

**HANDBOOK OF REPORTS**  
**for the**  
**175<sup>th</sup> STATED MEETING**  
**of the**  
**SHENANDOAH PRESBYTERY**

**Saturday, August 26, 2017**  
**9:30 a.m.**

**Place:**

**Mt. Horeb Presbyterian Church**  
**Grottoes, 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: Roy Martin, Stated Clerk  
RE: August 26 MEETING OF PRESBYTERY

The Presbytery of Shenandoah will meet in stated session at Mt. Horeb Presbyterian Church in Grottoes, Virginia, on Saturday, August 26, 2017.

**NEW RULING ELDERS:**

There will be a training session at 9:00 for any ruling elders that will be attending a presbytery meeting for the first time. The training will take place in the Parlor which is located in the hallway with the display tables.

**CHILDCARE:** for childcare, please contact Doris Fultz (540.383.7964) *no later than Monday, August 21.*

**LUNCH:** can be purchased before the convening hour of 9:30 a.m. for the price of \$10.

**HANDBOOK:**

The Handbook contains essential information for advanced study to enable Presbytery to make informed and prompt decisions. Please be sure all voting members of Presbytery receive a copy. They include all pastors and elected commissioners.

**DIRECTIONS:**

For your GPS: Mt. Horeb PC, 4517 Rockfish Road, Grottoes, VA 24441

**From I-81** - traveling north or south, take exit 235 onto 256 towards Weyers Cave. Go straight through the light at Weyers Cave and travel toward Grottoes for approximately 3.0 miles, turn right onto route 865. Travel 1 mile and you will come to a Y in the road. STAY LEFT and travel approximately another mile and the church is on the left.

**From Waynesboro** take 340 north toward Crimora and Grottoes. When you enter Crimora, turn left at Sammy's Exxon Station onto the Crimora/New Hope Road. Continue on until you come to the intersection of Rockfish Road and turn right onto Rockfish 865. Continue on this road until you come to Mt. Horeb, which will be on your right.

**From Elkton** take 340 south to Grottoes. Go through the caution light and turn right onto 256/Third St. Go 2.2 miles and take a left onto 865. Travel 1 mile and you will come to a Y in the road. STAY LEFT and travel approximately another mile and the church is on the left.

**From New Hope**, go north on 608, turn right on route 778 and then east 3 miles, turn left on route 865 and go 2 miles. The church is on the right.

**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 2017: February 11, May 9, August 26, and November 28.

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

## 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	GA – General Assembly
ARE – Authorized Ruling Elder	IC – Investigating Committee
CCR– Committee on Congregational Redevelopment	KCC – Key Church Communicator
CER - Committee on Educational Resources	LRT – Listening Response Team
CMO – Committee on Mission & Outreach	MIF – Ministry Information Form
CNCD–Committee on New Congregational Development	PAM – Presbyterian Association of Musicians
CPA – Committee on Presbytery Administration	PCA – Presbyterian Church in America
CPC – Coordinating and Planning Commission	PCUS – Presbyterian Church in the United States
CPM – Committee on Preparation for Ministry	PCUSA – Presbyterian Church (U.S.A.)
CPT – Committee on Pastoral Transition	PDA – Presbyterian Disaster Assistance
CRE – Commissioned Ruling Elder	PIF – Pastor Information Form
CRM – Committee on Relational Ministry	PJC – Permanent Judicial Commission
DRT – Disaster Response Team	PNC – Pastor Nominating Committee
ECO – A Covenant Order of Evangelical Presbyterians	RE - Ruling Elder
EECMY - Ethiopian Evangelical Church Mekane Yesus	SPYCE – Shenandoah Presbytery Youth Council Extraordinaire
EPC – Evangelical Presbyterian Church	TE – Teaching Elder
	TPR – Temporary Pastor Relationship

Ruling Elder Kate Lewis Brown of Falling Waters Church  
Serves as the Presbytery Moderator for 2017

**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 - Parlor
- 9:30 a.m. Call to Order, Opening Prayer, and Morning Worship with Communion  
Sermon by Candidate Vanessa Smith
- 10:30 a.m. Determining a Quorum  
Procedural Rules  
Welcome and Introduction of Guests  
First time commissioners  
Seating corresponding members  
Welcome from Mt. Horeb Church  
Appointments by the Moderator  
Correction and Approval of Minutes (May 9 and Special July 18)  
New Business  
Adoption of the Docket  
Report of the Transitional Presbyter/Stated Clerk  
Report of the Associate General Presbyter
- 10:50 a.m. Coordinating and Planning Commission – TE John Cushwa
- 11:20 a.m. Committee on Preparation for Ministry – RE Mary Lou McMillin
- 11:45 a.m. General Presbyter Search Committee – TE Bill Klein
- 12:30 p.m. ORDER OF THE DAY Lunch
- 1:30 p.m. Intercessory prayer
- 1:35 p.m. Educational Hour  
  
Through an informational and discussion forum the Committee on Educational Resources will share some exciting things that are happening across the Presbytery in ministry with individuals with disabilities. As part of a panel discussion, CER will help to answer questions, concerns, joys or hear your stories.
- 2:35 p.m. Committee on Educational Resources – TE Punker Robertson
- 3:00 p.m. Committee on Pastoral Transition – TE Lisa Wilson
- 3:15 p.m. Committee on Relational Ministry – TE John Leggett
- 3:30 p.m. Committee on Mission and Outreach – RE Doug Sensabaugh
- 3:45 p.m. Committee on New Congregational Development – TE Rachel Crumley
- 3:55 p.m. Committee on Nominations – RE Mary Lou Cox
- 4:00 p.m. Anticipated Adjournment

COMMUNICATIONS AND REPORT OF  
THE STATED CLERK

I. FOR INFORMATION:

- A. Upcoming dates and location for meetings of Presbytery:  
Tuesday, November 28, 2017: Third Staunton  
Saturday, February 24, 2018: Open  
Tuesday, May 22, 2018: Open
- B. Final legal documents are being drawn up and sent out for signatures on the disposition of the Warm Spring Presbyterian Church property.
- C. Administrative Commissions continue to work with the congregations of Kearneysville and Windy Cove Presbyterian Churches.
- D. Assisted in leading worship at Tinkling Springs, preached at Wardensville, Ivanhoe, Warrenton, Ruddle and Franklin. Participated in new pastor ordinations and/or installations at First Winchester, Third Staunton, Keyser and Piedmont.
- E. Attended the Big Tent Conference in St. Louis, MO.

