

HANDBOOK OF REPORTS
for the
183rd STATED MEETING
of the
SHENANDOAH PRESBYTERY

Saturday, August 24, 2019
9:30 a.m.

Place:

Moorefield Presbyterian Church
Moorefield, West Virginia

Shenandoah Presbytery is a covenant body where:

- ~congregations are empowered to be centers for mission,
- ~people of God are equipped to be Disciples of Christ in a
challenging world,
- ~church professionals are nurtured and strengthened for service,
- ~open communication and information are used constructively and
creatively to keep us connected.

MEMO TO: Pastors and Commissioners to Presbytery
FROM: Bronwen W. Boswell, Stated Clerk
RE: August 24 MEETING OF PRESBYTERY

The Presbytery of Shenandoah will meet in stated session at the Moorefield Presbyterian Church in Moorefield, West Virginia, on Saturday, August 24, 2019.

CHILDCARE: for childcare, please contact Susan Kelleher at 304-530-2307 no later than Monday, August 19.

LUNCH: can be purchased before the convening hour of 9:30 a.m. for the price of \$10.
For any dietary needs, please contact Susan Kelleher at 304-530-2307 no later than Monday, August 19. Lunch will consist of a pulled pork dinner.

DIRECTIONS:

For folks using GPS, the address is 109 S. Main St., Moorefield, WV 26836

Parking will be at the church, but we have also secured satellite parking lots. Come to the church parking lot FIRST and the Boy Scouts will direct you from there. Parking spots have been reserved for people with limited mobility. The furthest satellite lot is one block from the church.

Directions to Moorefield Presbyterian Church.

For folks using GPS, the address is 109 S. Main St., Moorefield, WV 26836

From Keyser, WV: South on US 220 to Moorefield. Church on left after 3rd traffic light (across from Fox's Pizza).

From Winchester, VA: West on US 50 to Gore, VA.. One mile past Gore, VA., turn left onto Rt 259. Follow Rt 259 to Wardensville, WV. Rt 259 will merge with US 48 West. Continue 3 miles to the ramp onto Corridor H. Take Corridor H to Downtown Moorefield Exit. It will be on your right. Turn left at the stop sign. Follow road to traffic light. (Sheetz directly in front of you) Turn left at the traffic light. Come thru 2 more lights. Church on left after second light (across from Fox's Pizza).

From Harrisonburg, VA: Take I-81 North to Exit 257 (Mauzy/Broadway.) Turn Left at stop sign. Cross bridge, and turn right at traffic light onto Mayland Road (Rt 259). Go approximately 4 miles and at 2nd traffic light, turn left onto E. Lee St (Rt 259 continues) and continue on Rt 259 for approximately 37 miles. You will go through Mathias, Lost City, and Lost River to Baker, WV. Turn Right at stop sign in Baker. Cross under Corridor H bridge and turn left onto Corridor H. Take Corridor H approximately 12 miles to Downtown Moorefield Exit. It will be on your right. Turn left at the stop sign. Follow road to traffic light. (Sheetz directly in front of you) Turn left at the traffic light. Come thru 2 more lights. Church on left after second light (across from Fox's Pizza).

From Petersburg, WV: Follow US 220 North to Moorefield. After crossing Wendell "Del" Hester bridge, continue another 1/4 mile. The church and parking lot will be on your right (across from Fox's Pizza) before the traffic light.

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INFORMATION PERTAINING TO MEETINGS OF PRESBYTERY
Per Presbytery Manual Chapter V

Number of Meetings – Our Book of Order (G-3.0304) requires presbytery to hold stated meetings at least twice each year. At this time, there will be four STATED meetings for 2019: February 23, May 21, August 24, and November 19.

Kind of Meetings – Besides stated meetings there are adjourned meetings and special meetings.

Adjourned Meetings – Held to conclude unfinished business of preceding stated meeting. New Business may be placed on docket.

Special Meetings – The moderator shall call a special meeting at the request of, or with the concurrence of, two ministers and two elders being of different churches. Should the moderator be unable to act, the stated clerk shall, under the same conditions, issue the call. If both moderator and stated clerk are unable to act, any three ministers and three elders, the elders being of different churches, may call a special meeting. The Synod may direct the Presbytery to convene a special meeting for the transaction of designated business. Notice of a special meeting shall be sent not less than ten (10) days in advance to each minister and to the session of every church. The notice shall set out the purpose of the meeting and no other business than that listed in the notice shall be transacted.

Who Determines Type of Meetings? – The presbytery itself. If the business at a stated meeting is not completed in the time allowed on the docket, then the presbytery votes to extend the time on that day or votes to schedule an adjourned meeting later. Special meetings may be called in conformity with presbytery's policy, expressed in its manual.

Docket Preparation – The Presbytery Meeting Planning Committee composes the docket. Time periods for committee reports are arranged in consultation with chairs and others responsible for reports.

Docket Problems – The times listed for the presentation of reports are only general orders, and not orders of the day, unless specifically noted (see Procedural Rule A). Frequently, debate bogs down over procedural matters, and controversial issues create considerable discussion. Presbytery can always limit debate. Candidates and transferring ministers of necessity may require special considerations for their examinations because of such things as travel schedules and seminary schedules. The docket may be amended at any time during the meeting. Commissioners should be aware of possible extension of time needed for such amendments and the possible delay in adjournment.

PROCEDURAL RULES

5.5. OPERATING PROCEDURES

- 5.5.1. The Presbytery shall in its proceedings abide by the requirements of the Constitution of the Presbyterian Church (U.S.A.), its Standing Rules or Manual of Operations, and Robert's Rules of Order (newly revised) in this order. A list of procedural rules adopted by Presbytery shall be printed on the inside cover of each handbook.
- 5.5.2. A report of any agency of Presbytery requiring more than 10 minutes of Presbytery time may be made an Order of the Day.
- 5.5.3. Reports having been mailed out in advance, the committee chairperson shall not read the report except to make reference to a few highlights of the report and to recommendations by numbers, moving their adoption.
 - A. Any reports not included in the Handbook shall be submitted as part of a Supplemental Report available either electronically or on paper distributed prior to the beginning of the Presbytery meeting at which the report is presented.
 - B. Any report not so circulated shall not be received by the Presbytery except by approval of the governing body by a two-thirds vote of those present and voting. If a group wishes to submit such a report, a person shall summarize its content and purpose before the vote is taken.
- 5.5.4. On matters where there may be deep concern, possible controversy or lack of information, the committee making the report shall provide critical background information, so that the governing body may expeditiously make wise and considered decisions.
- 5.5.5. Debate shall be free and open, with equal time being given to proponents and opponents insofar as possible.
- 5.5.6. Any member of the governing body desiring to speak must stand, identify themselves by name and congregation, be recognized by the Moderator, and go to a microphone if available.
- 5.5.7. A member of the presbytery may speak twice on any particular motion, and not for more than a total of five minutes, but the second time may only be granted after all who have not yet spoken have had an opportunity to do so. The maker of the motion is entitled to speak first, if desired.
- 5.5.8. Lengthy motions must be written out and presented to the Stated Clerk.
- 5.5.9. References to the following procedures from Robert's Rules of Order may prove useful:
 - A. A committee recommendation does not require a second to be on the floor.
 - B. Other motions require a second prior to discussion or action.
 - C. When there is no apparent disagreement or objection to a motion, the Moderator may declare it is adopted by common or general consent.
- 5.5.10. No flash photography will be allowed during the worship service at meetings of Presbytery.
- 5.5.11. When Presbytery meets in a location where seating is limited, priority shall be given to voting members for seating within the meeting area. If it is necessary to use other rooms for overflow seating, visitors and other non-voting members shall use these areas.
- 5.5.12. QUORUM:
A quorum of the Presbytery shall be any ten teaching elders and ten ruling elders from at least ten different congregations. (G-3.0304).

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 John 7:51 and Proverbs 18:13</p>	<ol style="list-style-type: none"> 1. Treat each other respectfully so as to build trust, believing that we all desire to be faithful to Jesus the Christ; <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. 2. Learn about various positions on the topic of disagreement. 3. State what we think we heard and ask for clarification before responding, in an effort to be sure we understand each other.
<p>Speak the truth in love Ephesians 4:15</p>	<ol style="list-style-type: none"> 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' teaching. 5. Focus on ideas and suggestions instead of questioning people's motives, intelligence or integrity; <ul style="list-style-type: none"> · we will not engage in name-calling or labeling of others prior to, during, or following the discussion. 6. Share our personal experiences about the subject of disagreement so that others may more fully understand our concerns.
<p>Maintain the unity of the spirit in the bond of peace Ephesians 4:3</p>	<ol style="list-style-type: none"> 7. Indicate where we agree with those of other viewpoints as well as where we disagree. 8. Seek to stay in community with each other though the discussion may be vigorous and full of tension; <ul style="list-style-type: none"> · we will be ready to forgive and be forgiven. 9. Follow these additional Guidelines when we meet in decision-making bodies: <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 the Guidelines. 10. Include our disagreements 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.

ANNOUNCEMENTS
VOTING MEMBERS OF SHENANDOAH PRESBYTERY

All ministers enrolled in Shenandoah Presbytery

Ruling elders commissioned to churches

Ruling elders from each church session

0-400 members = 1 ruling elder

401-800 members = 2 ruling elders

801-1200 members = 3 ruling elders

1201+ = 4 ruling elders

Ruling Elders who serve in the following capacities shall be enrolled as members of
Presbytery for the term of their service:

- moderator or vice moderator of Presbytery
- chair or vice chair of Coordinating and Planning Commission
 - chair of a committee
- exempt employees of the Presbytery (on at least a half-time basis)
- Commissioned Ruling Elders providing particular pastoral services, as authorized by presbytery
- Certified Christian Educators who are serving in an educational ministry under the jurisdiction of the presbytery

Such service does not count towards the number of ruling elders a congregation is entitled to send.

