

**A Covenant Relationship Between
The Presbytery of North Puget Sound and PCS North, a Samaritan Counseling Service**

I. PREAMBLE

Both North Puget Sound Presbytery and PCS North, a Samaritan Counseling Service have, for many years, had a rich and rewarding relationship based on the belief that we are members of one body in Christ, engaging diverse gifts to serve, encourage, nurture, and bring healing. Using the differing gifts of the One Spirit, we equip churches, individuals, couples, and families in times of crisis, turmoil, daily living of life, growth, pain and dying. We engage in complimentary processes for healing and nurture so that congregations and individuals finding their lives and calling from God, may engage in life missions of their own. We serve those who are and who are not committed to local faith communities in our mission and healing outreach. We find the church community is a necessary sanctuary bringing safety, healing, and nurture to Christians living their faith.

Presbytery is the larger covenant group. The focus of PCS North is mind, body and spirit in a healing and life growth process. PCS North is a specialized service to Presbytery and a mission outreach. It is a part of the healing nurture of the local church; the regional church; and, the Christian church universal. PCS North finds its communal grounding in Presbytery yet is clearly an ecumenical ministry to other Christian faith bodies.

Therefore, we seek to enter into a covenant relationship, one with the other.

II. NORTH PUGET SOUND PRESBYTERY COVENANT RESPONSIBILITIES

- a. We will pray for PCS North, its staff, its board members and the people they serve as we are part of the sanctuary for all persons seeking healing and wholeness.
- b. We agree, through our nominating committee process, to help nominate Board members whose oversight will keep PCS North on sound professional and faith footing and vision.
- c. Because testing may be one part of a discernment process, we agree to continue to utilize testing for inquirers, candidates, ordained and lay pastors as Presbytery seeks to know their "fitness" for ministry and their "effectiveness" in ministry. This testing may be done privately for pastors/lay pastors and families or on behalf of the Committee on Preparation for Ministry and/or the Committee on Ministry.
- d. We agree to use Presbytery mission interpretation resources to assist PCS North's ability to fund services for the low income who often can pay little, and middle income persons who are unable to pay PCS North's full fee. This help can come via Presbytery mission funding, local church mission choices, and in kind support of offices.
- e. We agree that, through Presbytery mission interpretation resources, we will offer PCS North a place to describe their healing mission ministry to the church and the world at large.

III. PCS NORTH'S COVENANTAL RESPONSIBILITIES

- a. We are responsible for maintaining professionally trained and state licensed staff who are in their own Christian faith walk.
- b. We agree to be responsible for maintaining National Samaritan Center Standards (reviewed every 4 years in a Site Visit), ethical standards and connections with Professional Psychotherapy Groups (i.e., The National Association of Social Workers, American Psychological Association, American Association of Pastoral Counselors, American Association for Marriage and Family Therapy).
- c. We agree to maintain Presbytery and PCS North in covenant relationship, but legally incorporated separately for the protection of all, a veil of separation. While we are part of the church universal, we are distinct entities by law. Presbytery is not trained to evaluate or have oversight of PCS North nor its counselors except as a sister organization aware of our general health.
- d. We agree to be available where possible to create programs for nurture and support of local churches, for crisis consultation, referral, and intervention; support of local churches by teaching programs, and occasional preaching depending on the needs of the church and the schedules of our staff

persons who are able to do such.

e. We agree to help through our connection to Clergy Assessment Services to provide testing for psychological fitness and mid-career evaluations for effectiveness in ministry for both ordained and lay pastors.

f. We agree to work with pastors in crisis, or pastor's families in life changes to work with them through their insurance companies where possible to provide counseling.

g. We agree to work with Presbytery to provide a place for evaluation and conflict management when Presbytery refers pastors who have difficult issues, or to refer to our sister organization depending upon the nature of such needs.

h. We agree and have written into our PCS North by-laws that should our center demise, all center assets, excepting our endowment fund, reverts to Presbytery per our IRS agreement for non-profits. Our endowment funds would revert 2/5 to churches that sponsor and house Samaritan offices; 2/5 to pastoral counseling centers in the area; 1/5 to National Samaritan Institute.

IV. COVENANTAL REVIEW

a. Any living relationship has its own sense of revitalization and re-evaluation; therefore, we will revisit this covenant in some form each year and, in a more thorough evaluation every three years.

b. Termination of this covenant relationship may occur upon consultation between the parties involved with an understanding of the advantages if they arise, and, the costs to all involved.

c. The covenant is intended as a living relationship as both Presbytery and its member churches, have so much in common with PCS North in lifting up and celebrating Christ' healing love a lives of parishioners, and persons of the world..

V. ADDENDUM

We dream of PCS North having various emphases eventually such as a Children and Women's division including developmental and school testing programs that work with but go beyond local school programs; a pre-marriage program; spiritual direction programs; testing programs as they currently exist and expansions to serve career assessments for pastors and lay pastors; specialized marriage support programs, such as certified marital therapists; specialized mediation programs; and, crisis intervention training