

## **Pastoral Ministry Team's Presbytery Report March 5-6, 2021**

The purpose of the Pastoral Ministry Team is to come alongside of churches, sessions, pastors, and CREs to provide encouragement, support, and training as we work together to share the Good News of Jesus Christ. The PMT has the following items for information or action by the Presbytery.

- (1) The PMT voted to approve the contract (attached) between the Church of the Big Hole and the Rev. Mary Davis.
- (2) The PMT voted to approve the covenant (attached) between the First Presbyterian Church of Stanford and CRE Margee Smith.
- (3) The PMT voted to approve the continuation of Rev. Steve Hundley as the moderator of session for the Madison Valley Presbyterian Church while the church continues the search for the next installed pastor. Rev. Hundley has retired as the Stated Supply pastor for the church.
- (4) Rev. David Murchie (UCC) - membership in Yellowstone Presbytery. United Community Church of Hysham is working on an agreement with Rev. Murchie who is a UCC pastor.

**The Pastoral Ministry Team recommends Rev. David Murchie for membership in Yellowstone Presbytery if the way be clear.**

- (5) Family Leave policy and Rationale (attached).

**The Pastoral Ministry Team recommends that Yellowstone Presbytery approve the Family Leave Policy and Rationale to be effective no later than January 2022.**

J P Carlson and Debbie Blackburn, Co-Moderators  
Pastoral Ministry Team, Yellowstone Presbytery

# FAMILY LEAVE POLICY

## PRESBYTERY OF YELLOWSTONE, PRESBYTERIAN CHURCH (USA)

The addition of children to a family is a gift from God and caring for an ill family member is a sacred responsibility. When children are added to a family of a Minister of Word and Sacrament, Commissioned Ruling Elder, or a Certified Christian Educator, special accommodations must be made to support the nurture of the growing family and the ministry within the congregation. Furthermore, when a family member of a Minister of Word and Sacrament, Commissioned Ruling Elder, or a Certified Christian Educator is in need of care due to physical, mental and/or emotional illness special accommodations must be made to support the caregiver.

Family Leave serves a twofold purpose. 1. It gives families the time and financial support needed to attain and maintain physical, mental and spiritual health. 2. It bolsters a healthy working environment, increasing the likelihood of fulfilling one's call, and a strong and enduring professional relationship between employer and employee. Therefore, Yellowstone Presbytery requires each congregation to have a Family Leave policy as part of their terms of call (called) or contract (with a session).

The following policy is required by Yellowstone Presbytery to help congregations develop and implement optimal policies for Family Leave for Ministers of Word and Sacrament, Commissioned Ruling Elders, and Certified Christian Educators; it is also recommended that congregations develop similar family leave policies for all ministry and professional staff. The negotiated leave should be incorporated into the terms of call.

**Eligibility:** This policy is for Ministers of Word and Sacrament, Commissioned Ruling Elders and Certified Christian Educators in Yellowstone Presbytery:

- Maternity Leave: when a member gives birth to a child.
- Spousal Leave: when a member's spouse gives birth to a child.
- Adoptive Leave: when a member adopts or assumes guardianship of a child.
- Caregiver Leave: when an ill family member is in need of prolonged care. (At the very least "family member" refers to a spouse, child, sibling, parent, or grandparent, but since some close familial relationships aren't included in this definition sessions/pastors are encouraged to define what "family member" means on a case by case basis.)

### **Terms:**

1. 12 week minimum for Maternity leave. 4 week minimum for Spousal leave. 12 week minimum for Adoptive leave. 4 week minimum for Caregiver leave.
2. (if applicable) The church shall continue to pay for Board of Pension dues. Sessions normally grant full salary for the leave. Requests for longer than 12 weeks of Maternity and Adoptive leave, 4 weeks of Spousal leave, or 4 weeks of Caregiver leave can be arranged at reduced pay or non-paid.
3. It is suggested that no more than 2 weeks of vacation be added to the minimum family leave, with the concurrence of the Session.
4. The Minister of Word and Sacrament, Commissioned Ruling Elder, and Certified Christian Educator (if able) and session in communication with the Pastoral Ministry Team will pre-arrange

for coverage of all duties of the staff member for the duration of the leave.