II. RECOMMENDATIONS:

- A. That Presbytery excuse from attendance from all or part of this stated meeting those teaching elders who submit such a request.
- B. That presbytery receive the Committee on Representation report as found on page 3.
- C. That Presbytery receive the minutes of the commission to ordain and install the Rev. Jacob R. Singleton as found on page 4.
- D. That Presbytery receive the minutes of the commission to ordain and install the Rev. Thomas H. Forbes as found on pages 4-5.
- E. That Presbytery receive the minutes of the commission to install the Rev. Dan M. McCoig as found on page 5.



PRESBYTERY REPORT TO SYNOD COMMITTEE ON REPRESENTATION

	<b>Committee</b>	Total	Male Clergy	Male Laity	Female Clergy	Female Laity	Asian Amer.	African Amer.	Hispanic Latino	Native American	Multi-Cultural	Middle Eastern	White	Other Self Ident	Person With Disability	Youth 25/ Under	Young Adult 26-35	Adul 36-64	Senior Adult 65+
1	<b>Budget &amp; Finance</b>	10	1	5	2	2	0	0	0	0	0	0	10	0	0	0	0	4	6
2	<b>Church Development</b>	9	3	1	2	3	0	0	0	0	0	0	9	0	0	0	0	7	2
3	<b>Committee on Ministry</b>	26	16	0	3	9	0	0	0	0	0	0	26	0	0	0	1	13	12
4	<b>Presbytery Officers</b>	1	1															1	
5	<b>Presbytery Council</b>	12	4	2	3	3	0	0	0	0	0	0	12	0	0	0	0	5	7
6	<b>Nominating Committee</b>	6	3	1	1	1	0	0	0	0	0	0	6	0	0	0	0	4	2
7	<b>Commissioner to 222 GA/ 239-240 SOMA Assembly</b>	4	1	1	1	1	0	0	0	0	0	0	4	0	0	0	0	1	3
8	<b>Committee on Preparation</b>	7	1	1	3	2	0	0	0	0	0	0	7	0	0	0	1	2	4

**MINUTES OF COMMISSION TO ORDAIN AND INSTALL JACOB. R. SINGLETON,** as pastor of the Third Presbyterian Church in Staunton, Virginia. In accordance with the appointment of the Presbytery of Shenandoah, the commission convened at the Third Presbyterian Church, Staunton, Virginia, on Sunday, May 28, 2017, at 4:00 p.m.

Commission members present: Teaching Elders: Karen Allamon, George Chapman, Lee Thomas, and Frank Wyche Ruling Elders: Danny Anson of Third Church, Stephany Morgan of Staunton First Church, and Kate Lewis Brown, Presbytery Moderator. Also invited and present was Jon Martin, Teaching Elder of Abingdon Presbytery.

A quorum was present.

Kate Lewis Brown, called the commission to order and led in prayer. The commission elected Kate Lewis Brown, Moderator, and Karen Allamon, Clerk.

The congregation was called to worship. Jon Martin preached the sermon on the subject "Stacks, Stones, and Snow Globes" from Acts 2:42-44

Kate Lewis Brown asked the questions of the candidate and Danny Anson asked the questions of the congregation. These being answered in the affirmative, the candidate knelt and with prayer led by Kate Lewis Brown and the laying on of hands, the commission ordained him to the ordered ministry of teaching elder and installed him as pastor of the Staunton Third Church. The members of the Presbytery and others welcomed the newly ordained pastor into their fellowship in the ministry.

Stephany Morgan delivered the charge to the congregation and Lee Thomas delivered the charge to the pastor.

At the conclusion of the service the newly ordained minister made a brief statement and pronounced the benediction.

The commission then read and approved their minutes. The commission adjourned with prayer led by Jon Martin.

Katharine G. Lewis Brown, Moderator  
Karen H Allamon, Clerk

**MINUTES OF COMMISSION TO ORDAIN AND INSTALL THOMAS H. FORBES,** as designated pastor of the Keyser and Piedmont churches. In accordance with the appointment of the Presbytery of Shenandoah, the commission convened at the Keyser Presbyterian Church, Keyser, West Virginia, on Sunday, May 21, 2017, at 4:00 p.m.

Commission members present: Teaching Elders: Rufus Burton, Roy Martin, and Lisa Wilson Ruling Elders: Vickana Norton of Bunker Hill Church, Tammy Trenter of Keyser Church, Lori Evans of Piedmont Church, and Kate Lewis Brown, Presbytery Moderator. Also invited and present was Garrett Carskadon, Rector, St. James Episcopal Church, Westernport, MD.

A quorum was present.

Kate Lewis Brown, called the commission to order and led in prayer. The commission elected Kate Lewis Brown, Moderator, and Lisa Wilson, Clerk.

The congregation was called to worship. Roy Martin preached the sermon on the subject "Taking Up the Mantle" from Colossians 1:1-14 and 2 Kings 2:1-14. 4

Kate Lewis Brown asked the questions of the candidate and Lori Evans asked the questions of the congregation. These being answered in the affirmative, the candidate knelt and with prayer led by Kate Lewis Brown and the laying on of hands, the commission ordained him to the ordered ministry of teaching elder and installed him as designated pastor of the Keyser and Piedmont churches. The members of the Presbytery and others welcomed the newly ordained pastor into their fellowship in the ministry.

Lisa Wilson delivered the charge to the congregation and Rufus Burton delivered the charge to the pastor.

At the conclusion of the service the newly ordained minister made a brief statement and pronounced the benediction.

The commission then read and approved their minutes. The commission adjourned with prayer led by Rufus Burton.

Katherine G. Lewis Brown, Moderator  
Lisa M. Wilson, Clerk

**MINUTES OF COMMISSION TO INSTALL THE REV. DAN M. McCOIG**, as pastor of the First Presbyterian Church of Winchester, Virginia. In accordance with the appointment of Shenandoah Presbytery, the commission convened at the First Presbyterian Church, on Sunday, June 4, 2017, at 4:00 p.m.

Commission members present: Teaching Elders: Carrie Evans, Carl Howard, Maren Sonstegard-Spray, Lisa Wilson, and David Witt Ruling Elders: David Thalman of Winchester First Church, Scott Athey of Highland Memorial Church, and Kate Lewis Brown, Presbytery Moderator.

