

SUPPLEMENTAL REPORTS  
FEBRUARY 11, 2017

**REVISED 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
- 9:00 a.m.        NEW RULING ELDER TRAINING
- 9:30 a.m.        Call to Order, Opening Prayer, and Worship
- 10:15 a.m.        Determining a Quorum  
                    Procedural Rules  
                    Welcome and Introduction of Guests  
                    First time commissioners  
                    Seating corresponding members  
                    Appointments by the Moderator  
                    Correction and Approval of Minutes  
                    New Business  
                    Adoption of the Docket  
                    Report of the Stated Clerk  
                    Report of the Transitional Presbyter  
                    Welcome from Sunnyside Retirement Community  
                    John Vest Workshop
- 10:50 a.m.        Committee on Preparation for Ministry – RE Mary Lou McMillin, Chair
- 11:10 a.m.        Committee on Relational Ministry – TE John Leggett, Chair
- 11:30 a.m.        ORDER OF THE DAY  
                    Vera White, Coordinator for the 1001 New Worshipping Communities
- 12:30 p.m.        ORDER OF THE DAY – Lunch
- 1:30 p.m.        Intercessory Prayers and Necrology Reading
- 1:45 a.m.        Committee on Mission and Outreach – RE Doug Sensabaugh, Chair
- 2:00 p.m.        Committee on Nominations – RE Mary Lou Cox, Chair
- 2:05 p.m.        Committee on Presbytery Administration – RE Greg Trobaugh, Chair
- 2:20 p.m.        Coordinating and Planning Commission – TE John Cushwa, Chair
- 2:30 p.m.        Committee on Educational Resources – TE Punker Robertson, Chair
- 2:40 p.m.        Committee on New Congregational Development – TE Rachel Crumley, Chair
- 2:45 p.m.        Committee on Relational Ministry, continued  
                    Presentation of Teaching Elders Clayton and Kate Rascoe
- 2:55 p.m.        Anticipated Adjournment

COMMITTEE ON RELATIONAL MINISTRY (CRM)  
Supplemental Report

I. FOR INFORMATION:

Received written annual reports from members-at-large and those serving in validated ministries.

II. ACTIONS TAKEN:

- A. Received Teaching Elder Clayton Rascoe as a member-at-large in Shenandoah Presbytery effective February 2, 2017, transferring from the Presbytery of Eastern Virginia. (See page S 18-19)
- B. Received Teaching Elder Kate Rascoe as a member-at-large in Shenandoah Presbytery effective February 2, 2017, transferring from the Presbytery of Eastern Virginia. (See page S 20-21)
- C. Transferred Teaching Elder Charles Webster to the Presbytery of the Cascades effective February 2, 2017, upon receiving his request.
- D. Extended the commissioned ruling elder contract between Debi Barnett and the Little Falls Session through April 30, 2017.
- E. Renewed the supply pastor contract between Teaching Elder Scott Conrad and the Hot Springs Session through March 1, 2018.
- F. Renewed the supply pastor contract between Teaching Elder Robert Miles and the Ben Salem Session through February 13, 2018.
- G. Approved the Parish Associate Contract between Teaching Elder Deb Klein and the Lexington Session through December 31, 2017.

III. RECOMMENDATIONS:

- A. That Presbytery approve the Periodic Visits Policy as found on pages S 3-4.
- B. That Presbytery approve the revised Parental Leave Policy as found on page S 5.
- C. That Presbytery approve the revised Church Family and Medical Leave Policy as found on pages S 6-8.
- D. That Presbytery approve the Salary Policy as found on pages S 9-12.
- E. That Presbytery approve the Receiving Ministers From Other Denominations Policy as found on pages S 13-14.

## **Policy and Procedures for Periodic Visits Adopted February 11, 2017**

### **Policy**

The Committee on Relational Ministry is given the responsibility to support pastors and congregations within Shenandoah Presbytery. **(G-3037)** The primary role of the visitation team is to maintain a listening presence for pastors and sessions as they reflect upon their work and to celebrate their mission and ministry within their community. The visits described in this document will be called “**Quinquennial Visits**” (every five years ) to improve communication between the presbytery and congregation to offer care and support.