5. Staff who return to work following a period of approved family leave will be assured of continued employment in the same position.
6. Once a session has negotiated a policy, it should be submitted to the Pastoral Ministry Team for records.
7. Staff will not use family leave to pursue another call.

### **Additional Considerations**

This policy should be considered in negotiating appropriate family leave:

- In the event the expectant parent experiences a miscarriage or still birth, she/he should be given the maternity/spousal leave she/he would have received had the pregnancy been carried to term with no complications;
- The parent must have medical approval to return to work;
- Re-entry may be scheduled on a full-time or part-time basis as agreed upon by the parent and session, and with medical approval;
- Study leave should not be used for maternity, spousal, adoptive, or caregiver leave, cheating both family and congregation of the important purposes of study leave;

- In the event the new parent or caregiver chooses to resign before or at the expiration of the leave period, the church may request that it be reimbursed for the monetary compensation provided during the leave.
- Family Leave arrangements must be made with Session. The arrangements shall be communicated to the congregation and the Pastoral Ministry Team;
- Flexibility, open communication and kindness will be the most important means of arriving at a mutually satisfactory arrangement for Family Leave.

The Yellowstone Presbytery supports a paid family leave policy in order to live out its sacred responsibility to care for clergy, to recruit and retain the next generation of church leaders and to support optimal child and family development.

The Yellowstone Presbytery believes that “congregations who receive or call clergy with families are entrusted with the sacred responsibility of walking alongside them, through all seasons of life, whether a child is born or adopted, and when loved ones become severely ill.”<sup>1</sup> Additionally, a paid family leave policy allows each church to intentionally demonstrate to their community that they value God’s design for the family above cultural values of productivity or efficiency.<sup>1</sup> The Yellowstone Presbytery also recognizes that while clergy often have generous vacation offerings, this benefit is necessary for self-care<sup>2</sup> and burnout prevention<sup>3</sup> and should be used for such purposes.

The Yellowstone Presbytery acknowledges that paid family leave policies are both necessary and attractive to current and potential church leaders. In a recent study, it was found that “forty-two percent of workers have provided unpaid elder care to a family member in the past five years, and nearly half of workers expect to need to provide elder care in the next five years.”<sup>4</sup> Additionally, paid leave policies are attractive to the next generation of working professionals. “Millennials, who will make up 75% of the American workforce within 10 years, place a high value on paid parental leave and workplace flexibility... 78% of Millennials are part of a two-career couple, and it is the growing expectation of Millennial workers that both partners will work and parent. They find the homemaker/breadwinner model of family life unappealing...”<sup>5</sup> In addition to viewing an egalitarian arrangement of paid vs. unpaid work as simply more “just and fair” to both partners, research also shows that for Millennials, this arrangement is “associated with greater sexual intimacy, relationship quality, and relationship stability than conventional (e.g., male breadwinner – female homemaker) or counter-conventional (e.g., female breadwinner – male homemaker) arrangements.”<sup>6</sup> It is generally understood that “forward-thinking [organizations] recognize that generous paid parental leave and other family-friendly

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<sup>1</sup> Kilgore, B.D, “Why The Church Is Called To Support Paid Family Leave,” last modified 2015, <https://www.ministrymatters.com/all/entry/5775/why-the-church-is-called-to-support-paid-family-leave>.

<sup>2</sup> Rugani, K. “Self-Care Is Not Self-ish,” August 13, 2012, <https://faithandleadership.com/self-care-not-self-ish>.

<sup>3</sup> Vitello, P, “Taking a Break From the Lord’s Work,” August 1, 2010, <https://www.nytimes.com/2010/08/02/nyregion/02burnout.html>

<sup>4</sup> Kerstin Aumann et al. “The Elder Care Study: Everyday Realities And Wishes For Change,” *New York: Families and Work institute* (2010).