In addition, Rossi Selzer, a ruling elder of Winchester First, sat with the commission and shared in this service by propounding questions to the congregation.

A quorum was present.

Kate Lewis Brown, convener, called the commission to order and led in prayer. The commission elected David Witt as clerk.

The congregation was called to worship. Carrie Evans preached the sermon on the subject "Leading with Grace" from Matthew 14:13-21. Kate Lewis Brown asked the questions of the teaching elder and Rossi Selzer asked the questions of the congregation. These being answered in the affirmative and with prayer led by Lisa Wilson, the commission installed Dan McCoig as pastor of the Winchester First Presbyterian Church. The members of the presbytery and others welcomed the newly installed pastor into their fellowship in the ministry.

Dave Thalman delivered the charge to the congregation and David Witt delivered the charge to the pastor.

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

The commission then read and approved their minutes. The commission adjourned with prayer led by Kate Lewis Brown.

Katharine G. Lewis Brown, Moderator  
David Witt, Clerk

## COORDINATING AND PLANNING COMMISSION (CPC)

### I. FOR INFORMATION:

Received and discussed a letter from a teaching elder concerning the revised Presbytery meeting date that was moved to the fourth Tuesday of November. CPC will respond to challenges in the schedule as needed.

### II. ACTIONS TAKEN:

Approved the recommendation from the Committee on Presbytery Administration to sell Lot 3 (.91 acres) to JMB Acquisitions Company, LLC for \$262,257.00.

### III. RECOMMENDATIONS:

- A. That Presbytery approve Teaching Elder Stephanie Sorge-Wing serving as chair of the Committee on Representation.
- B. That Presbytery approve the revised Background Check Policy as found on pages 29-31.

## COMMITTEE ON PREPARATION FOR MINISTRY (CPM)

**Actions:** On behalf of Shenandoah Presbytery, the following actions have been taken by CPM:

- Conducted 'Examination for Ordination of a Candidate for Teaching Elder' with Vanessa Smith (Baltimore Presbytery) and sustained her exam for Ordination as a Teaching Elder, pending the affirmation of her call to ministry by the Hedgesville Presbyterian Church.
- Conducted the Final Assessment Exam for Candidate Jacob Kave (Woodstock) and determined him ready to receive a Call. Jacob was given permission to circulate his PIF.
- Elected Teaching Elders Elizabeth Lewis and Kevin Hand and Ruling Elders James Ramsay and Mary Lou McMillin to read Ordination Exams. Susanne Taylor will serve as an Alternate Reader. Reading dates are August 7 – 11 and November 6-10.

### **For Information:**

- Candidate Vanessa Smith will be presented to the Presbytery at this meeting. Vanessa's Biographical sketch and Statement of Faith are found on pages 8-9 of this Handbook.
- Susanne Taylor, Debra McKune, Mary Lou McMillin met with the Session of Winchester First on June 20 to review with them the responsibilities of the Session and the Session Liaison to Inquirers/Candidates in the process of Preparation for Ministry in Shenandoah Presbytery. Winchester First has two Inquirers: Mark Dewey and Kelley Connelly.
- Conducted Annual Consultation with Inquirer Molly Morris in May. Molly completed her Psychological Assessment with Dr. Rowland Shank on June 7<sup>th</sup>. We anticipate Molly moving to Candidacy this fall.
- Met with potential inquirer, Benjamin Kent from Warrenton. Benjamin needs to meet with his Session and complete paper work.
- We anticipate meeting with potential Inquirer, Hannah Altman from Warrenton in September.
- Given that Warrenton has two potential Inquirers, we anticipate meeting with the Warrenton Session on August 28<sup>th</sup> to review with them the Responsibilities of the Session and Session Liaison in the process of Preparation for Ministry in Shenandoah Presbytery.
- Please continue to keep each of our Inquirers and Candidates in your prayers as they continue through the process and serve the church in myriad ways. They are:
  - Mark Dewey – Winchester First
  - Kelley Connelly – Winchester First
  - Molly Morris – Staunton First
  - Jacob Kave, Candidate – Woodstock
  - Benjamin Kent – Potential Inquirer – Warrenton
  - Hannah Altman – Potential Inquirer - Warrenton

Vanessa McCutcheon Smith  
Biographical Sketch

I have lived my entire life in Frederick County, MD. My childhood home in Braddock Heights, MD was situated directly across the street from a small Episcopal church. Although I was baptized at Frederick Presbyterian Church, where my father's family has been members for four generations, the bright red doors of the little church across the street beckoned me. I attended there regularly throughout my childhood and I was confirmed there at the age of 13. My maternal grandparents, who were devout Lutherans, lived next door. I often attended church with them, and it was through my relationship with my grandparents that I began to explore my faith more deeply. They exhibited a patience, joy and devotion to God that I admired and desired for myself.

After high school I attended West Virginia University where I earned a Bachelor of Fine Arts Degree in 1982. Upon returning home I went to work with my father in our family's manufacturing business, McCutcheon Apple Products, Inc. I worked my way up from sales clerk to Vice President of Sales and an officer of the corporation. In 1984 I married my college sweetheart, Jerry Smith, and we returned to Frederick Presbyterian Church. I was soon recruited to teach in the Sunday school program and have continued to teach ever since. In 2001 I became a ruling elder, chairing a variety of committees, and serving as Director of Christian Education. In 2004 I started a youth group for teens which grew over the past decade to about 30 youth. In 2011 I took a staff position as Director of Youth Ministries.

In 2008 I was invited by our pastor, Eric Myers, to preach a Maundy Thursday sermon at FPC, and when I stepped into the pulpit that evening my life changed forever. My fear of public speaking was immediately replaced with a sense of comfort and belonging and *rightness*. I felt a profound presence of the Holy Spirit, and as I looked out over the assembly I experienced a unity with them in the Holy Spirit that my words fail to describe. After much discernment I decided to enroll at The Lutheran Theological Seminary at Gettysburg in the MDiv program and begin my journey into ministry. I became an inquirer under the care of the Baltimore Presbytery in 2009, and a candidate in 2013. It took seven long years to complete my seminary education and required field education, as I continued to work in the family business and serve as staff Director of Youth at FPC.