### **Purpose of Periodic Visit**

- To discuss the sessions understanding of the strengths and concerns of the congregation and it’s vision for the congregation’s future.
- To strengthen the congregation and it’s mission. To strengthen the relationship between the congregation and the Presbytery and to determine ways that the Presbytery can support the work of the congregation.
- To discuss the pastors sense of call, strengths or concerns, continuing education and vision for ministry in the long term.
- To meet the Book of Order requirement for visits to the congregations within Shenandoah Presbytery.

### **Role of the CRM**

The CRM in consultation with the Visitation Subcommittee will determine which congregations to be visited each year. Advise the visitation team on matters of policy, procedure and direction of the subcommittee.

### **Role of Visitation Subcommittee**

- Find persons qualified, willing and available to make visits. The team will consist of two persons, preferably a teaching elder, ruling elder or CRE.
- To recruit and train visitation team members representing the Shenandoah Presbytery.
- To set up and provide Quinquennial visits with the assigned churches as directed by the CRM.
- To report back to the CRM the results of the assessment tool provided the session.
- To follow through with recommendations provided by the CRM and report them to the pastor and stated clerk of the assigned church.
- To report to the CRM the results of the teams conversation with the pastor/CRE.
- To encourage the session and pastor to fill out the evaluation form and send it to Presbytery to be forwarded to the CRM and chair of the visitation subcommittee.

### **Qualifications**

The persons selected should have good listening skills and be knowledgeable about matters related the health and mission to the congregation. The lead person of the team will be designated by the Visitation Subcommittee for the visit. Normally each team will have four visits per year.

### **Procedure for Setting up Visits**

The Presbytery Office at the request of the Visitation Subcommittee will send a letter or email to all of the congregations being visited in each time period to inform them of an upcoming visit. Separate letters should go out to both the pastor/CRE of the congregation and the Clerk of Session. The letter will advise them that the lead visitor will contact them and in consultation to determine with the session a time to meet.

### **Procedure for the Visitation Team**

After the church Pastor/CRE and the session has been notified of the impending visit, the head of the team will contact the Pastor/CRE to determine a day and time when they can meet. A Meeting Agenda and two Session Member Response Forms will be provided for each member of session. One will be kept for the visitation and the other will be filled out and returned to the Clerk of Session to be sent to the visitation team two weeks prior to the visit. The team will tabulate the results and present them to session when they meet. The purpose of the visit is to present the results of the session's tabulated responses to provide a more accurate account of the strengths and weaknesses in each church community.

### **Procedure for Visits with the Pastor/CRE**

The Pastor/CRE will receive the visitation form and a meeting agenda two weeks prior to the visit. The visit will be scheduled approximately one hour before the visit with the session.

### **Procedure for Visits with Session/Pastor/CRE**

The visitation team will meet with both the session and Pastor/CRE do review the results of the survey. This meeting will be different from a regular meeting with session and will take approximately an hour and a half. The visitation team may excuse the Pastor/CRE during the meeting to allow for a more open discussion of questions 7&8 of the CRM Agenda with the session. When the meeting is concluded the session and pastor will present an evaluation form to be returned to Shenandoah Presbytery and forwarded to the CRM and head of the visitation sub-committee.

### **Procedure Following Visit**

Within a two months following the visit, the team will send the session and the pastor an account of the ways Presbytery will respond to the most important matters raised during the visit and two short evaluation forms.

Parental Leave Policy for the Presbytery of Shenandoah  
Adopted February 9, 2008  
Revised February 11, 2017

The Presbytery of Shenandoah adopts the following as a minimum policy for all pastors, associate pastors, certified educators, certified associate educators, and commissioned ~~lay pastors~~ **ruling elders** in the Presbytery with calls/contracts subject to review by the Committee on **Relational** Ministry. The Presbytery suggests that ~~churches~~ **congregations** have a similar policy for all other employees.

PRIMARY PARENT LEAVE

1. Leave ordinarily begins at time of delivery and when appropriate for adoption. Leave is to be requested of the Session. Complications related to pregnancy will be considered medical leave.
2. Eight (8) weeks of leave with full pay and benefits excluding work benefits such as travel expense. ~~Churches~~ **Congregations** with fewer than 150 members that cannot support full pay should pay full benefits and 75% of salary.
3. Foster care with the full intention of adoption and adoption of children less than 12 months old is considered the same as childbirth. Foster care of children without the intention of adoption should be given special consideration by the Session ~~of the church~~ depending upon the circumstances.
4. A person with a part-time call/contract should receive the same benefits prorated to their terms of call/contract. (A person with a 40% time call/contract will continue to receive the same pay and have eight weeks of leave.)

