

**STATED CLERK'S REPORT
EASTERN OKLAHOMA PRESBYTERY
JUNE 12, 2010**

The following correspondence was received by the Stated Clerk:

From General Assembly

1. Middle East Study Committee (MESC)
 - Statement from the Stated Clerk regarding the work of the General Assembly (MESC)
 - Notice that the MESC will submit its final report and recommendations
 - Process to edit MESC Report will begin
 - MESC Report Delayed
 - MESC Part 2 is released
 - Complete copy of MESC Report and Press Release
 - MESC Report and Press Release Out
 - MESC released part two of final report and recommendation to the General Assembly
 - MESC Report now in print and online
 - Press Release on MESC Report
2. Form of Government (FOG) Task Force Update
3. Information that the printed reports of the FOG Task Force and the Middle East Study Committee would be sent to General Assembly commissioners and advisory delegates
4. Changes Considered for Self-Development of People Committee
5. "The Journal of Presbyterian History
6. Top Ten Reasons to Attend the Presbyterian Writers Conference April 28-29
7. Letter from Stated Clerk "On Supporting Those Who Feel called to Seek Status as Conscientious Objectors"
8. Information on Healthy Boundaries Webinars
9. Special Committee on Correcting Translation Problems of the Heidelberg Catechism has approved its final report and recommendations to the 219th General Assembly
10. Report from Racial Ethnic and Women's Ministries unit of the General Assembly Mission Council and the Women of Color Consultation Task Force
11. Unity and Reformed Heritage Seminar Announcement

12. Sampling of presbytery processes of examining candidates and ministers
13. Bible Study “This is Our Family” from the World Alliance of Reformed Churches and the Reformed Ecumenical Council
14. Request for feedback regarding commissioners to the 219th General Assembly (2010), list of commissioners, and feedback form
15. Office of Vocation Pastoral Residency Program for First Call Seekers
16. Letter thanking us for per capita payments during 2009
17. Letter to Congress from the Stated Clerk, the Moderator of the 218th General Assembly (2008), and the Executive Director of the General Assembly Mission Council expressing concern about Arizona’s new immigration law
18. Announcement of 11th National Multicultural Church Conference
May 27-20
19. The Presbyterian Leader.Com
February 17
March 3
March 17
April 7
April 21
April 28
May 12
May 12
May 19
20. Ten Ecumenical Priorities
21. Ecumenical News
February 19
March 7
March 20
April 1
April 16
May 3
May 14
22. 219th General Assembly committee leadership named
23. News from the 218th General Assembly
24. Overtures to the General Assembly
036 through 046
015, 030, 043, 047 through 056
003, 015, 018, 030, 051, 057 through 068
069 through 076

028, 099 through 102

095, 103 through 107

095, 108 through 113

114 through 118

095, 119 through 122

123 and 124

Overture list and concurrences

Committee Assignments and Attached Documents

25. "Presbyterian Heritage" The Newsletter of the Presbyterian Historical Society

The Board of Pensions

1. News You Can Use
2. Benefits Plan Information
3. Education Talk
4. The Board Bulletin

Presbyterian Children's Homes and Services

1. February 23
2. March 23
3. March 25
4. March 31
5. April 1
6. April 6
7. April 13
8. April 14
9. April 23
10. April 26
11. May 5

Medical Benevolence Foundation Mission Connection

Correspondence about ARMSS

1. February 11
2. April 1

Outlook

1. February 9
2. February 16
3. February 16
4. February 22
5. February 24
6. February 25
7. March 2
8. March 11

9. March 23
10. March 26
11. March 30
12. April 7
13. April 21
14. May 10
15. May 11

“Presbyterians Today” request for subscription

Presbytery Pastoral Care Network

1. March
2. April

The Center for Parish Development

1. February 23
2. April 26

Presbyterian Global Fellowship

1. February 10
2. March 24

Presbyterians for Renewal

1. Wee Kirk News
 - February 26
 - March 29
2. Eighth Day eNews – February 26

Austin Theological Seminary

1. “Insights”
2. Letter about Graduation

Louisville Seminary “Mosaic”

Princeton Seminary

1. Christian Vocation and Mission Newsletter
 - March 5
 - April 17
 - May 6
2. Announcement of “Institute of Faith and Public Life” May 19-21

