

**Church Leadership Connection**  
**The Call System for the Presbyterian Church (U.S.A.)**

<b>Detailed Info for PIF #: 100016580.2</b>	
Professional ID:	100016580
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Fax:	
E-Mail:	pstrjames@juno.com
Address:	1409 Vega Drive Mobile, AL 36693
Ecclesiastical Status:	PC(USA) Honorably Retired/Teaching Elder
Membership Presbytery:	WABASH VALLEY PRESBYTERY
Ordination Date:	7/15/1966
Formal Education:	<p>1970-1974 – Union Theological Seminary / VA  ... Doctor of Ministry  ... Pastoral Care  ... Systematic Theology</p> <p>1971-1972 – Medical and Counseling Center / Lexington KY  ... 3 quarters of CPE: Chaplaincy &amp; counseling</p> <p>1963-1966 – Union Theological Seminary / VA  ... Master of Divinity  ... Biblical Studies  ... History of Doctrine</p> <p>1956-1960 – Rhodes College / Memphis TN... B. A. in Psychology</p>

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Continuing Education:	<p>Continuing Education includes training and experience in:</p> <ul style="list-style-type: none"> <li>Conflict Management</li> <li>Congregational Redevelopment</li> <li>Evaluation of Programs and Staff</li> <li>Approaches to Evangelism</li> <li>Group Dynamics and Dynamics</li> <li>Training &amp; Supervision of Small Group Leaders</li> <li>Leadership Development</li> <li>Mediation Skills</li> <li>Training of Volunteers</li> </ul> <p>MAJOR CONTINUING EDUCATION LIST:</p> <ul style="list-style-type: none"> <li>2010-11 Characteristics of U. S. Congregations</li> <li>2009 Presbyterian Disaster (PDA) Response Training</li> <li>2008 International Conference on the Trinity preceded by a study week on the history of the Trinity</li> <li>2007- Facilitator Training for "Healthy Congregations" seminars.</li> <li>2006 – Phase 2: Spiritual Direction Practicum</li> <li>2005 – Phase 1: Spiritual Formation Program</li> <li>2004 – Key Theological Documents of PC USA</li> <li>2004 – Comparative Approaches to Congregational Evangelism</li> <li>2003 – Interim Ministry Training (Week 2)M.A.L.T.</li> <li>2002 – Parish Evangelism sponsored by Presbyteries of South Alabama and Florida</li> <li>2001 – Alpha Course</li> <li>2000 – Documents and Interpretations of PC(USA)</li> <li>1998 – Reformed Traditions: Its Theology and Spirituality</li> <li>1997 – PC(USA)Constitution and Officer Training</li> <li>... Parish Ministry and Spirituality Retreat</li> <li>... The Gospel of Mark and Preaching for Commitment</li> <li>1996 – Stress in Interim Ministry</li> <li>1995 – Christian Ethics and Personal Decision Making</li> <li>1994 – Seminars in: <ul style="list-style-type: none"> <li>... Family Mediation</li> <li>... Professional Ethics</li> <li>... Psychology of Spirituality</li> </ul> </li> <li>1993 The Theology of Hans Kung</li> <li>1992 Family Therapy &amp; Theology of Paul Tillich</li> <li>1991 Interim Ministry Training (IMN) Week 1</li> <li>1991 Theology of Emil Brunner</li> <li>1990 Assessment of Abnormal Behavior</li> <li>1989 Clinical Case Conference, Dep't of Family Medicine, University of South AL Medical Center</li> <li>1987-1990 Completed 20 graduate semester hours in Counseling Psychology at Univ. of South AL</li> <li>1980 Supervision of Family Therapy, leading to election as Clinical Member/AAMFT</li> <li>1974-1976 Christian Theological Seminary &amp; Butlet University, Indianapolis</li> <li>Post graduate studies in Psychotherapy</li> <li>Clinical Supervision of Pastoral Psychotherapy</li> <li>1972-1974 IU-PUI Medical Center, Indianapolis</li> <li>Residency in Pastoral Care</li> </ul>
Experience Level:	8 years or more
Employment Type:	Full-time
Minimum Effective Salary:	\$50,000 / Year
Position Types (with experience)	Pastor (Solo)