SUPPORT PARENT LEAVE

1. Three (3) weeks of leave with full pay and benefits excluding work benefits such as travel expense. ~~Churches~~ **Congregations** with fewer than 150 members that cannot support full pay should pay full benefits and 75% of salary.
2. Leave is to be requested of the Session. The timing of the leave will be different depending upon individual circumstances.
3. A person with a part-time call/contract should receive the same benefits prorated to their terms of call/contract.

This policy is effective immediately upon approval ~~of~~ **by** the Presbytery, applying to all new calls/contracts following date of adoption.

The ~~GQR~~ ~~Committee on~~ **Committee on Relational** Ministry strongly encourages ~~churches~~ **congregations** to incorporate this policy in their annual changes in terms of call

## CHURCH FAMILY AND MEDICAL LEAVE POLICY AND PRACTICE

Approved by COM April 29, 2010

Revised by Presbytery February 11, 2017

Full-time called pastors, pastors in temporary pastoral relationships, and educators are in a unique position of responsibility for the ministry to which God has called them— to be available to serve the congregation as needs arise. Pastors are gifted and called to shepherd the church and extend God's care and proclaim God's Word in a multitude of situations and needs. The work is demanding and fulfilling, stressful and joyful. Therefore, pastors may need help from the church in placing priority on their families.

### PASTORAL MEDICAL LEAVE

#### Advance Notice and Medical Certification

When leave is foreseeable, ministers must give the session at least 30 days notice. Ministers must supply or provide sufficient information to determine whether leave should be granted. A form may be provided for this purpose.

When ministers cannot give 30 days notice, they should give notice as soon as possible. Generally, this means ministers should notify the Session within one or two business days after they learn they need leave.

When leave is due to the minister's own serious health condition or the serious health condition of a spouse, son, daughter, or parent; , the Session may require medical certification from a health care provider before approving leave.

While a minister is on leave, the minister must periodically report to the Session his or her status and intention to return to work. During this time the Session may require periodic recertification by a health care provider.

#### Payment During Leave

- A. The Session shall continue full compensation including salary, pension/major medical dues, housing allowances and/or free use of manse, medical deductible reimbursements, and other compensation related allowances/reimbursements during periods of leave for illness/injury (1 to 30 days)
- B. ~~A period of leave for an illness/injury or personal leave of up to five days may be taken at the pastor's discretion. The pastor shall report a period of such leave to the Clerk of Session.~~  
A period of leave for an illness/injury or personal leave of up to five days annually may be taken at the pastor's discretion. The pastor shall report a period of personal leave to the Clerk of Session no later than the beginning of said leave.
- C. Periods of leave for an illness/injury of longer than five days shall be substantiated by a statement from the pastor's attending physician advising the avoidance of normal responsibilities, provided by the pastor to the Clerk of Session.
- D. ~~When a period of leave for an illness/injury extends beyond seven days, travel and other professional reimbursements shall be suspended.~~  
Travel reimbursement, along with other professional reimbursements, will be suspended during periods of leave for illness/injury.

- E. A minister may not take study leave during leave for illness/injury, unless the Session concurs.
- F. When a period of leave for an illness/injury extends for more than seven days the pastor is to inform the General Presbyter and/or the chair of the Committee on **Relational Ministry** as soon as practical.

If requested by the Session and upon receipt of the appropriate verification of the medical circumstances justifying such need of the minister presently serving the church or family member of the minister, Shenandoah Presbytery, through the ~~COM~~**CRM**, may offer **assistance and/or** financial support to the ~~church~~ **congregation** for the following ~~expenses~~ **services**:

- Sunday pulpit supply
- Arrangements for pastoral care of members
- Moderator for session and/or congregational meetings

PASTORAL SHORT TERM DISABILITY

Churches should refer to the PCUSA Board of Pensions web site: <http://www.pensions.org/portal/server.pt>, then click on the "Benefits and Assistance" tab.