Synod of the Sun

1. “Crossing Borders: Encountering God”
 - Scholarships
 - Information
 - Registration
2. Letter from Judy Fletcher thanking us for contribution to the legal expenses of South Louisiana Presbytery

3. News experiment using social media to cover border/immigration event

Goodland Academy

1. Annual Open House Announcement
2. Gazette
 - February
 - March
 - April
 - May

Dwight Mission Camp Information

Within Eastern Oklahoma Presbytery

1. Letter from Trinity Church, Bixby, regarding prayer for the Stated Meeting in Claremore
2. Letter from Yale Avenue Church, Tulsa, regarding prayer for the Council Meeting
3. Letter from Yale Avenue Church, Tulsa, regarding prayer for our Presbytery Volunteers
4. Letter from Yale Avenue Church, Tulsa, regarding prayer for our Presbytery Lay Preachers and Commissioned Lay Pastors
5. Letter from Yale Avenue Church, Tulsa, regarding prayer for the Council Meeting
6. "Thinking Outside the Box"
 - Announcement from Austin Seminary
 - Invitation from Elaine Johnson
 - Reminder from Elaine Johnson
 - Information from Elaine Johnson
7. Email from Ed Bernard regarding nylons to save the Gulf Coast

Thank you Note from Hickory Hills Presbyterian Church Confirmation Class for our Mission Work

"Church Law and Tax Report" January/February

**RULES FOR DEBATE
EASTERN OKLAHOMA PRESBYTERY
JUNE 2008**

A-6

PURPOSE:

When we gather as a presbytery, we seek the mind of Christ and God's will for us here and now. During this process of discernment, we commit ourselves to work together for the good of the Presbytery as we talk together with forbearance and pray for one another as members of the Body of Christ.

GENERAL RULES AND PRINCIPLES:

The rules which govern conduct and process at meetings of Eastern Oklahoma Presbytery are contained in the Book of Order and Roberts Rules of Order, Newly Revised. A chart of motions is attached to the Stated Clerk's Report. However, to assist the Presbytery in its work together, the following summary of rules and procedures is offered.

AGENDA:

Our agenda, or order of business, is provided online or by mail prior to Stated Meetings. It is adopted at the beginning of the meeting with any appropriate changes noted. It is not binding unless an item is noted as an "order of the day."

ORDER OF THE DAY:

A particular item of business may be set in advance to be taken up during a given session at a specific time. It cannot be taken up prior to the time for which it is set except by reconsidering the vote that established the order (a motion which can only be made by a person that voted for the adoption of the docket with the previously identified "order of the day"). A majority vote is required for passage.

ADDRESSING THE ASSEMBLY:

1. Speakers who wish to be heard should stand until recognized by the moderator.
2. Speakers should use a microphone, that all may hear.
3. Speakers should address all comments to the moderator and should be respectful at all times.
4. Speakers should preface all remarks by identifying themselves by name, status (minister, elder commissioner, member of Council, certified educator or administrative personnel who is an elder, commissioned lay pastor, if so authorized), and (where appropriate) congregation. Guests may not speak, unless offered the privilege of the floor by a vote of the presbytery.
5. The moderator has the prerogative of not recognizing speakers and motions which are out of order. Appeals of the moderator's rulings may be made by moving to a microphone and raising a "point of order."
6. The Stated Clerk is the parliamentarian of the meeting. Appeals of the moderator's rulings should be directed to the moderator, who will seek the advice of the parliamentarian. The moderator may consult with the Stated Clerk as needed during the meeting.

MOTIONS:

1. Motions coming from a committee (or commission or task force) do not need a second (having been seconded, in effect, by the rest of the committee). New motions offered on

the floor of the meeting require a second. Motions which do not receive a second (from committee or the floor) automatically fail.

2. Once a motion has been made, seconded, and restated by the moderator, the floor will be open for debate on that motion.
3. A motion that is not included in packet material should be provided in writing to the stated clerk before being stated on the floor.
4. Only minister members of the presbytery, elder commissioners, and other persons designated by the presbytery as a matter of rule may vote on motions before the body. There may be occasions on which means of verification will be issued to identify persons eligible to vote.
5. From time to time, commissioners may feel the need to register dissent or protest. Each is appropriate at any time. A dissent registers a person's disagreement with an action taken and may be delivered to the Stated Clerk in writing – it should include the person's name, commissioner status and congregation, and the action for which the dissent is registered. A protest, alleging improper action, may also be filed in writing with the Stated Clerk – indicating name, commissioner status, congregation, and alleged irregularity and delinquency. Either action must be filed before adjournment.