ACRONYMS YOU MAY HEAR AT THE MEETING

AC – Administrative Commission

ARE – Authorized Ruling Elder

CCVT– Committee on Church Vitality &
Transformation

CER - Committee on Educational Resources

CMO – Committee on Mission & Outreach

CNCD–Committee on New Congregational
Development

CPA – Committee on Presbytery Administration

CPC – Coordinating and Planning Commission

CPM – Committee on Preparation for Ministry

CPT – Committee on Pastoral Transition

CRE – Commissioned Ruling Elder

CRM – Committee on Relational Ministry

DPRT – Disaster Preparedness Response Team

ECO – A Covenant Order of Evangelical
Presbyterians

EECMY - Ethiopian Evangelical Church Mekane
Yesus

EPC – Evangelical Presbyterian Church

GA – General Assembly

IC – Investigating Committee

KCC – Key Church Communicator

LRT – Listening Response Team

MIF – Ministry Information Form

PAM – Presbyterian Association of Musicians

PCA – Presbyterian Church in America

PCUS – Presbyterian Church in the United States

PCUSA – Presbyterian Church (U.S.A.)

PDA – Presbyterian Disaster Assistance

PIF – Pastor Information Form

PJC – Permanent Judicial Commission

PNC – Pastor Nominating Committee

RE - Ruling Elder

SPYCE – Shenandoah Presbytery Youth Council
Extraordinaire

TE – Teaching Elder

TPR – Temporary Pastor Relationship

Teaching Elder Rachel Crumley of Tuscarora Church serves as the Presbytery Moderator for 2019

DOCKET

(Members of Presbytery are urged to be registered and seated by 9:30 a.m. If not yet registered, please do so right after worship)

- 8:30 a.m. Registration Begins
- 9:30 a.m. Call to Order
Worship with TE Warren Lesane, Jr., Executive Director & Stated Clerk of the Synod of the Mid-Atlantic
- 10:30 a.m. Determining a Quorum
Procedural Rules
Welcome and Introduction of Guests
First time commissioners
Seating corresponding members
Welcome from Moorefield – TE Jim Yao
Appointments by the Moderator
Adoption of the Docket
Report of the Stated Clerk – TE Bronwen Boswell
Correction and Approval of Minutes
New Business
Report of the Associate General Presbyter – TE Nancy Meehan Yao
- 10:50 a.m. Committee on Educational Resources – TE Sarah Hill
- 11:00 a.m. Panel Discussion including personal experiences with racism
- 12:00 p.m. Presbyterian Youth Triennium – TE Wray Sherman
- 12:15 p.m. Committee on Nominations – RE Mary Lou Cox
- 12:20 p.m. Moffett Fund Grant Recipient – RE Mary Lou Cox
- 12:25 p.m. Directions for Lunch and Prayer – TE Jim Yao
- 12:30 p.m. Lunch - ORDER of the DAY
- 1:30 p.m. Intercessory Prayer
- 1:35 p.m. Committee on Church Vitality and Transformation – TE David Witt
- 1:50 p.m. Committee on Relational Ministry
Revised Salary Policy – TE Kerry Foster
Honorable Retirements – TE Bronwen Boswell
New Minister Introduction – TE Bronwen Boswell
- 2:15 p.m. Committee on Pastoral Transition – TE Patrick Pettit
New Minister Introduction – TE Jonathan Bunker
- 2:40 p.m. Committee on Preparation for Ministry – TE Kate Rascoe
New Candidate Introduction
- 2:50 p.m. Committee on Mission and Outreach – TE Gwen Carr
- 3:05 p.m. Committee on New Church Development – TE Kevin Hay
- 3:10 p.m. Sherando Administrative Commission – RE Bill Burslem
- 3:20 p.m. Anticipated Adjournment

STATED CLERK REPORT

I. FOR INFORMATION:

- A. Dates for the meetings of Shenandoah Presbytery:
 - Tuesday, November 19: Opequon Church
 - Saturday, February 22, 2020 _____
 - Tuesday, May 19, 2020 _____
 - Saturday, August 22, 2020 _____
- B. The Martinsburg Administrative Commission is actively working to assess the situation and is in correspondence and or conversation with members of the congregation, the pastor and their lawyer.
- C. Please see page 33 for an informational report from the Coordinating and Planning Commission.

II. RECOMMENDATIONS:

- A. That Presbytery excuse from attendance from all or part of this stated meeting those ministers who submit such a request.
- B. That Presbytery receive the minutes of the commission to install Teaching Elder James Smith as found on page 3.
- C. That Presbytery approve the minutes from the May 21, 2019, meeting of Presbytery as distributed.

MINUTES OF COMMISSION TO INSTALL THE REV. JAMES SMITH, as pastor of the Mossy Creek Presbyterian Church of Mt. Solon, Virginia. In accordance with the appointment of the Committee on Pastoral Transition, the commission convened at the Mossy Creek Presbyterian Church, on Sunday, May 19, 2019.

Commission members present: Teaching Elders: Rachel Crumley, Stan Farthing, Kerry Foster, and Nancy Meehan Yao Ruling Elders: Pam Cline (Mossy Creek), Robert Masincup (Loch Willow), and Dennis Randolph (Augusta Stone)

A quorum was present.

Rachel Crumley, Convener, called the commission to order and led in prayer. The commission elected Rachel Crumley as moderator and Kerry Foster as recording clerk.

The congregation was called to worship. Nancy Meehan Yao preached the sermon on the subject “The Lord Will Guide You Continually” from Isaiah 58:9b-14. Rachel Crumley asked the questions of the teaching elder. Pam Cline asked the questions of the congregation. These being answered in the affirmative and with prayer led by Rachel Crumley, the commission installed James Smith as pastor of the Mossy Creek Presbyterian Church.

Kerry Foster delivered the charge to the congregation, and Stan Farthing delivered the charge to the pastor.

At the conclusion of the service the newly installed pastor made a brief statement and pronounced the benediction.

After the installation service the officers and members of the church came forward to their pastor and gave him an appropriate expression of cordial reception and affectionate regard.

The commission then read and approved their minutes. The commission adjourned with prayer led by Rachel Crumley.

Bill Klein, Moderator
Kerry Foster, Recording Clerk

COMMITTEE ON EDUCATIONAL RESOURCES (CER)

I. FOR INFORMATION:

- A. Big Event Saturday, September 14. The Keynote Speaker is Stephanie Patterson – PCUSA PW consultant. Included in the day are worship, Mission Fair, Kid’s Kamp, child care, lunch and exciting workshops. The Big Event is a collaboration between the Presbytery and Presbyterian Women. Coordinators are Nancy Meehan Yao and Connie Wood.
- B. Youth Triennium – held July 16-19 at Purdue University. Six youth attended from Shenandoah Presbytery with Wray Sherman as one of the adult leaders.
- C. Received, with regret, the “retirement” of Jenna Smith as leader of SPYCE after 12 years of service with and for the youth of the Presbytery.

II. ACTIONS TAKEN:

- A. Approved the proposed 2020 budget increasing the Big Event line item from \$1500 to \$2000. All other line items remaining the same as 2019.
- B. Applicants for camp and conference attendance received a total of \$4,205 from the earnings of the Blue, Brown, Hogshead endowed funds. The funding helped with the campers attending Presbyterian Youth Triennium, Massanetta Middle School and Montreat Youth conferences, Camp Paddy Run as well as others.
- C. A total of 21 college students received scholarship in the amount of \$500 each for a total of \$10, 500. In addition to the Blue, Brown, Hogshead funds, college scholarships are also funded through the McClung and Grafton endowed funds.

COMMITTEE ON NOMINATIONS (CN)

Recommend that Presbytery elect the following to serve:

Committee on New Church Development:

Class of 2020: Adrienne North, RE Berkeley Springs

Committee on Presbytery Administration:

Class of 2022: Harold Tongen, Interim Petersburg

COMMITTEE ON CHURCH VITALITY AND TRANSFORMATION (CCVT)

Stated Purpose of CCVT: To provide processes and support for congregations that have an identified need, willingness, and ability to engage in spiritual and/or programmatic growth which can lead to deeper commitment both within and beyond current membership.

CCVT Members: David Witt, chair; Phil Sommer, vice-chair; Malcolm Brownlee, Rick Comstock, Ed Dawkins, JoAnn Harmon, Tracie Martin, Julie Ritchie, Karen Thatcher; Nancy Meehan Yao, Associate General Presbyterian, Staff Support

✓ **Phase #2: *Forward Leadership* through Holy Cow/Crows Feet Consulting**

The May 4th Hearth and Home Cohort meeting was the final gathering with consultant, Michelle Snyder and with five churches participating (Bethesda, Broadway, Loch Willow, Mt. Carmel, Sunnyside). We believe the cohort has helped churches look deeply into who they are and where they are going. An informal survey of participating churches has been circulated. Once we review these results, CCVT will determine, after an appropriate time, whether to offer a new cohort experience for additional congregations. We anticipate inviting cohort churches to offer testimonies at 2020 presbytery meetings. And, we are committed to “walking with these churches” as they move into the future with renewed vision.

The Visioning Team at Opequon Church, along with elders, deacons, trustees and staff, will share in the final leadership development retreat with consultant Michelle Snyder on Saturday, August 17. Growing out of past retreats, the congregation elected an Associate Pastor Nominating Committee on Sunday, July 14. The Visioning Team continues to keep the CAT results in front of the congregation and to work in areas of hospitality and generosity.

✓ **CAT Application**

We are reviewing the current list of CAT consultants and seeking to identify the “best and brightest.” Once we identify the most gifted consultants, we will train them and are considering offering at minimum an IRS mileage reimbursement and possibly a stipend. We continue to believe that we need to focus more on an integrated interpretation/application. These consultants would work with churches in transition and churches doing strategic planning. We anticipate collaboration with CPT in working this out as we together identify people as possible consultants.

✓ **Review of Congregations**

CCVT continues to discuss and relate to the cohort churches; Craigsville Church; and, other congregations as referred to us. We still hope to offer a workshop for congregations within the area of the Eastern Panhandle Mission Community (WV); several Waynesboro area churches may also be interested, but they were waiting until after the small church forums.

✓ **Small Church Forums**

The small church forums led by Paul Grier and recently by Olanda Carr of the Presbyterian Foundation have been well supported and reports are that participants have felt affirmed, stretched, and hopeful. Events were held on April 10-11 and July 10-11.