PARENTAL LEAVE

Churches should refer to the Parental Leave Policy for the Presbytery of Shenandoah which was adopted February 9, 2008 **and revised February 11, 2017 (assuming approval)**

FAMILY LEAVE

At minimum, it is recommended that the standard of the United States Family and Medical Leave Act of 1993 be adopted as provisions for all church staff members. This allows the staff member, who has been employed at a church for one year, to take up to twelve weeks of unpaid leave in a twelve month period for the ~~following purposes~~: **the purpose of caring for a spouse, child, or parent with a serious health condition.**

- ~~•The care of an immediate family member (spouse, child, or parent)~~

BEREAVEMENT LEAVE

~~In the event of a death in your family, Church offers the following paid time away from work for all full-time and part-time employees:~~

~~Relationship Paid Time~~

~~Spouse, child, parent, .....Up to 5 days~~

~~Other family members~~

~~(brothers, sisters, in-laws, grandparents, aunts or uncles)..... Up to 3 days~~

<b>RELATIONSHIP TO STAFF MEMBER</b>	<b>PAID TIME</b>
<b>Spouse, Child, Parent</b>	<b>Up to 5 days</b>
<b>Brother, Sister, Father-in-law, Mother-in-law, Grandparent, Uncle, Aunt</b>	<b>Up to 3 days</b>

Pay will not be granted for any day in which the employee is otherwise compensated (such as a paid holiday) or for any day the employee otherwise would not have been at work.

Use of Accrued Time

Any accrued time in the form of vacation, sick leave, discretionary/designated holidays, or paid time off may be used at the staff member's discretion prior to taking an unpaid leave of absence. However, use of accrued time will not lengthen the duration of the leave.

This-policy was reviewed by the Session on: \_\_\_\_\_

This policy was approved by the Session on: \_\_\_\_\_

Minister: \_\_\_\_\_

Clerk of Session: \_\_\_\_\_

## SHENANDOAH PRESBYTERY SALARY POLICY

Approved February 11, 2017

The purpose of this salary policy is to assist Pastor Nominating Committees (PNC) in negotiating the Covenant Agreement/Terms of Call between a 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 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). The Shenandoah Presbytery’s established minimum **cash** salary is **\$33,000**.

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* 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.

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*

- Additional SECA (above the 50% required) (*optional*)
- Deferred income: Deferred income shall include an 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 policy of Shenandoah Presbytery that a minimum contribution of \$100.00 a month invested in an 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 an equity fund is to enable a pastor who lives in a church provided manse to build equity for future personally owned housing.

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.

#### *Equity fund policy*

A housing equity fund is a form of deferred compensation. The equity fund may be invested by the teaching elder as he or she desires. The management and control of the fund resides with the teaching elder. Presbytery shall *not* be involved in the administration of any equity fund. It shall be the sole responsibility of the teaching elder to select the investment vehicle, which may be changed by him or her only at the beginning of each church fiscal year. The fund would accumulate according to a specified agreement between the congregation and teaching elder. Income produced by the Equity Fund, whether in cash, dividends or stock, shall be reinvested in that account. At all times the account is fully vested in the teaching elder. When termination of service is due to death of the teaching elder, the equity fund shall be vested in the surviving spouse or family. No income taxes are assessed until the funds are withdrawn from the account. At that time the IRS taxes these funds as "ordinary income". It is strongly recommended that this fund be created in consultation with a qualified tax attorney or certified financial advisor to assure that this agreement conforms to the IRS requirements. The sole function of the CPT shall be to assure that the account is a suitable one to fulfill its purpose as an equity escrow vehicle. When a newly installed pastor is in place, that responsibility is transferred to the CRM.

#### *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.
- Minimum of \$500.00 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.

- 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.

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 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.

**Shenandoah Presbytery Policy on Receiving Ministers from Other Denominations**  
**Approved February 11, 2017**

Should a minister from other denomination wish to serve in a PC(USA) ministry within the bounds of the Shenandoah Presbytery, the following procedure will be implemented in accordance to the requirements set forth in G-2.0505 and G-2.0607 of the *Book of Order*.

- A. Ministers from other denominations seeking to be installed as a Teaching Elder in a Shenandoah Presbytery congregation, fall under the responsibility of the Committee on Pastoral Transition [CPT].
- B. Ministers from other denominations seeking to transfer their ordination to the PC(USA), fall under the responsibility of the Committee on Relations Ministry [CRM].