DEBATE:

1. The maker of the motion has the right to be the first speaker to the motion, but not also the last (this is a change in Roberts Rules).
2. Speakers must first identify the nature of their comments: whether they are speaking for or against the motion, asking a question, or making a new motion.
3. Each speaker will be allowed two (2) minutes.
4. Speakers will alternate between those for the motion and those against the motion.
5. Speakers may only speak one time on any motion as long as anyone who has not spoken desires the floor. Speaking twice on a motion exhausts any further right of that speaker to debate that question.
6. Debate will not continue when there are no opposing speakers. The moderator may declare debate closed if there is nothing new to add.
7. At various times in the meeting, it may be appropriate for a commissioner or the moderator to request a time of silence, prayer, or praise.

QUESTIONS:

Questions for clarification will take precedence over debate and will be answered as they arise before debate continues.

CALL FOR THE QUESTION:

Occasionally a commissioner feels the debate is no longer fruitful and wishes to close debate. The motion to "call for the question" or "move the previous question," when recognized by the moderator and seconded, calls for an end to the debate and must be considered before any further discussion on the current debate. Any request to end debate must be made from a microphone. The moderator does not have to recognize a motion to close debate. A two thirds (2/3) vote is required for passage of this motion. If such a motion passes, the moderator will state the motion on the floor and call for the vote. At the discretion of the moderator, he or she may simply ask, "Are you ready to vote?" If there is no objection, the moderator may rule, "Then we shall proceed to vote on the main motion (or amendment)."

CHART #1

RANKING MOTIONS— and their five salient parliamentary points. The order in which the thirteen motions are listed.

FIVE PRIVILEGED MOTIONS

	Must be Seconded 1	May be Debated 2	May be Amended 3	Vote 4	May be Reconsidered 5
13. To Fix the Time to Which to Adjourn	Yes	No	Yes	Maj	Yes
12. To Adjourn	Yes	No	No	Maj	No
11. To Take a Recess	Yes	No	Yes	Maj	No
10. Question of Privilege	No	No	No	—	No
9. Call for Orders of the Day	No	No	No	—	No
SEVEN SUBSIDIARY MOTIONS					
8. Lay on Table	Yes	No	No	Maj	No
7. Previous Questions	Yes	No	No	2/3	Yes
6. Modify Debate	Yes	No	Yes	2/3	Yes
5. To Postpone Definitely	Yes	Yes	Yes	Maj	Yes
4. To Commit or Recommit	Yes	Yes*	Yes	Maj	Yes
3. To Amend	Yes	Yes	Yes	Maj	Yes
2. Postpone Indefinitely	Yes	Yes	No	Maj	Yes Affirmative Only
1. MAIN MOTION	Yes	Yes	Yes	Maj	Yes

Examples of Incidental Main Motions: rescind, ratify, amend bylaws.

*only re. desirability of referral or details of referral. The merits of the question *cannot* be debated.

CHART #2

NON-RANKING MOTIONS—and their five salient parliamentary points. These motions (incidental motions) have no rank among themselves. Their being in order depends upon their necessity at the time.

	Must be Seconded 1	May be Debated 2	May be Amended 3	Vote 4	May be Reconsidered 5
Appeal	Yes	** Yes	No	Maj	Yes
Suspend Rules	Yes	No	No	2/3	No
Point of Order, Call to Order	No	No	No	Mod	No
Objection to Consideration of a Question	No	No	No	2/3	Yes No Vote
Requests	No	No	No	Maj	No
Division of Assembly	No	No	No	—	No
To Read a Paper	Yes	No	No	Maj	Yes
To Withdraw a Motion (to be used only before debate)	No	No	No	Maj	Yes No Vote
To Divide the Question	Yes	No	Yes	Maj	No
To Close Nominations or Polls	Yes	No	Yes	2/3	No
To Consider Seriatim	Yes	No	Yes	Maj	No
TO UNCLASSIFIED MOTIONS					
Reconsider	Yes	** Yes	No	# Maj	No
To Take From the Table ^o	Yes	No	No	Maj	No
Rescind	Yes	Yes	Yes	* Maj	Neg

same Presbytery meeting

* with previous notice

^o before the end of the next regular Presbytery meeting

** if main motion is debatable

— Neither the chart nor references are inclusive but are to be used as an abridgement of *Robert's Rules of Order, Newly Revised*.