✓ **Grieving Churches**

We continued our thoughtful discussion about support for “grieving churches,” those who have experienced tragedy and trauma, those who are experiencing loss of membership, resources, and influence. While we don’t want to get absorbed by this, we think it is necessary to help churches deal with change and consider their legacy.

✓ **Workshop: “Getting Ready for Company”**

Tracie Martin and David Witt will lead a workshop at the Big Event on September 14th at Massanetta Springs. “Getting Ready for Company” will help participants think about their hospitality before, during, and after welcoming guests. It will be a thoughtful and interactive time, but most of all, practical.

✓ **Developing Our CCVT Toolbox**

The CCVT Toolbox, with development at each meeting, will come before CCVT for final approval in August. We want to put something tangible into the hands of pastors/elders/congregations as we highlight vital resources for ministry in today's world and culture.

✓ **Today's Presentation**

CCVT is pleased to present a special report from special people from a special church at the presbytery meeting today...we celebrate their vitality!

COMMITTEE ON RELATIONAL MINISTRY (CRM)

I. ACTIONS TAKEN:

- A. Renewed the commissioned ruling elder contract between the Burlington Session and CRE Linda Reece from May 1, 2019-April 30, 2020.
- B. Renewed the commissioned ruling elder contract between the Burnt Session and CRE Dwight Rinard from June 1, 2019-May 31, 2020.
- C. Renewed the supply pastor contract between the Mt. Olive Session, Supply Stacy Meyerhoeffer, TE Andy Wing, and TE Tom Holden from June 1, 2019-May 31, 2020.
- D. Renewed the commissioned ruling elder contract between the Springfield Session and CRE Linda Reece from May 1, 2019-April 30, 2020.
- E. Renewed the temporary supply pastor contract between the Fairfield Session and TE Helen “Punker” Robertson from July 1, 2019-June 30, 2020,
- F. Approved the written report from the reading of the 2018 session minutes as found on page 9.

II. RECOMMENDATIONS:

- A. That Presbytery approve the second reading of the revised Salary Policy as found on pages 10-13.
- B. That Presbytery grant the status of honorably retired to the Rev. Thomas D. Hay effective October 1, 2019.
- C. That Presbytery grant the status of honorably retired to the Rev. Sarah L. Hill effective October 15, 2019.

III. NEW MINISTER INTRODUCTION:

The Committee on Relational Ministry sustained the examination of Honorably Retired Teaching Elder John Lown (Florida Presbytery) and received him as a member of Shenandoah Presbytery effective April 11, 2019. TE Lown’s biographical sketch and statement of faith can be found on page 18.

SESSIONAL RECORDS REPORT

Due to the lack of readers who were able to help read the 2018 minutes of the congregations of Shenandoah, we undertook a new reading system this year where Clerks were asked to attend one of three reading sessions. During these Sessions, training was given in reading, and then Clerks exchanged minute books and evaluated each other's work.

After overcoming some instances of "weeping and gnashing of teeth", the three sessions were actually quite successful in accomplishing their purpose – to carry out the Book of Order requirement that the minutes of all councils be reviewed annually.

Many of the Session minutes had no or very few exceptions to note, and these were explained to the Clerks after the reading was completed.

Several congregations, however, did not submit their minutes for reading for 2018. The churches failing to submit minutes were:

Buena Vista - repeat	Immanuel
Burlington – repeat	Mt. Joy – repeat
Circleville – repeat	Oxford
Craigsville – repeat	Ruddle
Glen Kirk	Staunton Second – Repeat
Goshen – repeat	

Many congregations have adopted bylaws, and a number have either completed or are making progress in developing sexual misconduct, child and youth protection, and vulnerable adult protection policies. I would like to thank Nancy Meehan Yao, Associate General Presbyter, for her willingness to work with Sessions and congregations to accomplish this task.

The most common exceptions noted during this reading season were:

1. Churches continue to fail to have a full financial review of their books/accounts annually, and do not specify their money counting procedure. Financial reviews should be done regularly to protect the congregation and the Treasurer.
2. The Annual Statistical Report is not approved by the Session, and/or not included in the minutes.
3. Ruling Elders are not being trained and/or examined following election. This needs to occur each time they are elected to serve.
4. Some churches continue to use loose leaf binders with copy paper for the minutes, instead of approved binders with archival acid-free paper to preserve the minutes. We are continually investigating ways to find resources to make this requirement more affordable for our congregations.

The above items should be considered as recommendations to all of the Clerks, Moderators, and Sessions of Shenandoah Presbytery as they prepare their 2019 minutes for reading.

In closing, I would like to commend the Clerks of the Presbytery for the time, care, and attention taken in preparing the minutes of their respective Session and congregations. The attention to detail is showing in the decreasing number of exceptions and the increasing quality of the minutes that have been submitted. I would also like to thank all of those Clerks and/or Teaching Elders who took time to attend and participate in the reading sessions, as well as the congregations who hosted those sessions – Staunton Third, Opequon, and Massanutten. Special thanks to Rev. Bronwen Boswell, Rev. Ann Pettit, Donna Lanaghan, Betsy Hay, and Kim Stroupe for their invaluable assistance!

Respectfully submitted,
Kimberly S. Kline
Vice-Chair, Committee on Relational Ministry

SHENANDOAH PRESBYTERY SALARY POLICY

Approved by Presbytery February 11, 2017

Revised First Reading May 21, 2019

Revised Second Reading August 24, 2019

ITEMS IN RED FOR REVISIONS

The purpose of this salary policy is to assist Pastor Nominating Committees (PNC) in negotiating the Covenant Agreement/Terms of Call between a **full-time** pastor nominee and the PNC, and completing the Pastoral Call Form. Resources used to prepare this policy includes the *Book of Order, Understanding Effective Salary* (published by Board of Pensions), IRS regulations, and policies established by the Shenandoah Presbytery.

Terms of Call are prepared as a part of the pastoral calling agreement with a new, **full-time** pastor and as part of an annual review of the terms of call. A PNC negotiates the Terms of Call with a pastor nominee. Once terms are mutually agreed upon, the pastoral call form is completed, submitted to the Committee on Pastoral Transition (CPT) for review, and becomes a part of the examination of the pastor by the exam committee.

All terms of call between churches and pastors or associate pastors in the Shenandoah Presbytery shall include the requirement that the financial terms of call be reviewed annually by the congregation. *“The session shall review annually the minister's terms of call...”* (Book of Order, G-2.0804). The terms of call includes compensation paid to the pastor, reimbursable expenses and allowances necessary to carry out the responsibilities of the position, required benefits, as well as vacation and/or other leave. The guidelines will describe each of these categories.

Personal Compensation

The Book of Order provides for the presbytery to have the authority to *“establish minimum compensation standards for pastoral calls”* (G-3.0303c). In accordance with this mandate, and encompassing both Board of Pensions calculations and IRS calculations in relation to clergy compensation, the Shenandoah Presbytery established minimum cash salary is a two-point calculation, as follows:

- A. For installed positions that provide a manse, the minimum cash salary is **\$33,000.00**. Calculations for BOP and IRS allowances to be negotiated in the Terms of Call.
- B. For installed positions that have a housing allowance, the figures includes the minimum cash salary established above plus the minimum housing allowance; therefore the total cash outlay for congregations shall be **\$45,000.00**, with the distribution for BOP dues and IRS Housing Allowances to be negotiated in the Terms of Call.

Presbytery recommends that the following factors be considered in determining equitable compensation above the minimum:

- Education
- Experience
- Size of congregation served
- Any special needs and exceptional expenses
- Cost of living in the area

The term “cash salary” describes the cash amount of compensation paid to the teaching elder annually, *EXCLUDING* a housing allowance. “Effective salary”, as defined by the Board of Pensions, is “Any compensation received during a Plan Year, *including*, but not limited to, any sums paid as a housing (including utilities and furnishings) allowance”. Please refer to the guide *Understanding Effective Salary* <http://www.pensions.org/file/what-we-offer/benefits-guidance/forms-documents/Documents/pln-103.pdf/> published by the Board of Pensions for more definitive information.

There are two allowances related to housing which are included as part of effective salary:

- *Use of a manse:* When a manse is provided, a utilities and furnishings and appurtenances allowance (to the extent these are paid for by the teaching elder). IRS regulations should be consulted but, generally speaking, any household expense is considered furnishings and appurtenances with the exceptions of food and maid service. This is part of Board of Pensions total effective salary and part of the teaching elder's compensation package.
- *Provision for personally-owned housing:* The housing allowance includes either the lesser of the actual cost to maintain a home, including mortgage payments, utilities, and furnishings, and appurtenances, or fair rental value for personally owned housing plus utilities, furnishings, and appurtenances. **The established minimum for this item is \$12,000.**

As defined by the IRS, a "housing allowance" includes: Rental value of both the house and its furnishings, utilities, annual purchases of furnishing, taxes, interest, etc., virtually every household expense except food and maid service. This regulation applies whether or not a manse is provided. The Pastoral Call Worksheet provides very definitive guidance in determining how the Board of Pensions defines housing allowance to be included in total effective salary. The IRS and Board of Pensions differ in their description of housing allowance. (*Refer to IRS publication 517 for income tax requirements related to housing allowance.*)

Other compensation

Deferred income: Deferred income ~~shall include~~ **includes a Housing** Equity Fund when a teaching elder is required to live in a manse. The Board of Pensions defines an equity allowance as "sums paid or contributed by an employing organization to a deferred compensation plan or other account on behalf of a member residing in a manse to compensate for equity which the member forgoes by not owning his or her own residence." ~~It is a~~ **The policy of Shenandoah Presbytery is** that a minimum contribution of \$100.00 a month invested in a **Housing** Equity Fund shall be included in terms of call when a pastor is required to live in a manse. An amount at least equal to the minimum shall be paid on a monthly or quarterly basis by the church treasurer to an account selected by the teaching elder, subject to approval by CPT or CRM, as appropriate. The purpose of a **Housing** Equity Fund is to enable a pastor who lives in a church provided manse to build equity for future personally owned housing. **Please refer to the Housing Equity Fund Policy on the Presbytery web site for more definitive information.**

<http://shenpres.org/wp-content/uploads/2019/04/Equity-fund-policy.pdf>

- Other compensation which would be included as a part of deferred income may be annuities, retirement savings accounts, and other annual contributions. Contributions qualifying as deferred income and made by the church on behalf of the teaching elder are part of effective salary under Board of Pensions.
- Additional SECA (above the 50% required) (*optional*)

Reimbursable Expenses and Allowances

Presbytery requires the inclusion of the following in the pastoral call form:

- When the teaching elder owns and maintains an automobile for the performance of professional duties, the church shall provide as a *minimum allowance* an amount equal to that permitted by IRS. Record keeping on mileage is the joint responsibility of the teaching elder and congregation. **The minimum amount for this expense is \$1,200 per year.**
- Minimum of \$500 per year for business and professional books, and subscriptions. These funds may be accumulated over a period up to three (3) years with approval of session.
- **Minimum of \$500.00 per year for** continuing education allowance to provide reimbursement to the teaching elder for costs related to professional seminars, classes, etc. Teaching elders shall

be granted two weeks' continuing education annually, with the provision that the teaching elder, after consultation with and approval by the session, may accumulate this leave for up to six weeks. Continuing education provides an opportunity for renewal and growth spiritually and professionally for the teaching elder.