*A minister from another denomination may not circulate his/her PIF or interview with prospective Pastor Nominating Committees [PNC] in the Shenandoah Presbytery without first obtaining permission from CPT.*

1. A minister from another denomination seeking to serve in an ordained capacity within the Shenandoah Presbytery must contact the Presbytery Executive, Stated Clerk or CPT/CRM chair regarding their intent. The contact person will inform the minister of the requirements and processes by which a pastor from another denomination may be received into the Presbytery.
2. Either the CPT or CRM [in accordance with G-2.0607] shall determine whether the following criteria have been met before the minister may be allowed to seek a call or transfer ordination within the Shenandoah Presbytery. To assist the committee in their discernment, the prospective minister shall provide the following:
  - a. Baccalaureate degree or equivalent from an accredited college or university.
  - b. Theological degree from an accredited institution.
  - c. Credentials in good standing from a candidate's denomination body of jurisdiction.
  - d. Examination materials which show evidence of appropriate training in Presbyterian polity, Reformed theology, sacraments and Biblical exegesis.
  - e. Additional information may also be requested in the form of:
    - i. A statement of faith.
    - ii. A statement of purpose articulating reasons for seeking ordination in the PC(USA).

*Exceptions to these requirements will be granted if the minister's denomination of origin is presently in full communion with the PC(USA) [G-5.0202]. Other exceptions may also be provided for the inclusion of immigrant ministers and ministers from other Reformed denominations as specified in G-2.0505 (1 & 2).*

3. Should it be determined that the minister does not have sufficient training in Presbyterian polity, Reformed theology, sacraments and Biblical exegesis, the appropriate committee shall require the pastor to do additional course work in those areas. The minister must also take and pass standardized PC(USA) ordination exams in:
  - Bible Content
  - Theological Competence

- Biblical Exegesis
  - Worship & Sacraments
  - Church Polity
4. Should the above requirements be met, the appropriate committee will review the provided materials and conduct an examination of the prospective minister to determine his/her competency to serve in the PC(USA). After which:
- a. The CPT shall either give or deny permission for the minister to circulate his/her PIF.

Or

- b. The CRM shall either sustain or disapprove the transfer of the minister's ordination to the PC(USA).

*Should a call be extended to the minister, a separate examination shall be conducted by CPT for the purpose of determining fitness for call. [G-3.0306]*

5. Should the minister's enrollment be approved, the minister shall furnish the presbytery with evidence of having surrendered membership in any and all other Christian churches with which the minister has previously been associated. [G-2.0505b]

COMMITTEE ON NOMINATIONS (CN)  
Supplemental Report

RECOMMENDATION:

That Presbytery elect the following to serve: RE (Ruling Elder) TE (Teaching Elder)

Synod of the Mid-Atlantic

2017 Vice-Moderator: Susanne Taylor, RE, Warrenton

Commissioner: John Bethard, TE, Charles Town, Class of 2018

Presbytery

Vice-Moderator for 2017 and Moderator for 2018: Bill Klein, TE, Lexington

Committee on Mission and Outreach

Class of 2019 – David Howard, TE, Strasburg

Committee on New Congregational Development

Class of 2019 – Judith Becker, RE, Gerrardstown

Committee on Pastoral Transition

Class of 2017 – Joel Thornton, TE, Ivanhoe, Wardensville

Committee on Preparation for Ministry

Class of 2019 – James Ramsey, RE, Mt. Carmel

Committee on Presbytery Administration

Class of 2019 – Cary Bennett, RE, Waynesboro First  
Edwina Johansen, Deacon, Opequon

COORDINATING AND PLANNING COMMISSION (CPC)  
Supplemental Report

RECOMMENDATION:

That Presbytery elect Brad Langdon, Honorably Retired Teaching Elder, to the Nominations Committee, Class of 2018.

COMMITTEE ON NEW CONGREGATIONAL DEVELOPMENT (CNCD)  
Supplemental Report

RECOMMENDATION:

That the Presbytery approve changing the number of committee members active on the Committee on New Congregational Development (CNCD) from 12 to 9; and to reassign the class years for Amy Fetterman, Kevin Hay, and Andy Wing as indicated below:

- 2017 – \*Amy Fetterman (TE), Dee Sparger (RE), \*Kevin Hay (TE)
- 2018 – Rachel Crumley (TE), Beverly Riddell (RE), \*Andy Wing (TE)
- 2019 – Scott Crannell (TE), Judith Becker (RE), Bill Burslem (RE)

Rationale: For the work that the CNCD is currently doing, as we lay the ground work for inspiring, implementing, and supporting New Worshipping Communities within the bounds of Shenandoah Presbytery, 9 active members is a good number, whereas we believe 12 would be too many for the time being.