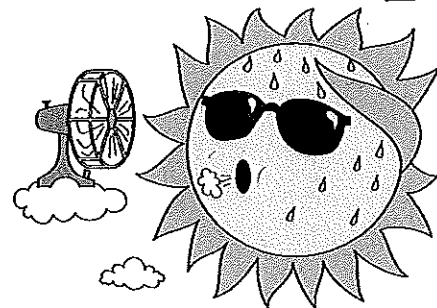
Seeking to be Faithful Together: Guidelines for Presbyterians During Times of Disagreement

In a spirit of trust and love, we promise we will...

<p>Give them a hearing... listen before we answer</p> <p><i>John 7:51 and Proverbs 18:13</i></p>	<p>1 Treat each other respectfully so as to build trust, believing that we all desire to be faithful to Jesus the Christ;</p> <ul style="list-style-type: none"> — we will keep our conversations and communications open for candid and forthright exchange, — we will not ask questions or make statements in a way which will intimidate or judge others. <p>2 Learn about various positions on the topic of disagreement.</p> <p>3 State what we think we heard and ask for clarification before responding, in an effort to be sure we understand each other.</p>
<p>Speak the truth in love</p> <p><i>Ephesians 4:15</i></p>	<p>4 Share our concerns directly with individuals or groups with whom we have disagreements in a spirit of love and respect in keeping with Jesus' teachings.</p> <p>5 Focus on ideas and suggestions instead of questioning people's motives, intelligence or integrity;</p> <ul style="list-style-type: none"> — we will not engage in name-calling or labelling of others prior to, during, or following the discussion. <p>6 Share our personal experiences about the subject of disagreement so that others may more fully understand our concerns.</p>
<p>Maintain the unity of the spirit in the bond of peace</p> <p><i>Ephesians 4:3</i></p>	<p>7 Indicate where we agree with those of other viewpoints as well as where we disagree.</p> <p>8 Seek to stay in community with each other though the discussion may be vigorous and full of tension;</p> <ul style="list-style-type: none"> — we will be ready to forgive and be forgiven. <p>9 Follow these additional guidelines when we meet in decision-making bodies:</p> <ul style="list-style-type: none"> — urge persons of various points of view to speak and promise to listen to these positions seriously; — seek conclusions informed by our points of agreement; — be sensitive to the feelings and concerns of those who do not agree with the majority and respect their rights of conscience; — abide by the decision of the majority, and if we disagree with it and wish to change it, work for that change in ways which are consistent with these Guidelines. <p>10 Include our disagreement in our prayers, not praying for the triumph of our viewpoints, but seeking God's grace to listen attentively, to speak clearly, and to remain open to the vision God holds for us all.</p>

Resource Sharings

E-1



June 2010

Julie Burton

Director of Congregational Resources

(918) 582-3077 1-800-533-1324

e-mail: eop-rc@sbcglobal.net

Website: www.eoprc.requestmanager.org

News from General Assembly

- ▶ Due to budget issues, once again the General Assembly Mission Council has reduced the workforce in the denominational headquarters. 70 positions were eliminated due to voluntary or involuntary separation and 26 new positions created or filled. Congregational Ministries Publishing will be moving towards being a self-sustaining agency of GAMC - meaning that they will be operating on a cost recovery model for the English language resources. There were changes in the curriculum and publishing areas, but we are assured new resources will still be provided.
- ▶ One of the changes in this area is the Children's Mission Yearbook will no longer be produced. 2011 will include re-purposing existing material from 2010 as downloadable resources with limited new material. We will not be ordering the 2010 Children's Mission Yearbook.
- ▶ The Presbyterian Publishing Corporation launches a new retail site through TheThoughtfulChristian.com. Westminster John Knox Press, Geneva Press, and selected religious and inspirational books from other publishers are now available for purchase on The Thoughtful Christian. Subscribers to The Thoughtful Christian receive a generous 35% discount on thousands of titles. Non-subscribers who visit the site will receive a 20% discount. To celebrate the launch, from now through October 31, 2010, shipping is free for online orders of \$50 or more. For more information, go to their web page.

New Resources!