<sup>5</sup> Rau, H. Williams, J.C., “A Winning Parental Leave Policy Can Be Surprisingly Simple” last modified 2017, <https://hbr.org/2017/07/a-winning-parental-leave-policy-can-be-surprisingly-simple>.

<sup>6</sup> Carlson, R.J. Carlson, D.L. Knoester, C. “If I Take Leave, Will You Stay? Paternity Leave and Marital Stability. Accessed at: <http://paa2019.populationassociation.org/uploads/190145>.

policies provide reputational benefits, confer a competitive edge in recruitment, and increase employee productivity and retention.”<sup>7</sup>

The Yellowstone Presbytery recognizes that paid family leave is best for children and their parents. Studies show mothers who have access to paid family leave following the birth of a child are more likely to initiate breast-feeding and had a higher likelihood of breastfeeding at six months of age.<sup>8</sup> Additionally, studies show that children whose parents had access to paid family leave were less likely to be overweight, have hearing or communication problems or to be diagnosed with ADHD in elementary school. This suggests that paid family leave can have long-lasting beneficial impacts.<sup>9</sup> Additionally, studies show that fathers who take parental leave following the birth of a child are more likely to be actively involved in caregiving responsibilities for the child nine months later<sup>10</sup> and to have a closer and more communicative relationship with their child nine years later.<sup>11</sup> Parents who have access to paid family leave also benefit. “A 2020 study found multiple positive impacts on parent health (including mothers and fathers): Mothers reported greater impacts on [psychological] distress and overall health, whereas fathers saw greater declines in alcohol consumption.<sup>12</sup> Research also indicates that paternity leave-taking is associated with greater marital stability.<sup>13</sup> Paid family leave supports all members of a family individually, as well as the greater family unit.

Since pastors already receive 4 weeks of vacation and 2 weeks of study leave some may wonder why family leave is necessary. The answer lies in the nature of the the pastoral profession. Here are a few reasons why pastors receive what seems like more vacation and leave than people in other professions:

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<sup>7</sup> Rau, H. Williams, J.C., “A Winning Parental Leave Policy Can Be Surprisingly Simple” last modified 2017, <https://hbr.org/2017/07/a-winning-parental-leave-policy-can-be-surprisingly-simple>.

<sup>8</sup> Mirkovic, K., Perrine, C., & Scanlon, K. “Paid Maternity Leave And Breastfeeding Outcomes.” *Birth Issues in Perinatal Care*, 43(3), (2016): 233-239. <https://doi.org/10.1111/birt.12230>.

<sup>9</sup> Lichtman-Sadot, S., & Bell, N. P. “Child health in elementary school following California’s paid family leave program,” *Journal of Policy Analysis and Management*, 36, (2017): 790–827, <https://doi.org/10.1002/pam.22012>.

<sup>10</sup> Huerta, M. C., Adema, W., Baxter, J., Han, W. J., Lausten, M., Lee, R., & Waldfogel, J. “Fathers' Leave and Fathers' Involvement: Evidence from Four OECD Countries.” *European journal of social security*, 16(4), (2014): 308–346. <https://doi.org/10.1177/138826271401600403>. Accessed at: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5415087/#R42>.

<sup>11</sup> Petts, R.J., Knoester, C. & Waldfogel, J. “Fathers’ Paternity Leave-Taking and Children’s Perceptions of Father-Child Relationships in the United States.” *Sex Roles* 82, (2020): 173–188. <https://doi.org/10.1007/s11199-019-01050-y>. Accessed at: <https://link.springer.com/article/10.1007/s11199-019-01050-y>.

<sup>12</sup> Lee, B., Modrek, S., White, J., Batra, A., Collin, D., & Hamad, R. “The Effect Of California’s Paid Family Leave Policy On Parent Health: A Quasi-Experimental Study.” *Social Science & Medicine*, 251, (2020): 1–8. <https://doi.org/10.1016/j.socscimed.2020.112915>.