- To sustain the Shenandoah Presbytery's Sabbatical Leave Policy, the calling congregation is required to set aside a minimum of \$500 per year to fulfill the Session Responsibilities as detailed in 13.3, line one of the policy: "13.3.- Session Responsibilities: To budget from the first year of service, money that can be accrued for the use of the session in meeting any additional expenses required to provide alternative leadership for the church during the Sabbatical."
- Moving expenses for a teaching elder's household and professional items to the field of a new call is the responsibility of the congregation.

Required Benefits

Terms of call *"shall include participation in the benefits plan of the Presbyterian Church (U.S.A.), including both pension and medical coverage, or any successor plan approved by the General Assembly."* (Book of Order G-2.0804)

The PC(USA) requires:

- All terms of call include the provision of Major Medical and Group Life Insurance for every full-time teaching elder as available through the Board of Pensions. *(Congregations are strongly encouraged to include the family component in the medical coverage provided through the Board of Pensions.)*
- Congregations assume cost of participation of the teaching elder in the pension and disability program through the Board of Pensions.

The Board of Pensions has an established effective salary basis on which all computations for benefits shall be based when the effective salary is below that amount.

Churches shall reimburse teaching elders for 50% of their total SECA liability. Teaching Elders are considered self-employed for social security tax purposes and come under the Self-Employment Contributions Act (SECA). This reimbursement is not part of Board of Pensions total effective salary. When a church wishes to provide an additional amount over the 50% of SECA liability, that amount is included in Board of Pensions total effective salary and is part of the teaching elder's compensation package.

Vacation, Leave & Other

It is important for the teaching elder, session, and the congregation to recognize and respect the need for the teaching elder to have time away from the responsibilities of pastoral service. Family vacations and continuing education opportunities give time for renewal of body, mind, and spirit, as well as reflection and relaxation. Terms of call shall include:

- Four weeks annual paid vacation, including four Sundays
- Two weeks annual study leave with pay, including two Sundays. Funds and leave time may be accumulated up to and including three years with agreement of the session.
- Inclusion of opportunity for sabbatical leave at the end of 6 years of service. An amount shall be budgeted annually to enable the session to offset expenses required to provide alternative leadership during the period of the sabbatical.

Shenandoah Presbytery encourages all teaching elders to schedule one day each week as a day off. Sessions and congregations are strongly encouraged to assist the teaching elder in observing this set aside time on a regular basis.

Total Disability or Death

The policy of Shenandoah Presbytery in the case of total disability or death of a teaching elder while serving as an installed pastor stipulates that the congregation continue the salary for a period of three months, and either occupation of the manse or other suitable housing rent free for a period of six months, or a continuation of the housing allowance for six months for personally owned housing.

Distribution of Pastoral Call Form

- Copy of the form completed by PNC, and agreed to by teaching elder, submitted to CPT prior to Exam (No information on terms of call are shared with session at this stage unless the negotiated effective salary is over and above the maximum effective salary listed on the MIF.)
- After exam and approval by CPT, the terms of call are shared with the congregation and session at the congregational meeting called to present information on the candidate, and to vote to approve the PNC recommendation.
- Following the congregational meeting, the pastoral call form is signed by the moderator of the congregational meeting, as shown on the form, and the original submitted to CPT; a copy becomes a part of the official minutes of the meeting; and a copy may be sent to the candidate.

Committee on Relational Ministry
Installed Pastor Salary Policy
Background Materials

1. Purpose: Book of Order Responsibility

The *Book of Order* provides for the presbytery to have the authority to, “*establish minimum compensation standards for pastoral calls*” (G-3.0303c).

2. Base Assumptions

Shenandoah Presbytery desires all installed clergy to be paid a living wage, to achieve middle class status by determinations based upon secular findings, i.e. IRS determinations; economic policies; societal norms.

3. Base Process

Using gleaned data from IRS publications, tax schedules, clergy income sites, sister presbytery salary guidelines, economic websites concerning median incomes and expenses in the counties that comprise the presbytery; and comparable other vocations as far as community relevance and level of education.

4. Base Data

Step one was to re-visit the most recent Salary Policy of Shenandoah Presbytery in order to determine if the current policy was appropriate for this year.

The findings below sustain the policy amounts given.

The Salary Policy was updated to include other policies that applied to installed pastorates, such as Sabbatical Leave.

The Salary Policy established minimums for items the current policy did not do, possibly allowing for miscalculations or incomplete terms of call negotiations.

incomplete terms of call negotiations.

Shenandoah Presbytery		Cost for family of 4 to live here (EPI)***	Cost for family of 4 to live here w/o housing	2016 Median Income datausa.io	First Year Teacher Salary	Mental Health Counselors* indeed.com	Dave Ramsey Model Salary-cash & Housing	Two Income Household 50%-rounded column c comparative	Two Income Household 50%-rounded column d comparative
County West Virginia									
**	Berkeley	\$88,117.00	\$77,293.00	\$57,148.00	\$37,508.00	\$41,264.00	\$43,296.00	\$44,059.00	\$38,647.00
	Grant	\$74,756.00	\$66,596.00	\$38,703.00	\$32,769.00	\$41,264.00	\$32,640.00	\$37,428.00	\$33,298.00
**	Hampshire	\$74,607.00	\$68,142.00	\$32,177.00	\$32,769.00	\$41,264.00	\$25,860.00	\$37,304.00	\$34,071.00
	Hardy	\$73,600.00	\$65,860.00	\$39,840.00	\$32,769.00	\$41,264.00	\$30,960.00	\$36,800.00	\$32,930.00
**	Jefferson	\$88,574.00	\$77,990.00	\$69,753.00	\$34,354.00	\$41,264.00	\$42,336.00	\$44,287.00	\$38,995.00
	Mineral	\$77,637.00	\$70,182.00	\$36,153.00	\$35,370.00	\$41,264.00	\$29,820.00	\$38,319.00	\$35,091.00
**	Morgan	\$77,981.00	\$68,909.00	\$42,234.00	\$32,769.00	\$41,264.00	\$36,288.00	\$38,991.00	\$34,454.00
**	Pendleton	\$74,208.00	\$66,480.00	\$37,035.00	\$32,769.00	\$41,264.00	\$30,912.00	\$37,104.00	\$33,240.00
Virginia									
	Augusta	\$81,003.00	\$70,416.00	\$56,802.00	\$41,385.00	\$43,298.00	\$42,336.00	\$40,502.00	\$35,208.00
	Bath	\$72,173.00	\$63,965.00	\$44,985.00	\$34,934.00	\$43,298.00	\$32,832.00	\$36,087.00	\$31,983.00
	Clarke	\$90,591.00	\$76,762.00	\$71,986.00	\$41,750.00	\$43,298.00	\$55,316.00	\$45,296.00	\$38,381.00
	Fauquier	\$96,528.00	\$80,864.00	\$91,221.00	\$43,000.00	\$43,298.00	\$62,656.00	\$48,264.00	\$40,432.00
	Frederick	\$85,555.00	\$72,491.00	\$68,929.00	\$41,310.00	\$43,298.00	\$52,256.00	\$42,778.00	\$36,246.00
	Highland	\$72,517.00	\$64,309.00	\$44,877.00	\$37,373.00	\$43,298.00	\$32,832.00	\$36,259.00	\$32,155.00
	Page	\$69,075.00	\$60,399.00	\$45,030.00	\$41,274.00	\$43,298.00	\$34,704.00	\$34,538.00	\$30,200.00
	Rockbridge	\$74,206.00	\$65,140.00	\$52,478.00	\$39,725.00	\$43,298.00	\$36,264.00	\$37,103.00	\$32,570.00
	Rockingham	\$79,342.00	\$69,477.00	\$55,029.00	\$43,050.00	\$43,298.00	\$39,460.00	\$39,671.00	\$34,739.00
	Shenandoah	\$73,707.00	\$63,687.00	\$50,456.00	\$40,653.00	\$43,298.00	\$40,080.00	\$36,864.00	\$31,844.00

Warren	\$85,184.00	\$72,896.00	\$63,734.00	\$42,399.00	\$43,298.00	\$49,152.00	\$42,592.00	\$36,448.00
Averages	\$79,440.05	\$69,571.47	\$52,556.32	\$37,785.79	\$42,441.58	\$39,473.68	\$39,697.16	\$34,785.89

*Source: Indeed.com

**Source: West Virginia Dept of Education-could not locate individual county figure

***Source: Economic Policy Institute, think tank formed 1986, policy representatives, etc. Most current figures

Dave Ramsey Column uses EPI housing costs (projected) as basis for 25% of all income being housing

Average Salary for Police Officer, Virginia:	\$53,311.00	Range: \$49K - \$58K	Source: Salary.com
Average Salary for Police Officer, West Virginia	\$49,384.00	Range: \$46K - \$56K	Source: Salary.com

Presbytery of the James: \$42,508.00

Presbytery of the Peaks: \$33,751.00 - \$34,426.00

Abingdon Presbytery

Presbytery of West Virginia \$32,800.00

National Capital Presbytery \$40,200.00 plus a zip code related/HUD housing cost for Housing Allowance

Other calulators: National Baptist Conference: Following Dave Ramsey model, cash salary shall be 4 times the housing cost. Rationale: Ramsey modeling of household budgeting says housing should account for no more than 25%. So, a housing cost of \$1,000.00 a month means a \$4,000.00 monthly salary, meaning \$48,000.00 annual cash salary.