Here are some of the new resources recently acquired in the Resource Center:

- *Managing Polarities in Congregations: Eight Keys for Thriving Faith Communities*, by Roy Oswald. Congregations often find themselves in power struggles over two opposing views. People on both sides believe strongly that they are right. Classic “either-or” thinking. (Alban)
- *Repairers of the Breach: Five Bible Studies on Social Justice Issues in New Orleans in the Wake of Hurricane Katrina*, by Margaret P. Aymer Oget. This Bible study is an invitation to suspend debate temporarily on who God is and to admit that all persons - whether or not we agree with how they worship, live or whom they love - all persons are created in the image of God. (PHEWA)
- *Born of Water, Born of Spirit: Supporting the Ministry of the Baptized in Small Congregations*, by Sheryl A Kugawa-Holbrook and Fredrica Harris Thompsett. The first place of Christian belonging for many is the baptismal font. Yet the words that are spoken and the symbolic actions that take place as we are born of water, born of spirit, are understood in a variety of ways. (Alban)
- *Making Way for the Spirit: 100 Simple Ways to Nurture Your Soul*, by Kathleen Long Bostrom. Having a bad day? Have a bad year? This warm and thoughtful volume offers 100 simple exercises that will boost your spirits and, more important, strengthen your spirit.

And more are on the way!

Also, thepresbyterianleader.com is Presbyterian Publishing’s online resource for pastors, elders, deacons, educators, worship leaders, musicians and other congregational leaders.

Do you (or your church) subscribe to *Presbyterians Today* magazine? Try it! It is full of stories of congregations and their ministries, among other things. Go to www.pcusa.org/today. Likewise, *Presbyterian Outlook* is a weekly publication that explores the issues of our denomination today. Go to www.pres-outlook.org.

And, as always, I would love to come to your church and help you with your resource needs or program ideas. Need stewardship resources? Got ‘em! Mission? You bet! Suggestions for new resources are always welcome.

**COMMITTEE ON MINISTRY REPORT
JUNE 12, 2010**

The following items from the May committee meeting are for presbytery action:

Concerning the 2010 Report of Ministers' Terms of Call

The committee recommends that Eastern Oklahoma Presbytery approve the attached summary report of the 2010 terms of call for ministers in the presbytery. The individual reports of terms of call and the attached summary have been examined by members of the committee.

Concerning Tahlequah, First / Jan Condren

The committee recommends that Eastern Oklahoma Presbytery receive Rev. Jan Condren as a member of Eastern Oklahoma Presbytery, pending her release from the Presbytery of Mid-South, and that Eastern Oklahoma Presbytery approve the call of Rev. Condren as half-time Pastor of First Presbyterian Church, Tahlequah, effective June 14, 2010, with the following terms:

Salary	\$ 8,000	Moving Expense - up to \$5,000
Housing	\$12,000	Vacation 4 weeks (incl 4 Sundays)
Prof Expense	\$ 1,000	Study Leave 2 weeks (incl 2 Sundays)
Cont Educ	\$ 500	Cont Ed & Study Leave cumulative up to 3 years' allowance (if unused)

The Pastor Nominating Committee followed guidelines prescribed under AA/EEO. The Committee on Ministry has completed the required clearance and background checks.

Concerning Deborah Meinke

The committee recommends that Eastern Oklahoma Presbytery dismiss Deb Meinke to Indian Nations Presbytery, to accept position of Interim Pastor at Memorial Presbyterian Church in Norman (she was received by Indian Nations Presbytery April 6, 2010).

The following actions were taken by the Committee on Ministry at its January and February committee meetings and will be included in the presbytery minutes:

Concerning Wagoner, First / Archie Lawrence

The committee approved a part-time (60%) Stated Supply contract between the Session of First Presbyterian Church of Wagoner and Archie Lawrence, effective April 7, 2010, with the following terms:

Housing	14,400	Vacation	4 weeks/year
Utilities	3,600	Study	2 weeks/year
Mileage	reimbursed		

The Committee on Ministry has completed the required clearance and background checks.

Concerning Tulsa, Southminster / Don Best

The committee approved the renewal of the Commissioned Lay Pastor contract between the Session of Southminster Presbyterian Church of Tulsa and Don Best, effective January 1, 2010, through December 31, 2011, with the following terms:

Housing	10,041	Cont Educ	\$300
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Concerning Bartlesville, Good Shepherd / Kimberly Merrill

The committee approved the resignation of Kimberly Merrill as Parish Associate for Good Shepherd Presbyterian Church of Bartlesville, effective April 30, 2010.