<sup>13</sup> Carlson, R.J. Carlson, D.L. Knoester, C. (2020) “If I Take Leave, Will You Stay? Paternity Leave and Marital Stability. Accessed at: <http://paa2019.populationassociation.org/uploads/190145>.

- A pastor's position, similar to a doctor or medical professional, has an on-call nature to it, where on some level the pastor needs to be on-call and available to meet the needs of a church member, whether they are in need of a hospital visit or need to discuss some other urgent matter. This dynamic can make a pastor feel as though they are always "on" and blur the lines between work and home life.
- The pastor's schedule is very different from that of a typical job. Working on weekends and weeknights, even holidays. In addition, pastors don't have the same flexibility of a three day weekend (ex. Memorial Day), since right in the middle of that stretch is Sunday morning worship.
- The average pastor works well above a 40hr work week, and often due to the demands of the job works 6 days a week, rather than the traditional 5.
- The ability for a pastor to "leave work at work" is much more difficult. There is always a sermon to write or meeting to plan for and disengaging is not as easy or feasible as in other professions. Pastors benefit from this extended vacation time, in part, because it allows them time to disengage, think and dream, which paradoxically, ends up serving churches and pastors for the better. In addition, there is a "creative energy" necessary in pastoral ministry that can become too depleted if pastors do not take the appropriate amount of time away.
- Often there is a belief that when churches offer things like paid family leave and/or sabbatical leave, they will end up getting less "bang for their buck." Pastors will likely accomplish less and may be less productive in the short term, however, by offering pastors these time away benefits churches get more from their pastor in the long run, rather than less.

The research supports that paid family and medical leave is no longer a luxury policy, but rather an essential tool to recruit and retain the next generation of professionals, as well as necessary for the optimal development of children and their families. It is our sacred responsibility and honor to offer this policy to all employed in the Yellowstone Presbytery.



## **2021 Contract for Stated Supply Pastor**

### **The Church of the Big Hole and The Reverend Mary Davis**

The following contract between the session of the Church of the Big Hole Presbyterian Church and the Reverend Mary Davis, is for the purpose of providing pastoral services as Stated Supply Pastor to the Church 60 hours per month (preaching 3 Sundays each month) for a period of 12 months. The contract is to begin on January 1, 2021.

This contract is based on the change of status approved by the Board of Pensions from disability to post-retirement service. The Board of Pensions will annually review the terms of the contract at the end of each year.

This agreement may be terminated by either party (session or pastor) upon 30 days written notice. This agreement will be renegotiated at the end of 2021 and may be extended in one to twelve month periods, upon written notice to, and the approval of the presbytery.

#### **DUTIES**

The pastor will be responsible to

- Moderate the session and congregational meetings
- Lead worship and preach at regular Sunday services 3 weeks per month
- Arrange for substitute preachers on any Sundays not present
- Facilitate the training of lay leaders in leading worship, calling on the sick and the home-bound, and any other training deemed necessary by the Pastor and session.
- Officiate at baptisms, weddings and funerals

The congregation and session will be responsible to:

- Support the pastor in her ministry
- Provide regular financial compensation according to the terms outlined below.
- Provide a performance review to the pastor at least annually
- Pray for the pastor during this contract period

TERMS

The following terms are based on Mary's disability benefits:

% Call: 37 % (approximately 60 hours per month)

The pastor is employed on a part-time basis, serving approximately 60 hours each month, which includes leading worship and preaching 3 Sundays each month. The pastor will be compensated as follows;

**Effective salary**

Cash Salary	\$17,500.00
Fair rental value of the manse	\$ 9250.00
\$625/month	\$7500/year
utilities	\$1750/year

**Total: \$26,750.00**

**Reimbursable expenses**

Continuing Education	\$ 1200.00
(\$600/year for 2020 &2021)	

Mileage	Current IRS rate of reimbursement (approximately \$2500)
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In addition, Mary will receive two weeks (including two Sundays) paid vacation and one week (including one Sunday) study leave. Therefore, Mary will preach a total of 33 Sundays per year. Because Mary's status with the Board of Pensions is post-retirement service and she is working less than 1/2 time, no dues to the Board of Pensions is required.