We also recognize that the Nominating Committee is currently working very hard and seeking many people for the various committees, but this means that members have been added to the CNCD one or two at a time which is causing the committee to backtrack and repeat conversations in order to get everyone on the same page. On the other hand, we currently have 9 members and are fairly evenly divided TEs and REs, as well as male and female. The rationale for changing class years for three of our members is simply to divide the membership of the committee by class year for maximum diversity in each class year.

Rev. Clayton Rascoe  
Executive Director  
Massanetta Springs Camp and Conference Center

Clayton was born in Newport News, VA, but was raised in Apex, NC where he attended the Kirk of Kildaire Presbyterian Church in Cary, NC. It was on ski trips with the Kirk's youth group that Clayton first came to Massanetta Springs in the 1990's. Clayton holds a BS degree in Secondary History Education from Appalachian State University and a Masters of Divinity from Columbia Theological Seminary. Clayton has been ordained in the Presbyterian Church (USA) since December 2003. Clayton's calls prior to Massanetta Springs were to serve the Presbytery of Coastal Carolina as their Associate for Outdoor Ministries (2003-2007), Presbyterian Mo-Ranch Assembly as Chaplain Program Director (2007-2013) and Calvin Presbyterian Church of Norfolk, VA as Designated Pastor (2014-2016). Clayton has also been an active member of the Presbyterian Church Camp and Conference Association since 2003, and served on its board from 2013-2015.

Clayton is passionate about the ministries places like Massanetta provide saying, "I am convinced that what we offer is crucial for the times in which we live. While advances in technology allow us to connect in amazing new ways, our call as Psalm 46 puts it, "to be still and know," our God is as relevant now as when those words were first penned. With the pace most of us keep today, perhaps those words are even more important now."

Clayton is married to the Rev. Kate Rascoe. Kate has served churches in North Carolina, Texas and Virginia. Kate and Clayton have two amazing daughters, Ruth (9) and Carolina (6). Their mischievous plott hound, Scoot, rounds out the Rascoe family. Golf, woodworking, the outdoors, running, board games, traveling and visiting friends and family are some of the other activities that fill Clayton's life with joy.

Statement of Faith

My faith statement is comprised of many small statements:

I believe in a Triune God; Father, Son and Holy Spirit – Creator, Redeemer, Sustainer.

The Trinity is a mystery I affirm and experience to be true without fully understanding.

God created the heavens, earth and all that is within them and called them good.

God created humans, male and female, and called us very good.

Jesus is fully human and fully God.

Jesus lived, taught, performed miracles, challenged power structures, was arrested, tried, crucified, died, buried and after three days rose again.

Through Jesus' saving work, God has chosen to restore sinners like me into a right relationship.

The Holy Spirit that hovered over the waters of creation, inspired prophets and was present at Pentecost continues to breathe life into the church today.

Holy Scripture is the unique and authoritative witness to God's saving work, and where we learn most clearly of God's love for us.

The sacraments are visible signs of an invisible grace.

Through baptism, our sins are washed away, we put on the new life of Christ, and inside the community of the church we begin a lifelong journey of living out the promises made during the sacrament.

At the Lord's Supper, we meet Christ in the breaking of the bread and pouring of the cup. It is both a remembrance of Christ's saving work and a foretaste of the heavenly banquet to come.

The church is the visible representation of Christ to the world.

Together, we act as Christ's hands, feet, eyes and ears to a world desperately in need of Christ's love.

Our confessions are reliable interpretations of what Scripture leads us to believe.

These statements are important, because they give me a touchstone to remind me who I am and to whom I belong.

However, belief in the savior who demonstrated love by touching the untouchable, bringing in the outcast and suffering to the point of death cannot be fully described in a document.

Faith in Jesus requires following Christ's hold on my life compels me to live in joyful response to the irresistible grace that is daily offered to me.

Because I've experienced Christ's love, you'll find me, and all my imperfections, feebly attempting to go where Christ leads.

Because I've experienced Christ's love, I take great solace in the Heidelberg Confessions assertion that my only comfort is, "that I, with body and soul, both in life and in death, am not my own, but belong to my faithful Savior Jesus Christ."

My hope is that you get a sense of what I believe by reading the above. My prayer is that what I believe would be even more apparent if we spent time together.