Ordination and Installation Commissions (none)

Moderators appointed

Wanda Johnson

Bryan County Parish

Concerning Pulpit Supply List

The committee approved the pulpit supply list (see attached).

**TERMS OF CALL COMPARISON- JUNE 2010
FULL TIME PARISH MINISTERS
EASTERN OKLAHOMA PRESBYTERY**

	Effective Salary Range	Average Effective Salary	No.	Average Men's Effective Salary	Average Women's Effective Salary
All Full Time Clergy		\$52,818	34	\$60,785	\$42,726
Cong's < 100 Members	\$27,000 - 38,300 ⁶	\$34,436	5	\$31,882	\$36,139
Cong's 101-200 Members	\$24,000 - 57,951 ⁶	\$42,706	12	\$42,929	\$42,594
Cong's 201-400 Members	\$47,700 - 76,815	\$54,207	6	\$57,306	\$48,007
Cong's 401-600 Members	\$58,655 - 74,144	\$65,275	4	\$65,275	n/a
Assoc. Pastors	\$35,429 - 72,804	\$54,901	6		

NOTES ABOUT THE COMPARISONS:

1. The purpose of this report is to provide assistance to congregations wanting to know "where they stand." The Committee on Ministry has received full terms of call for all positions, but has not shared information in such a way as to allow a direct comparison between two or three particular congregations. **Lists of salaries within like-sized congregations are available through the presbytery office.**
2. **The salary packages cited include salary, housing, Social Security offset, and annuities.** Only full-time positions were compared.
3. The presbytery average is given, but the **comparisons are best viewed within like-sized congregations.**
4. Other factors which should be considered when comparing effective salaries between congregations: size of community, location of community (rural, urban, etc.), length of service with that particular congregation.
5. Lesser factors which could be considered: number of years since ordination, advanced degrees earned (DMin, PhD, etc.), complexity of congregation/staff.
6. Two congregations are paying their pastor **less than the presbytery minimum (\$33,930 for salary, housing, and utilities combined)**. The Session of these congregations will receive a visit or a letter of concern from the Committee on Ministry.
7. Three pastors have **not received a salary increase** for at least three full years (2 full-time installed pastors, 1 part-time supply pastor). The Sessions of those congregations with installed pastors serving at least half-time will receive visits or letters of concern from the Committee on Ministry.

Statement of Faith
Rev. Jan Condren

My belief in God began with my experience of God. I cannot remember a time when I was not aware of God's love, or a time when I was not seeking God's will. All that I know of God and of God's will begins with that firm foundation.

I believe in God the Father Almighty, God the Creator of all things, seen and unseen. God is beyond our imagining. We know that God numbers both the hairs on our heads and the stars in the galaxies. Yet we cannot comprehend how the God who knows and cares about the most mundane details of our lives can also rule a vast universe. God is all-powerful and fearsome, and yet tender and caring. God is all-knowing, but uses this knowledge not to gain power, as humans might, but to benefit all of God's creatures. God both cries with us and hopes with us. God is beyond our ideas of space and time and dimension, and yet present in every time and every place in the universe and beyond. God is unlike us in every way, yet we are made in God's image.

To bridge the gap between God and humanity, God became incarnate in Jesus Christ. This Jesus was fully human—sharing with us the mundane tasks, the temptations, the joys and sorrows, and the amazing opportunities of being a human formed by God.

Jesus was fully divine. Yet for our sake Jesus emptied Himself of the divine qualities, coming to us in the most vulnerable form—a baby born to a poor couple in a remote province at the end of the known world.

From that place, Jesus showed us the amazing possibilities in human life. He laughed, He cried, He healed. He brought comfort for those afflicted, and truth to those in power. Finally, He accepted the most difficult fate of all, crucifixion, and turned it into the greatest triumph of all, the resurrection. In His death and resurrection, Jesus Christ shows us the tremendous possibilities of a life lived in obedience to God's will—as well as the temporal dangers we must face. Christ shows us uniquely what it means to be human. Christ shows us uniquely how much God loves us.

I believe in the Holy Spirit, the Lord, the giver of life. Unlike the lords of this world, the Holy Spirit works with us, guides us, and shows each of us the particular way in which God has called us to live as son or daughter. The Spirit speaks to us eternally, through the prophets and saints of the past, and through the saints with whom we worship in the present. The Spirit illumines for us the word of God written, the Bible. Through the Bible, the experience of the church in history and our own prayer life, the spirit illumines for us and guides each of us in the way God would have us go.