In January 2016 I retired from the family business to finish seminary and to help care for my aging father. I graduated from the Lutheran Theological Seminary at Gettysburg in May 2016 with special honors in Christian Education. I completed the ordination examinations in 2016 and was certified ready for final examination pending a call in February 2017. Shortly thereafter I began a conversation with Hedgesville Presbyterian Church and began discerning God's call to pastor them.

I currently live in Middletown, MD with my husband Jerry, and our two dogs. We have two adult children and three adorable grandsons. I continue to have a passion for preaching, teaching and missions, and I feel strongly called to ordained ministry as a teaching elder. Although it is difficult to leave the love and support of Frederick Presbyterian after so many fruitful years, I am eager to embark on the next leg of my journey. I feel the Holy Spirit urging me to serve as pastor of Hedgesville Presbyterian Church and I am excited to see how God will use me there!

Vanessa McCutcheon Smith  
Statement of Faith

To say that I have faith means that I believe in the One True God, whom I trust and love, yet do not fully know. So it is with faith, rather than proof, that I believe that God is the omnipresent and omniscient Creator of the universe. In faith I trust the teaching of the church that God is triune, known to us in three persons: God the Father, and the Son, and the Holy Spirit, and I have in some way come to know all three. I believe that Jesus Christ is both God and human, and although that seems impossible, I trust that with God all things are possible.

I believe that God loves us beyond the limits of human understanding. Indeed, God loves us so much that God sent us God's only Son Jesus Christ to save us. I believe that God is love, and Jesus is love incarnate. Jesus bore our sins on the cross, died, and then rose to new life, all for the sake of our salvation. Through His death and resurrection we receive the promise of forgiveness, the gift of salvation, the undeserved grace of our merciful God, and the promise of life everlasting. I believe that Jesus is faithful to his promises even when I am not.

I believe that Jesus gave us the sacraments of Baptism and the Lord's Supper to remind us that He is, and always will be, *real*. Baptism is the sign and seal of our unity with Jesus Christ and His Body, the Church. Through Him alone we are forgiven, sanctified, and we are made new. I do not consider my Baptism simply an event in time, but rather, a part of my identity; I *am* baptized. When we gather together and share the Lord's Supper we remember our reconciliation with God in Jesus Christ. We are affirmed as One Body, and reminded that just as Jesus ate and drank with His disciples long ago, He is present with us still. We *are* the living Body of Christ at work in the world, and the sacraments are the presence of God experienced by us.

I believe that Jesus Christ is the one sufficient revelation of God, the Word of God incarnate, to whom the Holy Spirit bears unique and authoritative witness through the Holy Scriptures, the word of God written. Although the Scriptures were written by human hands, under particular circumstances, and in a particular time and place, I believe that the Scriptures witness to the true nature of God and continue to be relevant to us today. I treasure my Bible as it tells the story of God's people, instructs me in my walk with God, reassures me of God's love and faithfulness, and reaffirms my identity as a Child of God.

I believe that God is at work in the world today through the activity of the Holy Spirit. I believe that it is through the Holy Spirit that I feel that *nudge* to act according to God's will rather than that of this world. The gift of the Holy Spirit binds us together as the Body of Christ, yet at the same time it sends us out into the world to be fruitful, to serve others, to actively promote social righteousness, and to proclaim God's love and salvation through Jesus Christ. I believe that as the Church, we are agents of Jesus Christ, under the influence of the Holy Spirit, working towards God's kingdom on earth.

I believe that Jesus Christ will come again to gather His people to Him, as promised in the Holy Scriptures. I eagerly anticipate the resurrection; that glorious moment when we will be raised imperishable, and made perfect and righteous through Jesus Christ. I believe that in the resurrection we will share in Christ's victory over sin and death, and experience everlasting life with Him.

REPORT OF THE  
GENERAL PRESBYTER/STATED CLERK SEARCH COMMITTEE

At the November 1, 2016, meeting of Shenandoah Presbytery, the Presbytery elected the following members to serve on the General Presbyter/Stated Clerk Search Committee: RE Don Baker (Moorefield Church), RE Betsy Hay (Massanutten Church), TE Bill Klein (Lexington Church), TE Wray Sherman (Hermitage Church), TE Maren Sonstegard-Spray (1st Winchester Church), and RE Karen Thatcher (Tuscarora Church).

The committee began its work December of 2016. Taking instruction from the Committee on Presbytery Administration (CPA), the committee began its search for a candidate:

1. To help the Presbytery relate, listen to, and understand each other, and to help foster experiences of unity in Christ which makes diversity creative by offering a clear vision and ideas for being the church and the world.
2. To affirm and support the creative ministry of pastors and sessions and promote the ministry of the people of God in the world by being available for guidance, counseling and direction.
3. To be the administrator of the Presbytery. To be head of staff; to develop, supervise, motivate and coordinate the staff team to provide the needed ministries to carry out the mission of the Presbytery.
4. To be a resource and to provide for the effective functioning of the Committee on Presbytery Administration (CPA), Committee on Nominations (CN), Committee on Preparation for Ministry (CPM), Committee on Pastoral Transition (CPT), Committee on Relational Ministry (CRM), Committee on Representation (CR), and Coordinating and Planning Commission (CPC).
5. To participate in the life and/or worship of congregations throughout the Presbytery on a regular basis; provide guidance and encouragement to the Presbytery's church professionals and their families.
6. The GP/SC shall be responsible for overseeing the duties assigned in the Book of Order (G-3.0107 - minutes, rolls and records; G-3.0108 – administrative review of Session records; G-3.0109 – judicial and administrative commissions; D-11.0600 – judicial process).
  - a.) Shall be the custodian of all ecclesiastical records of the Presbytery, working with the administrative staff to maintain the records and rolls of the Presbytery.
  - b.) Shall work with the CPT and CRM, in recording and reporting changes in pastoral relationships, including the establishment and renewal of temporary pastoral relationships.
  - c.) Shall work with the CPT and CRM in establishing pastoral relationships, sharing information with pastors and sessions about commissions to ordain and/or install, notifying members of the commission, and receiving and filing the minutes of commissions.
  - d.) Shall conduct the annual session records review.
  - e.) Shall provide minutes and other records of the Presbytery to the Synod as required and shall ordinarily participate in the Synod's review of all other presbyteries' records.
  - f.) Shall provide assistance to sessions in preparing the Annual Statistical Reports and shall prepare and transmit the Presbytery's report to the Office of the General Assembly.
7. The GP/SC shall serve as staff support for the Trustees of the Presbytery.
8. The GP/SC shall provide orientation and support for Commissioners to meetings of the General Assembly and shall ordinarily attend General Assembly meetings.
9. To interpret the needs of the Presbytery to the Synod and General Assembly and the needs of the Synod and General Assembly to the Presbytery. 10