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	Pastor (Head of Staff) Pastor (Redevelopment/Transformation) Pastor (Yoked/Multiple) Co-Pastor Designated Pastor Interim Pastor Chaplain Pastoral Counselor
Position Types (w/o experience)	Associate Pastor (Other)
Community Types:	Town Small City Suburban Urban
Church Sizes:	101 - 250 members 251 - 400 members 401 - 650 members 651 - 1000 members 1001 - 1500 members
Geographic Choices:	Unlimited Geographically Limited to miles of
Languages:	English
Primary Skills:	Administrative Leadership Corporate Worship / Sacraments Counseling Family Ministry Hospital and Emergency Visitation Pastoral Care Preaching Spiritual Development Teaching Transitional / Interim Ministry

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Training / Certification:	<p>Interim Ministry Training</p> <p>Week 1 by Interim Ministry Network at Albany, NY in 1992</p> <p>Week 2 by PC(U.S.A.) at St. Louis, MO in 2003</p>
Clergy Couple?	False
Sexual Misconduct Self-Certification Statement:	<p>I certify below that no civil, criminal, ecclesiastical complaint has ever been sustained or is pending against me for sexual misconduct; and I have never resigned or been terminated from a position for reasons related to sexual misconduct.</p> <p>I have read this certification and release form and fully understand that the information obtained may be used to deny my employment or any other type of position from the employing entity. I also agree that I will hold harmless the employing or judicial authority or any other entity from any and all claims, liabilities, and causes of action for the legitimate release of any information related to sexual misconduct.</p>
Past Experience:	<p>04/10 – 04/11 Westminster Presbyterian Church, South Bend, IN/ Interim Pastor &amp; Head of Staff 165 members/ Moderate sized city</p> <p>1/08 – 04/10 Presbyterian Church, Garden City, KS/ Interim Pastor &amp; Head of Staff/ 265 members/ Moderate sized city</p> <p>11/06 – 11/07 Brighton Presbyterian Church, Zanesville, Ohio/ Interim Pastor/ 135 members in moderate sized city.</p> <p>01/05-09/06 – Church in the Hills/Bellaire, MI/Interim Pastor/165 members/ Town</p> <p>11/02- 9/04 Bethany PC/Joplin MO/Interim Pastor/150 members/moderate sized city</p> <p>11/02-12/04 – FPC of Webb City/Webb City MO/Interim Pastor/80 members / small city</p> <p>08/01-10/02 – Mental Health Clinic / Gautier MS / Clinical Specialist for psychiatric emergencies.</p> <p>04/00-07/01 – First PC / Havana FL / Designated Pastor / 80 members / small city</p> <p>1986-2000 – Stated and Temporary Supply / Worship, Pastoral Care, Leadership, Teaching / Presbyteries of South Alabama, South Mississippi, and South Louisiana / Offices in Daphne AL &amp; Baton Rouge LA. Churches with one pastor / small town / city and suburban, up to 400 members/ Contract Negotiable</p> <p>1976-1984 – Stated Supply / First Presbyterian Church / Citronelle. Coordinated this church with Pastoral Care &amp; Counseling</p> <p>1976-2000 – Counseling Services / Mobile AL / Pastoral Counselor / Individual, Marital, Family, and Group Therapy / Parenting, Communication, Marriage Enrichment Group/ validated ministry in metropolitan area</p> <p>1968-1974 – United Presbyterian Church / Harrodsburg KY / Head of Staff / 350 / Small city and county seat</p>
Other Services:	

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**Presbytery of Southern Kansas:**

2009 – Disaster Response Task Force  
2009 – COM, Sub-Committee on Certified Lay Pastors (CLP's)  
2008 – Committee on Ministry, Sub-Committee on Examinations  
2008 – Instructor in Hospital Ministry for annual Leadership Conference  
2008 – Host Pastor for Area Leadership Conference  
2008 – Host Pastor for Presbytery Team exploring Hispanic Ministry