Just as the Triune God exists as three persons in community, so God calls humans to live in community with each other. God has therefore given us the gift of the church—a place where we may learn from each other and where we may see glimpses of the life we will one day live in eternity with God. God has a particular vocation not just for each individual, but for each Christian community as well. There are many ways to be God's people. Each group of Christians—be it a congregation or a small group or a denomination—is called to a particular way of being God's people in its time and place.

To aid our growth as God's community, Christ gave us the sacraments. God did not need to reveal Godself to us through water and bread and grape juice, but knew that we would need these concrete reminders of God's love. Sacraments nourish not only those whose faith is strong, but most particularly those of us whose faith is weak. Who among us is not in need of God's nourishment? So we participate in these sacraments that we might be strengthened to be God's people called to do God's work.

We cannot fully know why God chose to reveal Godself definitively and authoritatively in the time period described in the Bible. But we do know that those writings have a unique power to strengthen us as God's people. As we read the Bible, the Holy Spirit interprets for us God's meaning for our lives as God's people in a time both very different and very much the same. In scripture we find what we need to be God's servants.

I believe in prayer. Prayer is the way we talk with God and God talks with us. As we unburden ourselves before God, God speaks to us individually and shows us the meaning in our joys and in our trials. God does not always grant our wishes. But God always listens, and, if we listen, God always redeems.

I believe, then, in that same God I learned of so many years ago, a God who loves both me and you, and a God who calls both me and you to live a life worthy of that love.

Spiritual Journey
Rev. Jan Condren

I was raised a Presbyterian, in one of those families that was present whenever the doors were open. Both of my parents were elders, and my grandfather was a Presbyterian pastor. From a young age, I sought folks who would more nearly live out the faith they proclaimed. I was fortunate to be around folks who supported this quest, but at its end I found not Presbyterians, but Quakers. So even as I remained active in my local congregation—helping to redo the confirmation class and the senior high Sunday School, participating in youth group, etc.—I became determined to attend a college where I could join a Quaker meeting. I attended Earlham College, and became a member of Clear Creek Meeting of Friends. I believe that God called me to that place that I might continue to develop my own spiritual life, that I might come to understand more fully the church in which I was raised, and that I might learn the importance of story in Christian faith. These were not my objectives, but I believe that they were God's.

I participated in a number of Quaker congregations as I completed my undergraduate and graduate work. After receiving my library degree, I served as Librarian at what was then The College of the Ozarks, a Presbyterian college in Clarksville, Arkansas. It was the college my mother and her siblings had attended, and many members of the faculty and staff had been their friends. God was already calling me to return to the Presbyterian Church. At C. of O. I met and married my husband, Mike Condren, who was the chemistry faculty. We were married after the manner of Friends, but the state required the signature of an ordained pastor. Mike was a Presbyterian, and his pastor took part in the Quaker wedding. We participated both in the nearest Quaker Meeting (in Little Rock) and in the First Presbyterian Church, Clarksville, where Mike was ordained a deacon.

My concern for theology continued to be important to me. I participated as the only lay member of the Ozarks Area Theology Society (OATS), a mission of C. of O.'s Ozarks Area Mission, which brought pastors of small churches in the Arkansas River Valley together to discuss contemporary theological books, and to fellowship together.

When Mike and I had been married for four years, we moved to Memphis, Tennessee. As there was then no Quaker meeting in Memphis, we looked for a Presbyterian church to join. We found Evergreen Presbyterian Church, where we became one of those families there whenever the doors were open. I sought for a place like OATS, and eventually found a wonderful Sunday School class. That class led to my enrolling in classes at Memphis Theological Seminary. As I took classes there, it became clear to me that God was calling me to ministry. Over the next few years, I discovered the depth of that call, as I found myself to be comfortable in preaching, as I came to a deep appreciation of the sacraments, and as I developed skills in pastoral care. God led me to each of these discoveries in turn. I worked full-time for all but the last semester of my seminary career, and that allowed time for gifts I did not know I had to develop.

I made an intentional decision to remain at Memphis Theological Seminary. Beyond the obvious family reasons, I was also very committed to the ecumenical nature of MTS. I believe that we are all strengthened as we learn from brothers and sisters of other denominations, and I believe that we are strengthened as we are open to those who are culturally different from ourselves.