IRS 2018 Tax Brackets

Single		Married/Joint		Married/Sep.		Approx.%	
\$0.00	to	\$9,525.00	\$0.00	to	\$19,050.00	\$9,525.00	10.00
\$9,525.00	to	\$38,700.00	\$19,050.00	to	\$77,400.00	\$38,700.00	12.00
\$38,700.00	to	\$82,500.00	\$77,400.00	to	\$165,000.00	\$82,500.00	22.00

\$82,500.00	to	\$157,500.00	\$165,000.00	to	\$315,000.00	\$82,500.00	to	\$157,500.00	24.00
\$157,500.00	to	\$200,000.00	\$315,000.00	to	\$400,000.00	\$157,500.00	to	\$200,000.00	32.00
\$200,000.00	to	\$500,000.00	\$400,000.00	to	\$600,000.00	\$200,000.00	to	\$300,000.00	32.00
\$500,000.00	to	more	\$600,000.00	to	more	\$300,000.00	to	more	37.00

Current Pastor
Compensation

	Cash	Housing <i>to be calculated</i>	Effective Salary BOP*
Shenandoah	\$33,000.00		
Peaks (Manse)	\$31,312.00	\$9,394.00	\$40,706.00
Peaks	\$31,127.00	\$12,000.00	\$43,127.00
West		<i>to be</i>	
Virginia	\$32,800.00	<i>calculated</i>	
James	\$42,508.00	<i>Included to be</i>	\$42,508.00
National Cap	\$40,200.00	<i>calculated</i>	

*does not include SECA or other BOP figures

Ranges of Columns C & D using EPI Estimated Cost of Living by Counties

	Lowest		Highest
Manse Provided	\$30,200.00	to	\$40,432.00
Housing Allowance	\$34,538.00	to	\$48,264.00

JOHN W. LOWN BIOGRAPHICAL SKETCH

John is a native Carolinian and is a graduate of Presbyterian College (SC) and Union Presbyterian Seminary (Va). In his 46 year career he served churches in Virginia's Northern Neck and Shenandoah Valley; for three years served as a program coordinator for the Virginia Council of Churches Refugee Resettlement Program; and served as Interim Pastor of 2 churches in Northern Virginia. John retired in 2014 after serving Lafayette Presbyterian Church in Tallahassee, Florida for nearly 11 years. He is a past Moderator of Florida Presbytery and earlier was Moderator of Hanover Presbytery (now The James). Having chaired many presbytery committees over the years, in Shenandoah Presbytery he chaired the New Church Development Committee to obtain the site and lead the process for forming Sherando Church, Stephens City. A devoted supporter of *Thornwell* (formerly *Thornwell Home for Children*, Clinton, SC), he chaired the Thornwell Board of Trustees from 2009 to 2010. He most recently served as Interim Pastor at Bainbridge, GA before moving to Winchester, VA in 2018. He and his wife, Toya, have 6 grown children, 3 granddaughters and 3 grandsons scattered around the U.S., making them frequent travelers.

JOHN W. LOWN STATEMENT OF FAITH

I was born and raised into the Presbyterian Church. I have accepted from the beginning that I was a child of the covenant. The Church - holy, catholic and apostolic - taught me that I am a sinner in need of a savior; but sinner is not all that I am. I was Baptized and taught, and so I believe, that I am engrafted into Christ so that it is no longer I who live but Christ who lives in me. The Church admitted me to the Lord's Supper and taught, and so I believe, that by the sacrifice of Jesus Christ, by His obedience unto death, I was reconciled to God and entrusted with the ministry of reconciliation. The Lord's Supper was opened to me as a means of grace through the real, spiritual presence of Christ in the sacrament.

The Church also opened to me the Scriptures which, I was taught and so I believe, when rightly interpreted are the only rule of faith and practice. The Holy Spirit-inspired writers of Scripture give us a revelation of Who God is; the Scriptures are the spectacles through which we see God's Providence at work.

Through the teaching of the Scriptures, and led by faithful teachers in the Church, I was introduced to Jesus of Nazareth, revealed as the living embodiment of the Divine Being we call God; Jesus is the living Word. I was taught, and so believe, that the life, death and resurrection of Jesus became our reconciliation with God. He healed the sick, performed acts of power, lifted up the poor and distressed, taught us to forgive seventy times seven, and said, "Where I am my servant will be also." So I seek to follow Him because I believe He is the Way, Truth, and Life - now and in the age to come. He is my Savior and Lord, my God.

This Jesus revealed to me the One He called "Abba, Father" - the Creator, Redeemer, and Sustainer - One God in three persons of one substance, Sovereign over all. This is the God who called Abraham and Sarah to journey to a land they did not know, who made covenant through Moses, who by the prophets called the people of God to return to God. This God is like a mother comforting her children, like a father welcoming home the prodigal. This God is the One whom we glorify and fully enjoy forever.

I learned of the Holy Spirit, the transforming presence of God, working in us what is God's will, who speaks through the people of God - the Church, who inspired the Scriptures and their interpretation, who leads me in my spiritual journey, for I am still a child of the covenant.

I believe my responsibility as a Christian is "to do justice, and to love kindness, and to walk humbly with God." And the knowledge and power to do this rests in my union with the risen Lord, Jesus Christ.

COMMITTEE ON PASTORAL TRANSITION (CPT)

ACTIONS TAKEN:

- A. Appointed the following liaisons and moderators:
 - John McDonald (liaison) to Berkeley Springs
 - Phil Unger (moderator) to Berkeley Springs
 - Don Roll (liaison) to Mt. Carmel
 - Howard Boswell (liaison) to the Parish of the Pastures
 - Kelly-Ann Rayle (liaison) to Waynesboro Second
- B. Approved the ministry information form from Warrenton Church for a Director of Christian Education and authorized Kim Stroupe to input the data onto the Church Leadership Connection web site.
- C. Approved the ministry information form from Tomahawk Church for a pastor (other, temporary, student, etc) and authorized Kim Stroupe to input the data onto the Church Leadership Connection web site.
- D. Approved the ministry information form from Petersburg Church for a pastor and authorized Kim Stroupe to input the data onto the Church Leadership Connection web site.
- E. Approved the continuation of services between the Tinkling Spring Session and Interim Rosalind Banbury through October 1, 2019.
- F. Approved renewing the supply contract between the New Providence Session and Teaching Elder Amy Fetterman from August 1, 2019-July 31, 2020.
- G. Approved renewing the supply contract between the Waynesboro Second Session and Teaching Elder Beth McCrary from July 1-December 31, 2019.
- H. Sustained the examination of Teaching Elder Jacob Kave (Presbytery of the Peaks) and received him as a minister member of Shenandoah Presbytery effective August 6, 2019. (See pages 21-22 for biographical sketch and statement of faith.)
- I. Approved the supply contract between the Broadway Session and Teaching Elder Jacob Kave, from July 1, 2019-June 30, 2020.
- J. Approved the revised Commissioned Ruling Elder contract between the Parish of the Pastures and CRE Bobby Spurgeon, from July 1, 2019-June 30, 2020.
- K. Recommissioned Alvin Russell to the Halltown Church through December 31, 2021.
- L. Recommissioned Bobby Spurgeon to the Parish of the Pastures through December 31, 2021.
- M. Sustained the examination of Teaching Elder D. Jay Losher (Presbytery of National Capital) and received him as a minister member of Shenandoah Presbytery effective August 15, 2019. (See pages 23-24 for biographical sketch and statement of faith.)
- N. Approved the interim contract between Teaching Elder D. Jay Losher and the Massanutten Session from August 15, 2019-August 15, 2020.
- O. Sustained the examination of Teaching Elder John McDonald (Presbytery of Peaks) and received him as a minister member of Shenandoah Presbytery effective July 10, 2019. (See pages 25-26 for biographical sketch and statement of faith.)
- P. Approved the interim contract between Teaching Elder John McDonald and the Falling Waters Session from July 1, 2019-June 30, 2020.

- Q. Sustained the examination of Teaching Elder Seth Normington (Presbytery of Northwest Coast) and received him as a minister member of Shenandoah Presbytery effective July 10, 2019. (See pages 27-28 for bio and faith statement.)
- R. Granted permission for the Cooks Creek Church to call a congregational meeting on March 24 to nominate Teaching Elder Seth Normington.
- S. Approved the following terms of call between Cooks Creek Church and Teaching Elder Seth Normington beginning July 10, 2019:

Annual Cash Salary	\$31,000
Personally-owned housing	38,000
Contribution to PCUSA 503(b)	5,250
Automobile expenses	500
Books and subscriptions	500
Continuing Education	750
Major Medical	18,546
Pension and Disability	8,910
SECA	5,279

Moving expenses to the field as negotiated, four weeks annual paid vacation (with four Sundays), two weeks annual paid study leave (with two Sundays), sabbatical leave at the end of six years, and parental leave

JACOB R. KAVE
BIOGRAPHICAL SKETCH

Determining how to organize a life sketch for me is complicated, as I have been blessed with being raised in many locations and having many experiences with a tight knit family. I was born in Raleigh, North Carolina where my father was a corporate businessperson. When I was three we traveled to Paris, France, when I was ten we moved to Naperville, Illinois, and when I was 12 we moved to Lexington, Virginia, where I attended middle school and high school. In that time my mother has completed her licensure as a Licensed Clinical Social Worker and has built a private practice. My father changed jobs a few times and is currently retired and serving his church as treasurer and member of the choir. My older brother graduated from the Naval Academy and became a Marine Corps F18 pilot. He currently serves in the reserves and works for Lockheed Martin. He and his wife have two beautiful girls and live in Beaufort, SC.