**Presbytery of Mackinac:**

2006 – Presbytery Finance Committee

**John Calvin Presbytery:**

2003 – Examinations Committee – John Calvin Presbytery  
2003 – Instructor in Pastoral Care for Lay Academy  
2004 – Synod's Committee on Social Concerns

1988-1991 – Presbyterian Panel / Office of General Assembly

**Presbytery of South Alabama:**

... 1978 – Representative to Synod  
... 1978-1982 – Psychological Examiner for Candidates  
... 1978-1982 – Member, Candidates Committee  
... 1978-1982 – Examiner in Theology  
- 1981-1982 – Adjunct Instructor in Pastoral Care for Columbia Theological Seminary. Supervised 10 candidates for D. Min.

**Transylvania (Union) Presbytery:**

-1969-1972 Supervisor for Louisville Seminary students  
-1970-1972 Member, Task Force on Supervised Congregations

**Church Characteristics Desired:**

The Christian ministry takes its cue from God, who is diversity within fundamental unity. Hence the different ministerial roles belong together and inform each other. I would like a ministry that involves all of the basic roles: preaching, liturgical leadership, teaching, pastoral care and counseling, evangelism, and administration. I want to pastor a congregation that patterns its life and corporate ministry after the Service for the Lord's Day, that values preaching, that offers me opportunities to function as a religious teacher, that wants to be reformed, not narrowly but in depth, and that is open to developing a ministry of pastoral care. I enjoy working with other professionals in a staff position, as well as volunteers who take major responsibilities for congregational life.

**Accomplishments in present call:**

I approached this call cautiously due to their recent turmoil – both within congregation and with their presbytery. First I used two presbytery sponsored events as occasions to relink key elders with presbytery officials. This worked well. Next the Session accepted, at my urging, the practice of electing elders as commissioners to presbytery for at least one year so that they could become more effective. This also worked well. When a new General Presbyter arrived, I invited him to a Session meeting, where a positive relationship was established.  
A second strategy involved CE. At their request, I put together a basic Officer Training module. This was well accepted and attended. Then I taught a 6 week course on the Great Ends of the Church. A second class was 12 weeks: studying the Apostles' Creed via *The Study Catechism*. For the congregation, as such, I prepare a weekly insert that invites its reader to extend the theme of that Sunday or season throughout the week.  
Finally, as an assignment from the COM, I both developed and led a Mission Study preparatory to developing a CIF.

**Leadership Style:**

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Leadership must be shared. This initially takes longer, but it usually results in better crafted and more widely owned results. Two incidents.

I insist on the Session and I forming a leadership team rather than me deciding and they rubber-stamping. Three committees have especially blossomed; one elder in particular has come into her own. Generally they adopt my recommendations, but not necessarily wholesale nor uncritically.

One Session adopted my recommendation for monthly Eucharistic celebrations without serious discussion. For a year we celebrated, with little enthusiasm, Holy Communion on the First Sunday. A new Session, following much discussion, altered the schedule to 14 times annually, but better scheduled.

Pastors cannot do the whole ministry, but they must do their ministry, of enabling and supporting officers and members to keep the church running and to impact society. I have seen elders, secretaries, and organists come into their own and function more creatively when they grasped that I sought to support and encourage without dictating. I was privileged to hire a lady who had been a renowned secretary. She asked what I expected; I replied: "To get the job done without scaring the congregation or outraging the community." I have never worked with a more efficient secretary anywhere.

I believe that we pastors should do much more teaching of ELECTIVE classes on scripture, theology, church government, etc.

Key Theological Issues:

**PLURALISM:** Pluralism values religions equally; syncretism woos them to merge. Christians must honor other religions' right to exist without automatically validating their truth or significance. I believe that the current Book of Order, Chap. 15 and The Study Catechism outline an approach to relationships with the world religions and their members that is both faithful and respectful.