APPROVALS:

The session approved this contract and its conditions.

Signed: (clerk of session) \_\_\_\_\_ Date: \_\_\_\_\_

I agree to accept the terms of this contract and its conditions.

Signed: (pastor) \_\_\_\_\_ Date: \_\_\_\_\_

The presbytery approved this contract and its conditions.

Signed: \_\_\_\_\_ Date: \_\_\_\_\_

*Signed copies to be given to: (1) the minister, (2) the clerk of session, (3) the presbytery*

**Covenant With  
Commissioned Ruling Elder  
For Pastoral Service**

NAME OF CHURCH: First Presbyterian Church, Stanford, Montana

NAME OF C.R.E.: Margee Smith

SERVICE FROM: January 1, 2021 to December 31, 2021

RESPONSIBILITIES OF C.R.E.:

1. To provide worship and teaching ministry including all services of the ministry of the Word, including the Sacraments.
2. To provide pastoral services to the congregation and to the community, providing services for wedding (state law must allow), funerals and other pastoral activities/duties including home, hospital and nursing home visitation.
3. Moderate session meetings.
4. Work with church boards and committees as an ex-officio member, to assist them in carrying out their assigned tasks, i.e. Sunday school, Vacation Bible School, adult Bible study, PW and Communicants class.
5. Contract provides for 4-Weeks of paid vacation (4 Sundays; plus additional hours) not cumulative from year to year and 2-Weeks (2-Sundays; plus additional hours) of continuing education cumulative to six weeks.
6. To participate in Presbytery, serving on the Councils of the Church.
7. Mentorship: monthly meeting with Appointed Member of Pastoral Team and annually with the Pastoral Ministry Team.

Pension and Medical not applicable at this time.

The salary is for 20 hours workweek not including time for travel. CRE Margee Smith will keep a log of her job activities to help determine her work schedule. Monthly narrative of activities is highly encouraged, however quarterly reports will be accepted.

BASE SALARY: \$22,083.40 Gross (minus manse fuel oil up to \$1,400 annually)

HOUSING ALLOWANCE: \$3,646.80 (reported on W-2 as housing)

MISC ALLOWANCE: \$4,000.00 (CONTINUING EDUCATION, BOOKS, ETC, AND MILEAGE AND TRAVEL EXPENSES) Material expenses paid from receipts/mileage paid from log kept by Margee and reimbursed at current IRS mileage rate (2021) \$0.56

Presbytery permission must be granted for the above listed responsibilities. Performance reviews will be conducted annually by the Session on the basis of mutually agreed upon objectives. Annual Self Evaluation Form will be required. The Session will annually review the adequacy of the compensation plan set forth in this contract.

Review of this contract prior to renewal or termination will be by the Session and the Pastoral Ministry Team. This contract will be considered ratified upon the approval of the following parties.

Margaret (Margee) Smith  
CRE Margaret (Margee) Smith

1-26-2021  
Date

Amanda H. Kelly  
Clerk of Session Amanda H. Kelly

1/26/2021  
Date

\_\_\_\_\_  
Pastoral Ministry Team

\_\_\_\_\_  
Date

01.18.21



 My signature below attests to the above four items.

**Signature**

[On File](#)

**Name**

Erin Gilmore

**Timestamp**

Monday, May 4, 2020 12:06 PM

**Title**

Associate Conference Minister

**Conference**

Rocky Mountain

**Association**

RM Platte Valley

**Ministry Essays**

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Some essay questions reference [The Marks of Faithful and Effective Authorized Ministers at the United Church of Christ](#).