After high school I worked construction and went to community colleges for a year and a half and then served in the Army for four years. After my four years of active duty I transitioned to the reserves and attend James Madison University. I graduated in 2008 with a Masters of Art in Teaching which enabled me to teach for the next 6 years in Shenandoah County. While I was at JMU and while I taught, I was also a Young Life leader. It was during this time, in 2011, I married my wife, Ashley, who I met leading Young Life at JMU. We now a five-year-old and the three-year-old son, as well as a 6-month-old foster son. In August 2012 my wife and I were hired to be the campus leaders for Ukirk-Harrisonburg, the Presbyterian Campus Ministry for JMU and the Harrisonburg area. We have lifelong relationships with several of these former students, as I have conducted one of their weddings, and will conduct another next summer.

Through all these experiences, from the Army to Young Life to teaching to Ukirk, my understanding of the Church and my place within it took shape. I was raised in many denominations, including during my formative years of middle and high school I belonged to a PCA Church. I transitioned to a PCUSA church when my parents changed in 2000. When my drive for learning and my desire to enter full time ministry became evident I analyzed theology and polity. Through this I determined that being a member of the PCUSA fit my view of organized religion based on my Biblical understanding of what the body of Christ should strive for. I transferred my membership to Woodstock Presbyterian Church and sought ordination through the Shenandoah Presbytery. I attended Eastern Mennonite Seminary so that we could continue to serve Ukirk in Harrisonburg, and I value the diverse viewpoints I had the opportunity to analyze while studying there. I graduated with my MDiv in 2017 and was ordained as a teaching elder in the Presbyterian Church USA that October.

In 2016 I took on the position as the chaplain of Hargrave Military Academy in Chatham, Virginia. I served in that capacity for three years and am now the chaplain at Massanutten Military Academy in Woodstock. I enjoy serving in parachurch organizations such as being the chaplain for middle school and high school students and the staff, as well as organizations like Young Life, because I believe as followers of Christ we are called to go out into the world and interact with individuals within and outside of the Church. Chaplaincy puts me in a position where the individuals I strive to love do not come to me, but I enter into their world and build relationships with them. I also find great joy in interacting with individuals from various faith traditions. The PCUSA church is my home, and a way in which I can grow with individuals who choose to worship in the same way I do. I find great fulfillment and a sense of purpose combining my chaplaincy community with a church home.

JACOB R. KAVE
STATEMENT OF FAITH

I believe in one triune God: Father, Son, and Holy Spirit. God the Son is Jesus Christ, who came to Earth in the form of a human through the conception of a virgin, in order to pay the price for all sins. He is able to pay this price because He is fully God and fully human. He was tempted, suffered, died, buried, and rose again. He lived a perfect life, teaching what it means to usher in the Kingdom on Earth. In death He took all of humankind's sins, in order that we might bare his righteousness and be co heirs with Him. This destroyed the division between us and God due to the fall and our sinful nature that followed. He now reigns beside the Godhead and intercedes for us. It is not by my efforts that I am saved, but through the offering of Jesus. Through this demonstration of love I have been set free of the law of sin, and no longer need to live by the sinful nature, but have been set free to live by the Spirit of life.

The Godhead is the creator of all things good, author of my salvation, and the one who loved me first. Through love God bestowed immeasurable mercies on us; the reason why I am to respond in certain ways is by and because of God's mercy. What I do with my life is a response to the mercies that God has shown me, it is not a matter of earning God's mercy. Because of this I am to offer myself as a living sacrifice. Being a living sacrifice tells me that I am to discern what my body is to be used for and strive to live fully into that calling. All of life is a response to God's grace which is offered to all of humanity, not just for some. Therefore, I am to live my life as a sacrifice, demonstrating this love to all people.

The Holy Spirit is the Spirit of God whom Christ sent for us as a guide. The Spirit is our teacher and guide who directs us to God and speaks to us through our souls, and travels with us along life's path. The Spirit communicates to me and to the other parts of the Trinity for me, provides me with the spiritual and personal gifts I have received, and teaches me daily how to use them to honor God.

The Church is the body of Christ, which is extremely diverse and yet it works together for one aim, and that is to serve and Glorify God and the head of the body, Jesus Christ. We live in a broken world surrounded by sin. Sin is the sickness of the heart which leads each of us to seek after our own gratification instead of caring for God and others. As the body of Christ, the Church is called to be salt in this broken world, preserving it from decay through ushering in the Kingdom of God on earth. The sacraments, baptism and the Lord's Supper, are reminders that God loved us first. They are symbols and seals that bind us together as one family, forming one community for the service of God. The sacraments are corporate in that they unite believers in one body, and are personal in that they demonstrate Christ's love for us as individuals.

D. JAY LOSHER
BIOGRAPHICAL SKETCH

Dr. Losher grew up in Pampa, TX and is therefore a native Texan, but please don't hold that against him. He experienced a close encounter with the Living God at a young age and from that experience felt the call of God to not only follow Jesus but to enter ministerial service.

After completing seminary and ordination, he held positions as a solo pastor in Central Texas then entered graduate school. Dr. Losher is a graduate of a Princeton Theological Seminary and holds a Ph.D. in Christian Political and Social Ethics from Northwestern University.

On completion of doctoral studies, he served as a PCUSA missionary in Indonesia. There he taught Social Ethics and Sociology of Religion on the Theological Faculty of Satya Wacana Christian University in Central Java.

At Satya Wacana, Dr. Losher concentrated on strengthening the local Christian community and in helping students apply social scientific tools to enhance their ministry and mission. Utilizing these approaches he introduced several things missing in the curriculum including Evangelism, also Contextualization and even Prophetic Preaching. Most of all he tried to teach students to think outside the traditional mission boxes. A number of his students are engaged in cutting edge ministries combining evangelical zeal and social justice activism, planting and growing churches.

Returning from Indonesia in 1994, Dr. Losher served congregations in Texas, Oklahoma and Pennsylvania as Pastor, Interim and Header of Staff. For the past 7+ years he has been called primarily to interim pastoral work, helping congregations through times of transition.

He has served in all kinds of settings, congregations vital and struggling, small, medium and large, conflicted and unified, early, middle and late in their life cycles. These, along with overseas mission experience, give him a broad and flexible toolset in leading congregations through the transitions needed for vitality in the 21st Century.

Jay enjoys music, singing in church choirs and playing guitar. He is married to Susan. Susan has been a curriculum developer and substitute teacher and is currently pursuing certification in TESOL. Jay has two daughters, both married and settled in St. Louis, and a son living in Syracuse, NY.

He serves especially well in congregations which desire the message of God's grace, rather than judgement, which desire intelligent and heartfelt preaching, engaging worship, spiritual depth, healthy boundaries, quality pastoral care, leadership oriented to God's future, and collegial administration; churches which have a passion for mission, justice and intracultural ministry, including diversity in theological cultures."

D. JAY LOSHER
STATEMENT OF FAITH

Everyone aspiring to be a participant in God's dream for the universe must be comfortable with mystery, paradox, uncertainty and risk: "God is a Spirit, infinite, eternal and unchangeable, in being, wisdom, power, holiness, justice, goodness, and truth."

We experience God in three distinct ways. God's nature is a mystery, a community, a divine dance of three in one, independent and yet the same, equal and eternal and unchangeable: God is Creator, Redeemer and Holy Spirit. God is purpose, presence and power. We see all of God-Creator enfleshed in Jesus, and personal communion with God-Spirit leads us to God, convinces us of the truth, convicts us and invests in us the gifts and graces needed for fulfillment of God's mission.

God's work in our world is always expanding in ever wider circles, inclusive of more and more diverse persons and peoples, with God's particular attention to outsiders, those beyond hope.

Jesus paradoxically is a fully human servant ~ prophet, priest and king ~ and at the same time the fully divine redeemer of all persons. This message found effective root among the marginalized. The prostitutes, tax collectors and publicans rejoiced to enter the kingdom where the first are last and the last, first.

Jesus' ignoble death on the cross and his being vindicated through resurrection are the ultimate sign of God's victory over sin and death. The message is a bad news/good news message: our unworthiness; the necessity of repentance ~ but then the real power of God through Jesus to transform hearts, minds and spirits. Resurrection is the greatest sign of God's grace, mercy, compassion and victory.

Jesus commanded "*Seek first the kingdom of God and God's righteousness*" meaning God's business is both "*changed lives and changed communities.*" The center of Jesus' life, teaching and message, and thus our message is to preach God's new age. Jesus' message of hope for a floundering world was and is the imminent coming of God's kinship community, and the call to live in it. The essential message of all of Scripture is the love of God revealed in Jesus ~ a love which is more powerful than all human capacity for evil ~ a love which is powerful to change lives and transform communities ~ a love which is strong to save.

God's pattern of ministering among the left-out, lonely and longing continues to the present and into God's future. It is our mission mandate. The Spirit gives us the gifts and graces to fulfill this. Since Pentecost to the present the family of God has grown and grows exponentially when it ministers to and beyond the margins. When it stops crossing the borders it stagnates.

Both baptism and communion are human outward actions which assure us of God's grace. Baptism vouchsafes repentance and entrance into God's plan. Communion vouchsafes God's sustaining presence which transforms, molds and sanctifies us for God's work. Both represent touchstones in a lifelong process of growing as people of the Way.

JOHN L. MCDONALD
BIOGRAPHICAL SKETCH

My favorite scripture passage is Philippians 4:13, "I can do all things through Christ who strengthens me." There is no other explanation for how a shy young man who was perfectly happy to blend into the back row of the choir has served for over 31 years as a pastor. I have learned over time that I can do all things through Christ, who strengthens me, but I cannot do them all at once and I cannot do them alone.

I was born and raised in Rockville, Maryland. My parents were both elders in the Rockville Presbyterian Church and my mother was the church secretary for a time. I regularly attended Sunday school, worship services and participated in youth activities with my brother and sister. My first job in the church was as janitor for the educational wing of that church.