**UNITY, PURITY, & PEACE:**

Currently, a most difficult issue for PC USA is staying together healthily. This may be our greatest test in this generation. My own position is this: in general, I affirm the positions officially and publicly stated by PC (USA).

**THE SAVING UNIQUENESS OF JESUS CHRIST:** for the salvation of all humans everywhere is the core conviction for any serious form of Christianity. A related issue is a Trinitarian theology that actually informs church life. In preaching and teaching I espouse both.

**SPIRITUALITY:** Though our Reformed tradition lacks little, we have neglected our own heritage. I do not wish to return to the narrow, moralizing pietism I encountered in childhood; I aspire to a profound, informed, devout, and healthy Christian spirituality that seeks to know and do God's will and simultaneously visibly improves our humanity.

**CHRISTIAN EDUCATION AND DECISION-MAKING:** Once we expected society to teach core values. The "wake-up" call has sounded. Biblical/religious illiteracy is curable. We lack only the will.

Statement of Faith:

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"I am a disciple of Jesus the Christ, a Christian". This basic self-identification asserts my first and ultimate loyalty. It both focuses and modifies other significant, but lesser, loyalties.

"Baptized and reborn". As a cradle Presbyterian, I personally claim the Reformed tradition. Yet two significant religious awakenings occurred via two sister traditions. The first: a moral cleanup and spiritual refocusing initiated through a moderate Southern Baptist evangelist in my late adolescence; the second, a sacramental illumination occurred in an Anglican congregation in college. Both expanded my vision to embrace a fuller Reformed view in its profounder theological, evangelistic, and sacramental expressions.

"Responsive to the Spirit in the context of the 21st century". Traditionally we Reformed Christians have suspected excessively movements of God, as Holy Spirit, within and around us. I believe that God, as Holy Spirit, impacts our human spirits. I seek to see how and where the Spirit leads us as we embark on a new millennium

"I am an orthodox catholic..." I embrace the ancient church dogmatically, liturgically, devotionally, and ethically so far as the Holy Spirit speaking through Scripture, tradition, and illuminated reason, informing my conscience, allows. I affirm that ancient church in her recognition of the Word of God in the Bible as normative for faith and life, her definitions of the Incarnation and the Trinity, the basic shape of the liturgy, the two chief sacraments, and historical linkage with our Christian forebears. In a word, I affirm that through our Reformed tradition flows the faith of the Universal Church.

"In the Evangelical and Reformed tradition ..." I affirm the major tenets of the Lutheran renewal movement (cp. G – 2.0400) and those primary affirmations more specifically Reformed (cp. G 2.0500). God's freely bestowed, undeserved grace in Christ is the heart of the Gospel. It should be understood as our personal, but not individualistic, relationship to the Holy Trinity that flows from our union with Christ.

"I am molded by the American experience ..." I hope that we never abandon our stance as a voluntary religious organization nor seek to quell the basic freedoms guaranteed us all by our liberal democracy, even though such positions are never required for authentic Christianity to exist and are all too often abused by Christians and others in narcissistic pride.

"Provisionally committed to the Presbyterian order .." I affirm the usefulness, and integrity of how we order our ecclesial niche within the one, holy, catholic, and apostolic church without worshiping her forms, past or present, and without denigrating her contributions either to history or to the Kingdom of God. I believe that God, as Holy Spirit, leads us through our present form toward that which is yet fuller, more comprehensive, and more faithful than yet we have been able to achieve. (A fuller statement available on request.)

#### References:

# 1	Name	Richard Garcia, M. D.
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# 6	Name	Mr. Wayne Lynn
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*This PIF was last updated at 3/1/2012 4:43:34 PM. James Oscar Pitts, III is a member of the Presbytery of WABASH VALLEY PRESBYTERY. As of this date, no allegation or charges are pending against the member, nor is the member currently under judicial censure limiting the ministry or under supervised rehabilitation. The receiving body should always call the presbytery to ask for further information about any applicant, including their ministry and activities within the presbytery of membership.*

*This PIF is in the Church Leadership Connection database*