The United Church of Christ recognizes *The Marks of Faithful and Effective Authorized Ministers* in the formation of ministers, in the practice of active ministry, and throughout life. For the purposes of completing a denominational Profile, ministers are asked to spend some time with the *Marks*.

**My sense of being called by God and the church to authorized ministry (from "Exhibiting a Spiritual Foundation and Ongoing Spiritual Practice" section).**

Early personal musings on a call to ministry were framed by a personal faith commitment to what I saw as an exciting, though at that time, largely unknown future. Unaware (perhaps blissfully) of the details of God's providential plan for my life, my faith was nevertheless energized by a "sanctified" enthusiasm that, at the time, managed to make up for the scarcity of practical details about what I was getting into. That early commitment was followed, however, by a patchwork of experiences that seems to have been ever so skillfully knitted together by God's Spirit. Gradually, I began to perceive, with increasing, spiritual clarity, details that confirmed the faith commitment I had earlier made to follow Christ personally and, perhaps, vocationally. This patchwork of study, life experience, and encouraging support from my family and church communities eventually began to fill the gaps within my understanding of the call I had received, and I started to understand the special plan that had been God's providential purpose in guiding me to serve Christ and his church. I have often wondered if our early years are commonly characterized by such nascent expressions of faith in God's trustworthiness, based, as these expressions so often are, on the testimonies and mature faith experiences of those upon whose shoulders we begin our journey of faith in those early years. Indeed, it seems that only later in life do we come more fully to understand why our earlier trust in God was, indeed, ultimately justified, even though, in those early times, we were walking mostly "by faith" and very little "by sight" (perhaps simply

because we had not yet done enough walking!). Not the least exciting part of walking with Christ is witnessing the spiritual and intellectual discoveries that confirm and, yes, justify, retroactively, our early confidence in God's trustworthiness. What an amazing grace it is that we never stop learning from our heavenly Father.

**My concept of covenant and how it informs the nature, purpose, and polity of the United Church of Christ (from "Nurturing UCC Identity" section).**

A covenant involves an implicit promise not to proceed on our own initiative alone, but also the comforting reminder that we don't need to. The key here is the interlocking responsibilities of all the partners to the covenant. The dynamic nature of this covenantal agreement among UCC ministers and their institutional partners enables all the organized levels of this partnership to enjoy and benefit from the effects of an expanded whole that are far greater than the benefits we might expect to receive from its parts alone. For example, just as Jesus fed 5000 people with 5 loaves and 2 fish, the individual donations of One Great Hour of Sharing, when blessed by God, continue to have effects far beyond what we could initially expect to receive in terms of the monetary value of the donations alone. God's Holy Spirit, through a body of believers in covenant with each other and with their God, makes this possible. Though there is much mystery surrounding how the Spirit works through our covenant relationships, we witness the results of the Spirit's manifestations of God's power with personal and corporate rejoicing, as we experience the glorious human thrill of seeing and being part of God's ongoing work in our world. It is essential that we preserve these spiritual and working relationships through responsible, faithful commitments to our covenant partners and, ultimately, to the Christ we follow in our ministerial and ecclesiastical pilgrimages. This can only happen when love and forgiveness govern our covenant relationships. Jesus summed up the law by counseling us to love God and our neighbors. However, as Jesus had previously indicated in his Sermon on the Mount, loving neighbors included the unnatural and frighteningly radical idea of loving not only those who love us, but our enemies, as well. As the Apostle Paul has pointed out, this kind of love (agape) is greater even than the faith and hope which motivate us daily in our walk with Christ. (1 Cor. 13:13)