I went to Davidson College planning on being a Biologist. God had other plans. I graduated in 1982 with a B.A. in history. During the Spring Semester of my sophomore year I received the call to the ministry and immediately questioned God's judgment. Why would God want someone who detested public speaking and rarely voiced his opinion on anything in public to serve as a minister? I learned by experience that, "God does not always call those who are equipped. God equips those whom God calls." After serving as a camp counselor at Camp Grier in Old Fort, North Carolina, I felt that maybe God was right. Maybe I had a roll to serve in the church at large. I attended Union Theological Seminary in Richmond, VA where my call was confirmed and I received an excellent theological education.

The first congregation I served was in Broadway, Virginia just north of Harrisonburg. That congregation gently taught me all the things you do not learn in seminary, and yet are necessary to do God's work in the pastorate. During my 13 years there, we were able with the help of other churches to resettle a refugee family from Kazakhstan, feed the hungry through the community food pantry and clothes closet housed at the church and help build a Habitat For Humanity home next door to the church. I met and married my wife of almost 29 years, Ellen, while serving the Broadway church. Our sons, Nathan and Logan, were born while I served that church. Broadway will always hold a special place in our hearts.

After Broadway, I served as Associate Pastor for Christian Education for Massanutten Presbyterian Church just east of Harrisonburg. During those years I had the joy of working with youth and children once again. I served as chaperone for three trips to the Presbyterian Youth Triennium and helped plan a fourth. The work was physically exhausting, but incredibly rewarding.

My next stop was Second Presbyterian Church in Waynesboro, Virginia. During my time in Waynesboro, I played a part in starting a noon lunch program for anyone who needed a meal during the height of the economic recession in 2008. That program was only possible with God's guidance and with the help of over 25 other churches, businesses and other civic organizations. That program is still going strong after 10 years and they have now served over a hundred thousand meals.

The last six years of my ministry I have served four different churches doing transitional ministry. The last year of my ministry in Waynesboro was spent helping that congregation deal with several questions. One of the most challenging issues we confronted was how can an aging congregation, surrounded by a neighborhood that faced both economic and demographic challenges, minister to themselves and the community that surrounds it. In Marlinton, West Virginia they needed help regaining confidence and vision after the previous pastor almost led them out of the denomination. In my last interim position in Buena Vista, Virginia, I have helped them deal with the loss of some beloved congregation members and helped them establish a new vision for their ministry community.

I enjoy watching sports on TV. My favorite college teams are my Alma Mater, my wife's Alma Mater West Virginia and the University of Maryland. My pro teams are the Nationals, Redskins, Wizards and Capitals. I read a lot of history and historical fiction. I enjoy walking and spending time outdoors when I can.

I have truly been blessed that whenever I doubted the Lord's call, He provided just the person or group of people, the resources or the reassurance that I needed to do the work He called me to do. I have learned to trust to go where He sends me and do what He needs me to do. I have learned to play my part in the larger story of God's people for I can do all things through Christ who strengthens me.

JOHN L. MCDONALD
STATEMENT OF FAITH

I learned the Apostles' Creed when I went through confirmation class at the age of 12. Since that time, I've used it as the basis for my belief in one God known to us in three persons. It's short and sweet and jammed packed with meaning for my life. It is a living breathing document that to my way of thinking explains my faith.

I believe in God the Father Almighty . . . God created everything that is or was or will be. God created everything good, including humanity and gave us the responsibility to take care of all we come in contact. I have always sought to live an ecologically responsible life that shares the resources of this world with all of God's creatures.

I believe in Jesus Christ his only Son our Lord . . . One can catch glimpses of God's glory in creation, but one can only know God fully through a relationship with Jesus Christ, God's Son. You can be in awe of God's creation, but one can only experience God's grace, mercy and love, by knowing Jesus Christ. He showed us how he was the Way, the Truth, and the Life. He shows us the Way to approach God with humility, obedience and devotion. He is the beacon of Truth that never wavers, never wanders and always lights the path to God's love. He delivers us from the way of sin and death. He is the only source of the life eternal. He is the only way to orient our lives to true happiness. I know all this through my relationship to my Lord and Savior Jesus Christ.

I believe in the Holy Spirit . . . God is not some divine clock maker who left his creation to operate on its own. Jesus was not just some great rabbinic teacher that lived and taught thousands of years ago. I experience God even now in the power of the Holy Spirit. It binds me to others and to the great cloud of witnesses who went before. The Spirit continues to bind me to our Lord and Savior, sustaining my faith and guiding my actions each day.

And how do I know all of this? I know it through the authoritative witness of the Holy Scriptures, both Old and New Testaments. They are our family album of faith. The faith stories, psalms, prophecies, gospels, epistles and wisdom writings are all witness to God's action in the world. There is no clearer explanation of who God is, what God did and continues to do and where God is leading than the Bible.

I believe in the one Holy, Catholic and Apostolic Church of which Presbyterians are an important part. The church at its best is the finest place to learn about God and God's action in the world. It is a flawed human institution made up of flawed and sinful people and yet it still stands as the brightest beacon of knowledge and hope in the world today. The church as the body of Christ reaches out and embraces a broken world seeking the wholeness found in relationship to our Lord. We can do no less than reflect the mercy and love shown to us through Christ. It is the only way to find eternal life.

SETH A. NORMINGTON
BIOGRAPHICAL SKETCH

Greetings in the name of the Triune God who reaches out to us and gathers us in with love, grace, and mercy! My wife, Gemma, and I are excited to be joining the Cooks Creek family and Harrisonburg community.

I was born and raised in Spokane, Washington and was baptized as an infant at a Presbyterian church. While I didn't grow up going to church much after fourth grade, the Lord has always called me to deep relationship with Him. I grew up playing every sport I could and ran cross country and track in high school and college.

My faith began growing to maturity in college when I discovered the indispensability of community for living out our call in Christ. I was a part of and served a wonderful campus ministry that radically shaped my life towards service to Christ.

I have been active serving in ministry in some way for nearly 20 years. I was significantly involved in ministry with younger folks for 10 years as a volunteer and a youth director before becoming a solo pastor and serving two churches over the past nine years.

Along the way, I picked up degrees from Western Washington, Gonzaga, Princeton Seminary, and am finishing my Doctor of Ministry at Fuller Seminary (hoping to receive the final word any day now). The focus of my doctorate is developing lifelong leaders for Jesus through mentoring and coaching.

In my other time, I have enjoyed coaching middle school and high school track for the past nine years and have been privileged to coach 25 all-state performances. I am also looking forward to getting back into marathon shape...

And now for a more interesting story. My wonderful wife, Gemma, is an Italian born in Saudi Arabia (her parents spent their careers there working for an oil company), educated in Switzerland and Michigan, and graciously moved out west from Michigan so that I could be her husband two years ago. As part of the deal, I also got three awesome children. Adriana and Laura are both in college in Chicago. Marco graduated from high school this spring and is planning his next steps. Gemma will begin teaching for Rockingham County this fall.

I have served in ministry in Washington state, California, New Jersey, and Michigan, and we look forward to putting down deep roots in the Shenandoah Valley! We love the spirit and energy of the area and look forward to being part of a dynamic community. I am looking forward to leading, shepherding, and guiding us to deeper devotion to Jesus Christ as we are His hands and feet in sharing God's love with each other and our families, friends, and neighbors.

We love to travel and the wonderful experiences they afford us. Gemma's mother is in Italy and visiting family is a great reason to go to Italy! We also enjoy cooking, fun restaurants, and British television. I enjoy baking, watching baseball and soccer, and sports officiating. Gemma is always looking for the next art challenge to master and finds wonder in this world around every corner.

We are excited to hear your story and love Jesus together. God has a wonderful plan for Cooks Creek and we are humbled to be a part of the journey!

SETH A. NORMINGTON
STATEMENT OF FAITH

I believe that there is one infinite, transcendent, holy, and Triune God who is known to us through God's self-revelation. God is the creator and sustainer who continually and constantly acts to create. God alone is who humanity is called to worship, serve, and place our ultimate trust and faith. Because of our individual sins and our corporate sins, we are separated from God's love and intention for us.

I believe that Jesus, the Christ, is the Son of God and the incarnate revelation of God. I believe that Jesus was conceived of the Holy Spirit and born of the virgin Mary, is fully human and fully divine, and is the Messiah promised in scripture. Jesus' ministry was to announce and bring to bear the kingdom of God on earth. He preached a gospel of the reconciliation between God and humanity and for humanity to live with love for God and for each other, to seek harmony, and to do justice. Because of and for the sake of humanity's brokenness and sin, Jesus was executed by crucifixion, died, and was buried. Jesus was bodily resurrected by God and ascended into heaven. Jesus Christ has atoned for our sins and redeemed us for a life with God. Jesus Christ is Lord and King, Prophet, and High Priest. Through Christ we are reconciled to God.

I believe that the Holy Spirit is the third person of the Trinity, is fully given to people at baptism, is the gift of God to the Church, and illuminates and transforms us into greater Christ-likeness. The Church is the Body of Christ, which is one and universal and is united by the celebration of one baptism and the Lord's Supper. Both sacraments are the visible sign of an invisible grace and the gift of God to the Church. Baptism with water is the sign of the washing of sins by Christ's blood and inclusion into the covenant community of the Triune God. The Lord's Supper is celebrated so that we should remember Christ's sacrificial death on our behalf, have spiritual nourishment, and have a sign that we are united as the Body of Christ.

I believe that our Holy Scriptures are the only true and authoritative witness to the incarnate Word of God, Jesus Christ, who is the revelation of God. The Scriptures are the Church's basis for preaching and teaching and are to be used for our edification, comfort, and growth as followers of Christ. The Scriptures are to be diligently studied by the individual and community.

All the faithful constitute a holy and royal priesthood under Christ. The Church is called to witness to the work of God through Jesus Christ and live out the life of the Kingdom with all people everywhere. I believe through faith in Jesus that all people find their purpose and meaning in the hope of the future to which God calls us. We are Christ's ambassadors and are called to love the Triune God through our care for one another in every avenue of life.