February of 2017, the MIF (Ministerial Information Form) was posted with the Presbyterian Church (USA) Church Leadership Connection (CLC). Ultimately the MIF received 477 "hits." The committee reviewed 45 PIF's (Personal Information Forms). The field was narrowed to eight candidates to whom were sent supplemental questions. After reviewing the returned supplemental questions, virtual visits were set up with two candidates. Following those virtual visits, both candidates were invited to journey to Shenandoah Presbytery for face-to-face visits with the search committee. Both of those visits took place during June.

The GP-SC search committee enthusiastically commends to Shenandoah Presbytery Bronwen Woodson Boswell to serve as its next General Presbyter-Stated Clerk.

**RECOMMENDATIONS:**

- A. That Presbytery sustain the examination of Bronwen W. Boswell.
- B. That Presbytery approve the following terms of call between Bronwen W. Boswell and Shenandoah Presbytery beginning October 1, 2017:

Annual Cash Salary	\$38,256
Housing Allowance	31,300
Dental	444
Major Medical (member and family)	23,046
Pension and Disability	8,400
SECA	5,355
IRA Contribution	500
Travel Expense (reimbursed at IRS rate)	8,000
Continuing Education Allowance	2,000
Moving expenses from New York to Virginia	
Four weeks vacation and two weeks study leave	
<b>TOTAL COMPENSATION</b>	<b>\$117,301</b>

- C. That Presbytery enroll Bronwen W. Boswell as a member of Shenandoah Presbytery to be the General Presbyter/Stated Clerk effective October 1, 2017.

## Bronwen W. Boswell Biographical Sketch

Let me introduce myself.....

I was born in Washington D.C and grew up in Arlington, Virginia. I was Presbyterian before I was born because my family was active at the Clarendon Presbyterian Church. I was baptized, confirmed, ordained as a Ruling Elder and later as a Teaching elder there. Oh yes, I was married there too. I thought that my path would take me into the performing arts and so I studied music and theatre at St. Andrews Presbyterian College in North Carolina. It looked like I was headed to become an “Arts Administrator” but those doors began to close. So I worked in a bank for almost two years, living at home and back on Session. It was during this time that I felt the call to go to seminary. I went to Princeton Theological Seminary, partially because of the wonderful speech department they had at the time. It wasn’t until I was on my internship year in Houston, Texas that it became clear I was to be a pastor of a church.

I met my husband while at seminary, though we had grown up near each other and went to rivaling High Schools. I followed him to his call in Kansas where my first ordained call was as the stated supply pastor for the Delphos Presbyterian church in the middle of wheat country. It was in Kansas that our daughter Katherine was born and then we moved to Chicago where my husband became a solo pastor. It was at this time that I felt called to interim ministry. It was odd for a young pastor to head in that direction at that time, but I was never out of work. My PIF reflects all that I have done with that training. It was also in Chicago that I was on the constitutional procedures committee that ended up leading to the work of Stated Clerk in Western New York. I was the Stated Clerk for 11 years before becoming the Presbyter for Discipleship, Transformation and Communication. It was also in Chicago that I became a fan of the CUBS, I joined the group that said the second coming of Christ would happen when the Cubbies won the World Series – I was proven wrong.

After ten years in Chicago and the birth of our twins Ian and Jamie and our youngest Rhett my husband was called to his present church Kenmore Presbyterian in a suburb of Buffalo. Our children thrived here with music and theatre becoming central to their lives. We are a family who will burst into song lyrics if the occasion arises. We love musical theatre and theatre in general, which may be why our son Jamie is an actor in New York, his twin Ian has a Master’s degree in Screen writing and Television Production and our daughter Kate, is a budding playwright, though her day job is as a data input specialist for the Diocese of Buffalo. Son Rhett is a sophomore at the University of Buffalo majoring in history.

I believe that I will continue to cheer on the Buffalo Bills, and the Sabres, for there is always hope. I also confess that I cheer for any team that is playing against the Cowboys. That comes from growing up cheering for the Washington Football Team. I am excited to come to an area with Universities and all they have to offer and to explore the other delights of the area. My Dad grew up on a farm between Lexington and Natural Bridge. My grandparents are buried near Stonewall Jackson. In many ways I am coming home.

I look forward to what God is calling us to do together.

Bronwen W. Boswell  
Statement of Faith

I believe in the triune God who is too large for labels and yet intimate enough to be called Abba. I believe that Jesus is the son of God, fully human, fully divine. Jesus came to redeem us while living as one of us, experiencing life from birth to death. His death and resurrection, for us, frees us for life eternal. We do not have to earn our way to eternal life that has already been given to us by Jesus death on the cross. As followers of Christ we are to live our lives as he taught, with love being the underpinning for all that we do. With Christ as our example for living, we are not left to ourselves, the Holy Spirit has been sent to be with us.

The Holy Spirit journeys with us, empowering the people to respond in life as followers of Christ. With the help of the Holy Spirit we are sent out to be the hands and feet of God in the world. God gives us the gifts and talents to fulfill our calling.

God gathers us into community for the up building of God's kingdom. We come together as the church to worship, to share in the sacraments, and to participate in the study of God's word to be renewed to go out to live Christ like lives. As the church we hold one another in prayer as we share our joys, our concerns and our sorrows, being accountable to one another as brothers and sisters in Christ.

Baptism is the outward sign of an inward grace. We are born children of God and when we are baptized it is the public declaration of the promises already given to us by God and we claim them for our own, or our parents claim them for us. It is also a time of welcome into the body of Christ by the church, where the church promises to help teach and nurture the newly baptized.

The Lords Supper is the gathering of God's people to share in the sustaining grace given to us through the sacrifice of Christ in the sharing of the bread and the cup. It is the family table of the people of God.