**I am passionate about ...**

READING THE BIBLE (RTB) Since most of its verses contain a word referencing Scripture, Psalm 119 might well be entitled, "An Ode to Reading the Bible." I started reading and memorizing Bible passages when I was in elementary school and have read the whole Bible all the way through many times. I still feel, however, like I am just getting started. RTB grows on me. RTB gives me plenty to talk about. RTB is always a fresh experience. RTB can be done quickly. RTB can be done slowly. RTB changes my life. RTB inspired me to learn Hebrew. RTB inspired me to learn Greek. RTB teaches me self-critique. RTB is intellectually challenging. RTB opens up a treasure-trove of world-class literature. RTB encourages me to think critically, like a scholar. RTB shows me how others think critically. RTB teaches me to think historically. RTB teaches me to think theologically. RTB teaches me to think philosophically. RTB teaches me to think ethically. RTB showers me with practical knowledge. RTB encourages me to think deeply. RTB gives me hope when the world around me seems to be crumbling. RTB works well at a desk. RTB works well in an easy chair. RTB works well in a church pew. RTB is good with coffee at a table for one. RTB is good at the beach on a warm day. RTB is good around a wood stove on a cold night. RTB among stacks of books in a musty library can be enchanting. RTB shows me how other people see and talk with God. RTB teaches me how to enjoy other people. RTB teaches me about life that doesn't end. RTB imparts wisdom, while the world inundates me with information. RTB provides me with Good News. RTB helps me discern the Word of God. RTB helps me pray. RTB--do it alone! RTB--do it with family! RTB--do it with friends! RTB--do it with an enemy--(that's when you'll finally know you've mastered the art of RTB!).


**Reflect on your personal and professional formation for ministry in light of any mark from another section.**

I grew up in a sea of church and church-related activities. Worship services, Bible studies, and Christian fellowship were major influences on the world-view I was developing well into my twenties. I do not remember a time when my overall orientation was not principally Christian. Though hardly an exemplary young person, I nevertheless accepted the Gospel of Jesus Christ as incontrovertible truth, the Bible as the "ultimate authority in all matters of faith and practice," and salvation as received by grace through faith in Jesus Christ. These early beliefs laid the groundwork for my later thoughts about vocational Christian service. In college I grew more critical, even questioning my understanding of and commitment to "living Christianly." Nevertheless, the earlier, basically Christian approach to life persevered in spite of residual challenges. In seminary, I began to look at Scripture more critically and to reconsider ideas I had previously accepted as axiomatic. My thinking changed radically as I began to read the Bible contextually, for the context had now become the whole counsel of God rather than the proof-texted interpretations I had previously accepted with little questioning. I was shaken by John's explanation that I couldn't love God whom I hadn't

seen if I couldn't love my brother whom I had seen (1 John 4:20). It gradually became clear to me that theology does not end with personal salvation. As I read of Jesus' concern for justice and mercy, faith became an unending way of life as opposed to an initial, one-time decision to "become a Christian." Indeed, a whole new world of concern for personal and social justice (even for enemies!) opened up before me. It was an exciting and stimulating world that, from then on, would never cease to be an integral part of my personal AND vocational commitment to the Bible and its Good News of God's saving grace. I have come to see that when worship and fellowship become a springboard for service among the spiritually and materially impoverished (rather than merely the end product of a personal, individualized faith commitment), faith becomes practical, hope becomes reasonable, and love becomes doable.

**Educational Formation for Ministry**

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 In the following section I include a record of my Formal Education, any Regional Education Training Programs, or other formative educational experiences I have completed, as well as Continuing Education.

**Formal Education**

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**Institution / Program**  
 University of Colorado

**City**  
 Boulder

**Region**  
 Colorado

**Country**  
 United States

**Start Date of Attendance**  
 1963

**End Date of Attendance**  
 1964

**Degree / Certification Earned**  
 None

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**Institution / Program**  
 University of Denver

**City**  
 Denver

**Region**  
 Colorado

**Country**  
 United States

**Start Date of Attendance**  
 1964

**End Date of Attendance**  
 1966

**Degree / Certification Earned**  
 None

.....  
**Institution / Program**  
 University of California

**City**  
 Berkeley

**Start Date of Attendance**  
 1966

**End Date of Attendance**



Madison

**End Date of Attendance**

1979

**Region**

New Jersey

**Degree / Certification Earned**

M.Phil.