COMMITTEE ON PREPARATION FOR MINISTRY (CPM)

“The purpose of the Committee on Preparation for Ministry of Shenandoah Presbytery and the Presbyterian Church (U.S.A.) is to provide the best possible leadership for the church by assuring that persons called to the ordered ministry of teaching elder are firm in their faith in Christ, assured of their call to serve God and the church as a teaching elder, and receive the fullest personal and professional preparation for this office.”

On behalf of the presbytery, the CPM has six souls currently under our care:

Hannah Altman, MACE student, Union; Kelley Connelly, MDiv, Union; Mark Dewey, MDiv, Chicago Theological Seminary; Benjamin Kent, MDiv, Duke; Molly Morris, MDiv graduate of SFTS; Cassandra Semler, MDiv, Pittsburgh.

The CPM has been given the authority to act as a commission of the presbytery. At our May meeting we met with and accepted into the presbytery's care as an Inquirer Cassandra Semler, of the Tuscarora Church, attending Pittsburgh Theological Seminary.

On behalf of the presbytery, CPM moved Kelley Connelly from Inquirer to Candidate status at its meeting on June 19, 2019. Her Biographical Sketch and Statement of Faith can be found on pages 30-31.

In addition to supporting the educational, emotional and spiritual development of our Inquirers and Candidates, the CPM has been:

- +reviewing a use of funds policy to make our designated gifts more accessible and distribution of such funds more equitable
- +researching other financial resources available for seminarians

UPCOMING MEETINGS: September 18, 2019, October 16, 2019

To keep in your prayers:

The next Ordination Exams will be taken September 26-28 (Exegesis due October 3); read October 7-11.

Shenandoah Presbytery needs readers for Ordination Exams, May 4-8, 2020. Please contact Chair, Kate Rascoe if you would like to volunteer. These will be officially elected at the November Presbytery meeting.

Submitted with prayer,

Kate Rascoe, CPM Chair
katerascoe@yahoo.com

Jonathan Ytterrock, Co-Chair

Dan Summers-Minette
Mary Lou McMillin
Jim Ramsey

Elizabeth Lewis
Tom Forbes
Jim Yao

KELLEY CONNELLY
BIOGRAPHICAL SKETCH

I was born and raised in Winchester, Virginia. No matter where life takes me the Shenandoah Valley will always be home. I was born into a household with live music happening around the clock. Both my parents are musicians so it was only fitting that I found myself in every dance class, community choir, and any musical outlet I could find. I grew up in Braddock Street United Methodist Church in Winchester where my mother served as Minister of Music for 36 years. It was in that sanctuary where I discovered my love of Christ, song, mission, and a gentle nudge into ministry.

After high school I attended Shenandoah Conservatory of Music, where I obtained a Bachelor of Music degree in Voice Performance. My college experience enlightened me with a fierce desire to study and practice my craft. I was exposed to unbelievable talent and made lifelong friendships along the way.

After I graduated from college, I found myself desiring to be a part of something bigger than myself. In 2015 I joined the staff of First Presbyterian Church-Winchester as a part time musician. After several months, I was fortunate enough to accept an additional position at First Church in Youth Ministry. There, my gentle nudge into ministry became a full forced push. After 3 transformative years serving the wonderful congregation of First Church Winchester in Youth Ministry and Music Ministry, I followed my calling to Union Presbyterian Seminary in Richmond, Virginia. When I'm not spending time in the library or in class, I enjoy being outside, seeing live music, exercising, making French press coffee, spending time with friends and family (especially my two sweet nephews!) and traveling.

KELLEY CONNELLY
STATEMENT OF FAITH

I believe in God the Creator who is the source of all life. I believe that God is the universal source for love, grace, and mercy. I believe that the Kingdom of God connects all of humankind as holy family. I trust that God's calls upon the Kingdom is to build relationships with one another and to live as a Kin-dom, a holy family.

I believe in God the Creator who acts with justice and redeems creation. I believe that the grace of God does not recognize boundaries. I believe that sin is a moral injury that is shared between humanity but ultimately separates us. I believe that it is in Christ Jesus that we find healing, forgiveness, and grace. In grace and mercy I believe God relieves humanity of sin through the salvation and love of Jesus Christ. I trust in Christ that all things, evil and good, can be made new.

I believe in the Triune God. I believe Jesus Christ is the Son of God and an extension of God's love. I affirm the two natures of my Lord and Savior Jesus Christ both fully human and fully divine. I believe in Jesus Christ the Redeemer of all through whom we experience undeserving grace. I believe Christ is the salt of the earth, the bread of life, the cup of salvation, the light of the world, the resurrection and life, the vine, and the way, the truth, and the life (The Gospel of John). I believe the Holy Spirit is the third person of the Trinity. I trust that the Spirit acts as a vessel of the Triune God and ignites one's spiritual gifts. I trust that the Holy Spirit flows, burns, moves and sparks life in all.

I believe that the Sacrament of Communion is a holy feast in which the followers of Jesus Christ are spiritually nourished. I believe Jesus is the Bread of Life and Cup of Salvation. I believe communion is our opportunity to experience the Lord's Supper and ultimately digest what Christ sacrificed for us. The feast of communion fills all with the justice of the bread and cup. I believe that the Sacrament of Baptism is a Holy commitment to a lifetime of faithful discipleship. In Baptism we honor Christ's death, resurrection and accept new life in him.

I believe that the Bible is a foundation for one's Christian faith. I believe that scripture is the Word of God. I believe that all scripture is God breathed (2 Timothy). I believe that the Old and New Testaments are an essential tool for one's faithful learning. I believe the Word is intended to be wrestled with. I understand scripture to be a guiding lamp unto one's feet in their walk in their spiritual journey.

I believe in the Church as an active and faithful extension of Christ's Body. I believe that the church is called to be a community of worship where all feel welcome. I believe that the Church is called to live faithfully as a powerful *Koinonia*. I believe the church is a spiritual home built to teach, comfort, encourage and serve the Kin-dom of God. As members of Christ's body I trust that we are reformed and always reforming.

I believe and affirm the mysteries of God the Creator. I believe with a full heart and full confidence that I am loved, I am forgiven, and that I am free in, by and with the image of God. My relationship with God is always growing, forever evolving, and bound by the grace and love of Jesus Christ. I rejoice in knowing that God is never done working in us or walking with us. I long to learn with others, learn from others, to do justice, love kindness and to walk humbly with God (Micah 6:8).

SHERANDO ADMINISTRATION COMMISSION

Final Report August 24, 2019

Administrative Commission members:

Bill Burlsem, Thom VanMetre, Malinda Johnston, John Cushwa, John Bethard, Tracie Martin, Nancy Meehan Yao and Karen Greenawalt

The AC met June 4, 2019 to finalize details for the sale of the property. The closing for the sale of Sherando PC property to Habitat for Humanity occurred June 12. Kevin Hay has been in discussion about the future food bank that was negotiated as one of the future uses of the church building. Habitat is actively looking for a church to rent the other part of the building.

The Sherando AC respectfully requests the Presbytery dismiss the Sherando AC with thanks for their work in bringing a successful conclusion to the closing and disposal of the Sherando PC building and property.

FOR INFORMATION ONLY

Coordinating and Planning Commission

CPC met July 23 and heard reports from all the committees. The following actions were taken:

- Approved that beginning in 2020 an offering be taken at all Presbytery worship services. (Distribution of the offerings will be reviewed by CPA with recommendations to follow.)
- Granted permission to serve Communion at the Big Event September 14, 2019.

Volunteer Service to Shenandoah Presbytery

Name _____

Address _____

Phone: _____ E-mail _____

Congregation _____

___ ☐ Ruling Elder ___ ☐ Teaching Elder ___ ☐ Retired

I am interested in serving God through Shenandoah Presbytery in the following ways:

1. _____

2. _____

3. _____

I am currently serving in Shenandoah Presbytery in the following ways:

1. _____

2. _____

3. _____

Thank you for your willingness to serve!

Opportunities to Serve in Shenandoah Presbytery

Committee on Church Vitality and Transformation (CCVT)

Purpose: To provide processes and support for congregations that have an identified need, willingness, and ability to engage in spiritual and/or programmatic growth which can lead to deeper commitment both within and beyond current membership.

Committee on Educational Resources (CER)

Purpose: To provide education and resources in the areas of stewardship, children's ministry, youth and young adult ministry, evangelism, social justice issues, and other areas related to congregational ministry through the use of specialized teams and regional and presbytery-wide training events.

Committee on Mission and Outreach (CMO)

Purpose: Coordinate and oversee local, national, and international mission work through congregations and mission communities. CMO will provide information, resources, encouragement and support.

Committee on New Congregational Development (CNCD)

Purpose: To formulate and implement a comprehensive plan for location, funding, and development of new congregations and new worshipping communities within the bounds of the presbytery.

Committee on Nominations (CN)

Purpose: To nominate to Presbytery individuals to serve on presbytery committees, adhering to established norms of committee membership and representation including vacancies, chairs and vice-chairs; and to nominate persons to serve on presbytery's PJC and as commissioners to Synod and General Assembly meetings.

Committee on Pastoral Transition (CPT)

Purpose: To fulfill all Book of Order and Presbytery Manual responsibilities related to oversight of and guidance to churches and pastors in the process of moving from one pastor/congregation relationship to another. These responsibilities include work related to dissolving pastoral relationships, working with churches in all processes leading to the next pastor call, and examining teaching elders for readiness and suitability to receive calls.

Committee on Preparation for Ministry (CPM)

Purpose: To oversee the care and examination of inquirers and candidates for ministry, inform sessions of the process for inquiry and candidacy, and conduct examinations of candidates seeking calls within the bounds of this presbytery.

Committee on Presbytery Administration (CPA)

Purpose: To oversee the management of presbytery funds, property, and staff.

Committee on Relational Ministry (CRM)

Purpose: To fulfill all Book of Order and Presbytery Manual responsibilities related to oversight of and assistance to churches and teaching elders in their ministry. These responsibilities include all matters related to matriculation of new pastors, periodic visits with sessions and pastors, support for clergy wellness and continuing education.

Committee on Representation (COR)

Purpose: To advise the Presbytery with respect to membership of its committees and to the employment of its personnel per Book of Order G-3.0103.