I believe that God loves us all. God has forgiven us and continue to forgive us. As Christians we claim that love and forgiveness so we are compelled to share that love and forgiveness with everyone we meet. We are to work for the common good: feeding the hungry, clothing the naked, sheltering the homeless, and welcoming the stranger. We are to see the face of Christ in all we meet, loving neighbor as our self, sharing the good news of Jesus Christ. Living into hope, as children of God, that we are loved unconditionally, forgiven from all our sins and freed to liv into the potential of being our best self with the guidance and sustaining love of Jesus Christ our Lord.

COMMITTEE ON EDUCATIONAL RESOURCES (CER)

Proposed Recommendation

For: **Camp Paddy Run**

The Committee on Education Resources, after much research into the potential future of Camp Paddy Run, surveys of the Presbytery congregations, consultation with camps of other presbyteries as well as receiving advice from national camp personnel recommends that the Shenandoah Presbytery:

***Transition Camp Paddy Run to become an incorporated 501(c)3 property overseen by a Board of Directors with a majority (75%) of members being from the Shenandoah Presbytery congregations.***

The board will write proposed articles and bylaws for the operation of the corporation which will be available to the Presbytery at the August 26<sup>th</sup> meeting.

A. The Board will initiate a five-year plan that will improve programs, experiences and facilities available at Camp Paddy Run for the congregations of the Shenandoah Presbytery and nearby presbyteries while reaching out to organizations within the community.

B. The Corporation will be in a covenant relationship with the Shenandoah Presbytery to ensure that Camp Paddy Run's ministry will continue to be within the reformed PCUSA tradition.

C. A Reversion clause will be included in the articles of the Corporation to return the Camp Paddy Run property to the Shenandoah Presbytery in the event that the camp is not able to sustain itself.

D. Funds currently held by the Presbytery, but intended for Camp Paddy Run, and physical property held by the Shenandoah Presbytery Corporation will be transferred to the newly-formed Corporation. Limits will be set as to how much debt the Paddy Run Corporation can assume with the intention that Shenandoah Presbytery will receive assets that are not fully encumbered in the event that Paddy Run Incorporation ceases operation.

E. Initially, one member from the Committee on Educational Resources will be on the Board of Directors to assist in the transition process. In addition an advisor from the Presbytery administrative team will provide input.

F. There will be an annual review of the operations of Camp Paddy Run by the Board of Directors that will be provided to the Shenandoah Presbytery Administrative team to be kept informed of progress as a viable property for the glory of God.

## COMMITTEE ON PASTORAL TRANSITION (CPT)

### I. FOR INFORMATION:

- A. Received written exit interviews from Teaching Elder Randy Tremba and the Shepherdstown Session.
- B. Received written exit interview from Teaching Elder Maren Sonstegard-Spray.

### II. ACTIONS TAKEN:

- A. Approved the following liaisons and moderators:
  - John Cushwa as moderator and liaison to Tomahawk
  - George Chapman as moderator at Waynesboro Second
  - Carl Howard as liaison to Winchester First for their interim associate position
  - Mac McNichols as liaison to Winchester First for their associate pastor position
- B. Dissolved the pastoral relationship between Teaching Elder Dan McCoig and the Winchester First Church effective June 4, 2017.
- C. Dissolved the pastoral relationship between Teaching Elder Maren Sonstegard-Spray and the Winchester First Church effective June 25, 2017.
- D. Transferred Teaching Elder Maren Sonstegard-Spray to the Presbytery of New Hope effective August 1, 2017.
- E. Concurred with the action taken by the Winchester First congregation to abolish the position of associate pastor that was vacated by Maren Sonstegard-Spray effective June 25, 2017.
- F. Granted permission for Winchester First Church to form an associate pastor nominating committee.
- G. Approved the following ministry information forms:
  - Winchester First for an interim associate pastor
  - Finley Memorial for an installed pastor
  - Shepherdstown for an interim pastor
  - Bethel for a stated supply pastor
- H. Sustained the examination of Kate Rascoe (Teaching Elder of Shenandoah Presbytery) and approved the contract between TE Rascoe and Trinity Church to serve as parish associate from June 6, 2017-June 5, 2018.
- I. Sustained the examination of Dwight Rinard (Authorized Ruling Elder of Shenandoah Presbytery) and approved the contract between RE Rinard and the Burnt Church to serve as commissioned ruling elder from June 6, 2017-June 5, 2018.
- J. Sustained the examination of Mary Robinson (Ruling Elder in McDowell Church) and approved the contract between RE Robinson and the Monterey Church to serve as temporary supply pastor preaching two Sundays per month from June 6-December 31, 2017, or until an interim is secured. (Anne Ross will continue as part-time supply.
- K. Concurred with the Committee on Preparation for Ministry that the examination of Candidate Vanessa Smith (Baltimore Presbytery) be sustained, and received her as a minister member of Shenandoah Presbytery upon her ordination on September 17, 2017.

- L. Approved the following terms of call for Vanessa Smith as part-time installed pastor to the Hedgesville Church beginning October 1:

Housing Allowance	\$6,600
Automobile expense	500
Books and subscriptions	250
Major Medical	10,780
Pension and Disability	1,719

SECA

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

- M. Approved the following commission to ordain and install Vanessa Smith as part-time pastor to the Hedgesville Church on September 17, 2017:

TEACHING ELDERS

Rufus Burton  
John Cushwa  
Roy Martin  
Lisa Wilson

RULING ELDERS

Kate Lewis Brown, Presbytery Moderator  
Vicki Jenkins, Hedgesville  
Shirley McDaniel, Tomahawk

Also invited is Teaching Elder Eric Myers from the Presbytery of Baltimore, to sit with the commission and share in this service by preaching the sermon.