**Country**

United States

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**Institution / Program**

Drew University

**Start Date of Attendance**

1976

**City**

Madison

**End Date of Attendance**

1980

**Region**

New Jersey

**Degree / Certification Earned**

Ph.D.

**Country**

United States

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## Regional Theological Educational Programs and Formative Educational Experiences

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## Professional Development

### Continuing Education

As a CGMB (Common Global Ministries Board) missionary in Japan, I taught undergraduate courses in Christian history and thought and related subjects for almost 30 years. For reasons largely germane to the demands of my vocational situation in Japan, much of my "continuing education" during that period was the product of my own independent research. On home assignments, however, I did attend various meetings and seminars that were sponsored by the CGMB and which dealt with missionary experiences, denominational policies and relationships, and other topics relevant for missionaries on home assignment. I have also taught a seminar for pastors on the problem of violence.

### Community and Wider Church Involvement

Early in my adult life, I worked for several years as a professional musician with the Denver Symphony Orchestra (violinist) and on numerous free-lance jobs. As a minister and college teacher I have continued to perform in churches (worship services, recitals/concerts, directing youth and adult choirs, et al), as well as in various non-church venues. I have worked with amateur community orchestras and chamber groups in the US and Japan. While teaching at Tohoku Gakuin University in Sendai, Japan, I preached periodically in Japanese churches and gave concerts (often with family members) at numerous churches and schools in Japan. Many of the concerts were outreach oriented, i.e., given for the purpose of drawing community residents to the churches at which we were performing. While teaching at the university, I often gave papers/speeches on historical, ethical, and theological topics.

### Awards, Honors, and Publications


Books: *Morality and Social Ethics in the Thought of Charles Hodge* (Ph.D. dissert.), 1980; With T.Sasaki, "Hajimete Manabu Kirisutokyo" (Basic Christianity), 2002. Articles (Selected): "The New Testament View of Wealth Accumulation," *Journal of the Evangelical Theological Society*, 1978; "Nurturing the Human Spirit," *Denver Post*, 1984; "The Denver Symphony's Future," *Denver Post*, 1986; "From Slaveholder to American Abolitionist: Charles Hodge and the Slavery Issue," in *Christian Freedom: Essays in Honor of Vernon Grounds*, 1986; "Church Unity--The



Elusive Vision," Japan Christian Quarterly, 1990. "Human Violence--A Theological Perspective," Journal of Church and Theology--Tohoku Gakuin University (TGU), 1995; "Where Words Cannot Go," Perspectives--A Journal of Reformed Thought," 1996; "Words and Images: A Contemporary Dilemma," Journal of Church and Theology--TGU, 1997.

**Vocational History**

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 Below find a full history of my Vocational experiences, including Key Accomplishments for up to 3 selected experiences. All ecclesiastical service is listed.

<b>Location / Setting</b> Tohoku Gakuin University (CGMB missionary)	<b>Start Date of Service</b> 1989
<b>City</b> Sendai	<b>End Date of Service</b> 2016
<b>Region</b> None	<b>Title / Position</b> Professor of Christianity and Culture
<b>Country</b> Japan	<b>Job Type</b> Full-Time

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<b>Location / Setting</b> Churches, hospital, concert halls	<b>Start Date of Service</b> 1989
<b>City</b> Sendai	<b>End Date of Service</b> 2016
<b>Region</b> None	<b>Title / Position</b> Free-lance musician (violin, viola, piano, organ)
<b>Country</b> Japan	<b>Job Type</b> Part-Time

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<b>Location / Setting</b> Japan Mission Language Institute	<b>Start Date of Service</b> 1987
<b>City</b> Tokyo	<b>End Date of Service</b> 1989
<b>Region</b> None	<b>Title / Position</b> Language student (CGMB Missionary)
<b>Country</b> Japan	<b>Job Type</b> Full-Time

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