Rev. Kate Rascoe  
Bio/Journey of Faith

As a child of a career Navy officer, I have found “home” in many places – California, Florida, Illinois, Maryland, and (several times) Virginia. After securing a decent school district, my parents’ priority in a new community was always to settle into a Presbyterian church. We were there whenever the doors were open. So, outside of my immediate family, the Presbyterian church has been the most consistent presence in my life. My community of faith has always welcomed me, nurtured me, and has encouraged me to encounter God on my own terms.

You, my beloved community of faith, have followed me as I journeyed my own path – to Tennessee (for college), the mountains of North Carolina (my summer home), Australia (for a semester), Miami (as a Young Adult Volunteer), Atlanta (Columbia Theological Seminary), Charlotte (CPE resident), Elizabethtown and Whiteville, NC (my first community as a wife and first call to Westminster PC), the Hill Country of Texas (MO-Ranch and Pipe Creek PC), and back to Virginia (home to my family, my call to Bayside PC, Virginia Beach, and my husband’s recent call to Massanetta Springs)...

You have celebrated and encouraged gifts in me I thought impossible. You have honored me with responsibilities that have enriched me. Twice, I have had the honor of serving at General Assembly. I have been on Committees in all of the presbyteries in which I have served. The Presbytery of Eastern Va elected me to the Vision Implementation Team (Council). I have also had the joy of serving our denomination as a Special Offerings Ambassador. I am excited to see what God might introduce next...

Perhaps we have not been introduced yet, but as members of the Church you are my community of faith. You are a part of what I have experienced and of what I am becoming. Thank you.

“Statement of Faith”  
Rev. Kathryn Richmond Rascoe

I have Faith.

Faith,

in events unseen but believed,  
in things seen but unexplained,  
in movements of the heart without definition.

Faith,

in the Creator God who comforts, nurtures, and guides us  
as God did the many generations before us:  
Moses and Aaron,  
Abraham and Sarah,  
Mary and Joseph,  
the disciples and the reformers,  
our grandparents and our parents.

Faith,

in the powerful love of Jesus Christ,  
in the forgiveness and purpose brought to the world  
by his life, death, and resurrection.

Faith,

in the activity of the Holy Spirit:  
in inspiration, in revolution, in healing peace.

Faith,

that the work of the Church rooted in the Good News  
is bringing about meaningful change in our world  
and a hope for the kingdom yet to come.  
that our worship proclaims love and honor  
to God and to each other.

Faith,  
that the waters of baptism are washing us clean and are carrying us out renewed.  
Faith,  
that the bread and the cup serve as reminders of the call of a sustaining God,  
who gives us nourishment for the journey, with enough to share.  
Faith,  
that the ordinary elements of our daily lives  
can be transformed by our extraordinary God.

I believe many things, but have faith in only one – The One.

Faith in God,  
Faith for God,  
Faith by God,  
Thanks be to God!

FOR INFORMATION ONLY  
COMMITTEE ON PASTORAL TRANSITION (CPT)  
Supplemental Report

CPT met on February 7, 2017, and took the following actions:

- A. Accepted the CAT report from Bethesda Church and McElwee Chapel with thanks, and authorized the calling of a congregational meeting to elect a pastor nominating committee.
- B. Accepted the Conversation reports from Beulah and Monterey churches with thanks, and authorized the calling of congregational meetings to elect a pastor nominating committee formed with members from both congregations
- C. Approved the following liaisons and moderators:
  - Joel Thornton as liaison to the Bloomery Church
  - Lisa Wilson as moderator to the Keyser Church for March
  - Lisa Wilson as moderator to the Smyrna Church for February 20, 2017
- D. Approved the Moorefield ministry information form and authorized Kim Stroupe to input the data onto the Church Leadership Connection web site.
- E. Sustained the exam for suitability for Gwen Carr serving as supply pastor to the Buffalo Gap and Craigsville churches.
- F. Sustained the exam for suitability for Carrie Evans serving as supply pastor to the Clear Brook and Highland Memorial churches.
- G. Approved the temporary supply contract between the Buffalo Gap Session and Candidate Gwen Carr from March 1, 2017-February 28, 2018, pending her ordination on March 12, 2017.
- H. Approved the temporary supply contract between the Craigsville Session and Candidate Gwen Carr from March 1, 2017-February 28, 2018, pending her ordination on March 12, 2017
- I. Approved the supply contract between the sessions of Clear Brook and Highland Memorial and Teaching Elder Carrie Evans from February 1-July 31, 2017.