Convener: Kate Lewis Brown

Propound Questions to Teaching Elder: Kate Lewis Brown

Propound Questions to Congregation: Vicki Jenkins

Sermon: Eric Myers

Charge Congregation: Lisa Wilson

Charge Teaching Elder: Rufus Burton

Call to Worship: John Cushwa

Prayers of the People: Shirley McDaniel

Prayer of Confession and the passing of the peace: Roy Martin

- N. Sustained the examination of Fletcher Hutcheson (Teaching Elder of the Presbytery of the James) and received him as a minister member of Shenandoah Presbytery effective September 18, 2017. (See pages 18-19 for bio and faith statement)

- O. Approved the following terms of call for Fletcher Hutcheson as installed pastor to the Circleville and Seneca Rocks churches beginning September 18, 2017:

Annual cash salary	\$33,000
Use of manse valued at	9,600
Utilities, furnishings	3,000
Housing equity	1,200
Automobile expense	3,000
Continuing education	500
Major Medical	11,848
Pension and Disability	5,803

SECA

Moving expenses to the field, 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

- P. Dissolved the pastoral relationship between Teaching Elder Helen Robertson and the Fairfield Church effective July 18, 2017.
- Q. Approved the supply contract between Helen Robertson and the Fairfield Session from July 18, 2017-June 30, 2018.
- R. Approved renewing the interim contract between Teaching Elder Rose Wayland and the Sherando Session from June 19, 2017-June 19, 2018.
- S. Approved renewing the interim contract between Teaching Elder Steve Willis and the Collierstown Session from July 17, 2017-July 16, 2018.
- T. Added Teaching Elder James Yao to the supply list.
- U. Accepted the CAT report from Bunker Hill Church and granted permission for the session to elect a search committee to seek a stated supply pastor.
- V. Sustained the examination of Charlie Franks (Baptist minister) and approved the contract with the Clear Brook and Highland Memorial sessions from August 1, 2017-July 31, 2018.

III. RECOMMENDATION:

That Presbytery revise the Manual adding the following responsibility to the Committee on Pastoral Transition as the new item C under 4.2.6.2.:

*That CPT be granted permission to approve all commissions to ordain and/or install.*

Fletcher C. Hutcheson, Jr.  
Biographical Sketch

I currently live in Colonial Heights, Virginia. For ten years I have served as the part-time, covenant pastor of Genito Presbyterian Church in Powhatan County, Virginia. I am a member of the Presbytery of the James. In the past eleven years I also have held additional, entry-level jobs, because of my income needs. I have worked as a retail store cashier, copy center associate, self-service gas station associate, fulfillment center warehouse associate, and certified salesperson of spas and above-ground pools.

In my closest family, I have two sisters, a nephew, two nieces, and their loved ones. Our parents both are deceased.

I was born in Richmond, Virginia. During my childhood and youth, our family moved three times, to locations in North Carolina, Virginia, and Florida.

We next moved to Virginia Beach, Virginia, where I attended and graduated from Bayside High School. I graduated and received a Bachelor of Arts in Religious Studies from Bethany College in West Virginia. I then attended Union Theological Seminary in Richmond, Virginia (now Union Presbyterian Seminary), receiving a Master of Divinity degree.

I believe God calls me to church ministry. I was ordained in the former Presbytery of Fayetteville to the position of Associate Pastor of Youth and Christian Education at Laurinburg Presbyterian Church in Laurinburg, North Carolina. I next accepted a call as Pastor of Faith Chapel/Furnace Mountain Presbyterian Church in Loudoun County, Virginia (National Capital Presbytery). Then I moved to Colonial Heights, and for about a year I served as a pulpit supply preacher in the Presbytery of the James, before I became the covenant pastor at Genito.

My involvement at the presbytery level has included serving as a volunteer counselor for young people at a presbytery camp, and working with a committee on hunger. I served as the secretary of a search committee for an associate general presbyter. I also have worked with inquirers and candidates as a member of a committee on preparation for ministry, and as a liaison for pastoral nominating committees on behalf of a committee on ministry.

My pastorates mostly have been with small congregations; through them, I believe God has given me skills for small church ministry. I think that God has given me a particular strength in the area of pastoral care. Although Faith Chapel and Furnace Mountain technically were not a yoked parish (Furnace Mountain was not an organized congregation that had its own session), the two congregations both had their own church buildings, and held separate, weekly worship services and Sunday Schools. My work with those two congregations has given me experience for serving as a pastor in a yoked parish.

As a volunteer I formerly taught Cardiopulmonary Resuscitation (C.P.R.) classes and a Basic First Aid class for the American Red Cross. I trained and served as a Laubach method reading tutor for a county literacy council. I worked at, and picked up donations for a food pantry. I was an active member of Lucketts Ruritan Club. I served as one of the leaders for weekly chapel services at a church-related school, and also at nursing homes. I trained and volunteered as an on-call chaplain at a hospital. I continue to donate blood regularly.

I enjoy reading, and listening to music. I like to visit, learn about, and walk through historical sites. When I am able, I like to exercise with stationary cycles, weight machines, and free weights at a recreation center. I enjoy walking.



Fletcher C. Hutcheson, Jr.  
Statement of Faith

The one, living, and true God has created us, and all that exists. Almighty God daily provides for our needs. With compassion, God made us male and female, as helpers for each other. Our first parents, however, chose to question God's goodness, and disobeyed God's command.

Keeping promises, God rescued the descendants of Abraham and Sarah from cruel slavery in Egypt, and established a covenant relationship with them, out of all the peoples of the earth. God provided them righteous and loving commandments through Moses. However, God's people quickly turned away from their Provider. God established them in the promised land, and yet, many of God's people, time and again, chose to reject God, and to ignore God's revealed will for them. God spoke words of warning and promise through prophets, and then gave God's people into the hands of their enemies.

God was, is, and shall be One who establishes righteous judgement for all persons. We, too, forget God's wondrous deeds of deliverance. We sin, and disobey the holy and good instruction of our God.

In the fullness of time God sent Jesus of Nazareth. Born of the virgin, Mary, and acclaimed from heaven as God's beloved Son when he was baptized by John, Jesus was filled with the Holy Spirit, faithfully withstood temptation, taught, healed, and proclaimed that God's time of deliverance and judgment was near. In his suffering and dying on the cross, Jesus Christ took on himself God's righteous condemnation of our sins. Jesus rose again to life, providing us the hope of resurrection and eternal life. He commanded us to go and make disciples of all nations, trusting in his abiding presence with us. Jesus also taught us that he shall return, judge the living and the dead, and gather all believers to himself.

When Jesus appeared alive again to his disciples, he breathed forth the Holy Spirit. The Spirit comforts and helps us, and brings to our minds all that Jesus said and taught. The Spirit enables us to pray gratefully without ceasing, to repent of our sins, and to endeavor to serve Christ faithfully throughout our lives. The Spirit supplies us with gifts to share for the up building of the Church, and equips persons to proclaim the good news of God's forgiveness in Christ, so that others also may hear and believe. The Spirit unites all believers in a holy fellowship of love. The Spirit of the Lord God also anoints and sends the followers of Jesus to bring glad tidings to the poor. Through us, the Spirit accomplishes generous deeds that help meet the needs of people who have little, both within and beyond the household of faith.