In the years since graduation from seminary, I have served in a number of capacities—serving churches, teaching college courses, participating in CPE. All of these experiences have helped me to grow in love of God, in understanding of my call, and in appreciation of the Presbyterian Church. I look forward to serving in a new place in a new capacity.

Pulpit Supply List

June 2010

The following ministers and lay preachers may be available to preach at your congregation. You may call any of them directly or. For further assistance or information, you may call the Presbytery Office at 918-582-3077 or 800-533-1324. **This list is updated quarterly.**

The recommended honorarium for pulpit supply is \$75 per Sunday, plus appropriate mileage (at the current IRS rate - 50 cents/mile in 2010).

PASTORS:

Marcus Barber	McAlester	918-426-1026	
Ed Bernard	Hugo	580-326-6381	
Fran Callaway	Bristow	918-367-6680	
Jim Chamblee	Bartlesville	918-331-9357	(prefers 2 weeks notice)
Jill Clupper	Tulsa	918-528-6093	
Greg Coulter	Tulsa	918-582-3077; 800-533-1324	
Nancy Covington	Tulsa	918-743-4313	
Jeff Francis	Tulsa	918-631-2084	
Charles Freeland	Owasso	918-272-9829	
Diana Hartman	Tulsa	918-828-1599	
Judy Henderson	Tulsa	918-622-4403	
Ray Hickman	Tulsa	918-261-2500	
Craig Kilgour	Tulsa	918-749-6560	(Presbyterian Church of New Zealand)
Jae-Ho Kim	Claremore	918-343-7714	
Chuck Kriner	Tulsa	918-488-9105	
Archie Lawrence	Collinsville	918-371-2489	
Mary McAnally	Tulsa	918-583-3651	
Leigh McCaslin	Park Hill	918-718-4572	
Kimberly Merrill	Bartlesville	918-333-0015	
Denise Odom	Bartlesville	918-331-3650	(occasionally)
Linda Reis	Tulsa	918-742-2028	
Sid Rice	Tulsa	918-496-9298	
Don Roulet	Broken Arrow	918-451-0718	
Lynn Simpson	Tulsa	918-834-6988	
Rodgers Spencer	Okmulgee	918-756-2194	
David VanDonkelaar	Tahlequah	918-718-9699	
Gerald Voie	Tulsa	918-622-0029	
Bill Westmoreland	Jenks	918-296-3940	
Lee Woodard	Sallisaw	918-775-9470	(Disciples of Christ)

LAY PREACHERS:

James Allen	Pawhuska	918-287-2376	
Rider Allen	Broken Arrow	918-355-8484	(within 60 miles; 10 days notice)
Dana Bailey	Muskogee	918-683-9365	
Robert Bain	Wilburton	918-465-3891	
John Batchelor	Fort Gibson	918-478-3755	
Allen Beck	Tishomingo	580-443-3509	
Don Best	Tulsa	918-491-1138	(occasionally)
Leon Bohanon	Watson	580-244-3311	
Mary Carter	Broken Arrow	918-251-5174	(days)
Pam Crawford	Bartlesville	918-333-1129	
David Dearing	Hugo	580-326-7568	(Goodland Academy)
James Estes	Tulsa	412-527-1151	(EOP Candidate; home July-August)
Annette Haskins	Tahlequah	918-456-2463	
Robert Kelly	Bartlesville	918-333-2637	
Alexandra Knott	Bartlesville	918-336-5762	(candidate ready to receive a call)
Pat Lucy	Tulsa	918-712-1059	
Bill Reynolds	Bixby	918-252-9945	
Bonnie Smith	Tahlequah	918-456-3156	
Norma Smith	Poteau	918-647-3079	
Wes Smith	Park Hill	918-456-0130	
Eveline Steele	Broken Bow	580-584-2410	
Tommy Stephens	Pryor	918-809-0265	
Bill Wiles	Tulsa	918-747-9416	
Cleland Willis	Idabel	580-286-2829	
Laura Woodcock	Locust Grove	918-479-5947	

If you (or someone you know) would like to be considered for Pulpit Supply in Eastern Oklahoma Presbytery, please contact:

Committee on Ministry
 c/o Eastern Oklahoma Presbytery
 700 S. Boston, Suite 200
 Tulsa, OK 74119-1629
 Phone: 918-582-3077 or 800-533-1324
 Fax: 918-582-3078
 Email: eop@sbcglobal.net