96	\$1,600	\$4,800.00	\$4,224.04

EPC Presbytery of the Pacific SW
April 2019

Other Expenses:						
Leadership Training	\$0.00	\$0.00	\$0.00	\$200	\$600.00	\$600.00
Mission Committee	\$312.50	\$0.00	\$312.50	\$2,333	\$7,000.00	\$6,687.50
Pastors' Retreat Subsidy	\$0.00	\$0.00	\$0.00	\$500	\$1,500.00	\$1,500.00
Total Other Expenses	\$312.50	\$0.00	\$312.50	\$3,033	\$9,100.00	\$8,787.50
Presbytery Meetings:						
Meals and Expense Subsidy	\$1,763.79	\$0.00	\$1,763.79	\$2,500	\$7,500.00	\$5,736.21
Resource/Teaching Honorariums	\$500.00	\$0.00	\$500.00	\$667	\$2,000.00	\$1,500.00
Total Presbytery Meeting Expenses	\$500.00	\$0.00	\$2,263.79	\$3,167	\$9,500.00	\$7,236.21
Stated Clerk's Office Expenses:						
Administrator's Salary	\$2,499.99	\$833.33	\$3,333.32	\$3,333	\$10,000.00	\$6,666.68
Clerk's Salary	\$9,000.00	\$3,000.00	\$12,000.00	\$12,000	\$36,000.00	\$24,000.00
Communications	\$225.00	\$0.00	\$225.00	\$400	\$1,200.00	\$975.00
Conference Service	\$0.00	\$0.00	\$0.00	\$133	\$400.00	\$400.00
Misc. Supplies	\$258.83	\$29.98	\$288.81	\$167	\$500.00	\$211.19
TE Background Checks	\$0.00	\$199.00	\$199.00	\$167	\$500.00	\$301.00
Website and Computer Support	\$0.00	\$0.00	\$0.00	\$833	\$2,500.00	\$2,500.00
Travel - Clerk and Assistant	\$868.62	\$320.11	\$1,188.73	\$2,400	\$7,200.00	\$6,011.27
Commissions/Other Travel	\$0.00	\$0.00	\$0.00	\$167	\$500.00	\$500.00
Total Stated Clerk's Office	\$12,852.44	\$4,382.42	\$17,234.86	\$19,600	\$58,800.00	\$41,565.14
Treasurer's Expenses:						
Review of Financial Records	\$500.00	\$0.00	\$500.00	\$200	\$600.00	\$100.00
Office Supplies	\$126.69	\$65.32	\$192.01	\$167	\$500.00	\$307.99
Officers and Directors Insurance	\$2,031.00	-\$1.00	\$2,030.00	\$667	\$2,000.00	-\$30.00
Professional Support	\$60.00	\$60.00	\$120.00	\$133	\$400.00	\$280.00
Stipend Salary	\$875.01	\$291.67	\$1,166.68	\$1,167	\$3,500.00	\$2,333.32
Travel	\$565.85	\$0.00	\$565.85	\$500	\$1,500.00	\$934.15
Payroll Expenses	\$1,080.56	\$360.19	\$1,440.75	\$1,667	\$5,000.00	\$3,559.25
Total Treasurer's Expenses	\$5,239.11	\$776.18	\$6,015.29	\$4,501	\$13,500.00	\$7,484.71
Total All Expenses	\$29,062.85	\$8,241.93	\$38,946.38	\$48,335	\$145,000.00	\$106,053.62

**EPC Presbytery of the Pacific SW
Account Balances
April 2019**

All Checking Accounts	Prior Balances	Income & Transfers	Expenses	Balance
Wells Fargo Checking	\$77,998.18	\$17,778.00	\$9,509.57	\$86,266.61
Designated Funds				
Pastor's Care & Support	\$5,442.00	\$0.00	\$0.00	\$5,442.00
Chaplain's Travel Fund	\$1,660.01	\$0.00	\$0.00	\$1,660.01
New Church Development	\$1,905.00	\$0.00	\$0.00	\$1,905.00
Pastor's Retreat	-\$27.91	\$0.00	\$0.00	-\$27.91
Disaster Relief Fund	\$0.00	\$0.00	\$0.00	\$0.00
Women's Ministries	\$171.70	\$0.00	\$0.00	\$171.70
World Outreach Engage 2025	\$3,476.06	\$100.00	\$0.00	\$3,576.06
Total Designated Funds	\$12,626.86	\$100.00	\$0.00	\$12,726.86
Net Funds (Undesignated)	\$65,371.32	\$17,678.00	\$9,509.57	\$73,539.75