We receive the Spirit's guidance through the Scriptures of the Old and New Testaments. We believe that the Bible is God's living, sufficient, and authoritative word. The Bible is infallible in what it reveals concerning our need of, and salvation by God's grace in Jesus Christ. The Scriptures lead and enable us to make public profession of our faith in Jesus Christ.

With sisters and brothers in the family of faith we begin to experience abundant, eternal life in Christ even now. We celebrate our arrival to and inclusion in this life at the waters of baptism. We encourage the baptism of infants and children of believers, because we believe that God's grace in Christ comes to us when we have done nothing to deserve it. Whatever our age, baptism marks us as persons forgiven by God in Jesus Christ, and as persons who are called to deny ourselves, to take up our crosses, and to follow our Savior. In baptism, each of us receives God's promised outpouring of the Holy Spirit.

We receive nourishment for faithful discipleship when we gather at the Lord's Table. We welcome baptized children to the table with us, once they can understand, through our instruction, the meaning of what we share. In the bread and cup, we commune with our living Savior and with each other. We celebrate God's new covenant with us. We are strengthened to love one another, just as Christ has loved us. We remember God's forgiveness offered in the broken body and shed blood of Jesus Christ. Together with believers of all times and places we proclaim our Lord's saving death, until he comes.

## COMMITTEE ON RELATIONAL MINISTRY (CRM)

### I. FOR INFORMATION:

- A. Work continues on the Salary Policy.
- B. Working on guidelines for mentoring new teaching elders coming in to the Presbytery.

### II. ACTIONS TAKEN:

- A. Sustained the examination of William Lowrance (Teaching Elder in the Presbytery of Eastern Virginia) and received him as a minister member of Shenandoah Presbytery effective August 10, 2017. (Bio and faith statement will be available in the supplemental report)
- B. Validated the ministry of William Lowrance serving as chaplain at Sunnyside Retirement Community.
- C. Approved the requests of Teaching Elders Rosalind Banbury and Scott Crannell to take interim training.
- D. Approved renewing the commissioned ruling elder contract between the Buckton Session and Jean Steidel from July 1, 2017-June 30, 2018.
- E. Approved renewing the supply pastor contract between the Broadway Session and Teaching Elder Joan Wilson from September 1, 2017-August 31, 2018.
- F. Approved renewing the temporary supply pastor contract between the Mt. Hope Session and Teaching Elder Rose Wayland from August 1, 2017-July 31, 2018.
- G. Approved renewing the supply pastor contract between the Second Opequon Session and Teaching Elder Ronald Obenchain from September 1, 2017-August 31, 2018.
- H. Approved renewing the supply pastor contract between the Nineveh Session and Teaching Elder Randy Webb through December 31, 2017.
- I. Granted original jurisdiction to the Windy Cove Administrative Commission if needed.

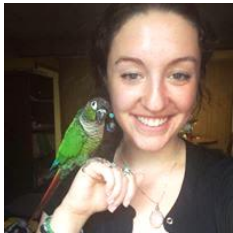
## COMMITTEE ON MISSION AND OUTREACH (CMO)

The Committee on Mission and Outreach has been very active in encouraging and supporting mission activities – local and global – within our congregations. If your congregation needs assistance, information or encouragement around getting involved in a meaningful mission program, please contact someone on the committee to help.

Highlights from CMO –

**YAVs – Young Adult Volunteers.** CMO has lifted up awareness of those from Shenandoah who have served in the YAV program this past year. There have already been many from our congregations who have served and now returned to become engaged within their communities or in other places using their gifts and skills learned as a YAV.

Today, we welcome back Rebekah Witt and Lydia Griffiths who are completing their year as YAVs. Rebekah served in Denver and Dia (Lydia) served in South Korea. We will hear their reports today and rejoice with them in what they have seen, heard, and done during their YAV year.



**New YAV -** We are happy to learn about a new YAV from Shenandoah – Bethany Przybocki. Here is a brief bio from Bethany –

My name is Bethany Przybocki, I am 22 years old, and am a recent graduate of Shepherd University with a Bachelor of Music Education degree. I will be serving as a Young Adult Volunteer in Albuquerque, New Mexico for the next year with La Mesa Presbyterian Church. Jobs I will be performing with La Mesa include working at a Food Pantry, organizing the children's youth programs, participating in the Art's Academy, and being part of multiple programs that this wonderful church provides. Aside from my mission as a YAV, I am also an avid outdoor adventurer, love to cook, and will miss my Shepherdstown Presbyterian Church family very dearly.

Bethany is going to Albuquerque, New Mexico, following training in New York that begins August 21<sup>st</sup>. So she will be able to be with us today.

CMO encourages each congregation to learn about Bethany and her year of service, to pray for her, and to follow her through her blog and other media connections. Here are links to her connections Blog: <https://bethanymarieweb.wordpress.com/>  
ABQ Website: <http://abqyav.weebly.com/meet-the-yavs.html>

**Congratulations and Prayers for Doug Dicks.** We are excited to learn from Doug Dicks, a member of the Bunker Hill Presbyterian church, that he has accepted a position with PCUSA World Mission as “Facilitator for Justice and Peacemaking Education in Israel/Palestine.” Many of you know that Doug served for over 16 years as a mission co-worker, serving a regional liaison for Israel/Palestine.

Doug is here today wearing two titles - The first as "Associate for Ecumenical Partnerships." In his new position, he will be serving with the Church of Scotland (more specifically, St. Andrew's Scots Memorial Presbyterian Church) in Jerusalem. He begins new duties on September 18 officially with a subsequent training period for the new position, and then he expects to be on the field sometime in November.

**Doug's New Position Description:** The primary task for this position will be resourcing and equipping PC(USA) constituencies for the purpose of enabling effective Christian witness and facilitating peacemaking opportunities. The Mission Co-Worker will advise PC(USA) congregations and councils regarding visits and mission trips to Israel-Palestine, and facilitate encounters with mission partners and other organizations. The Mission Co-Worker will do so in accordance with and in fulfillment of GA mandates. A portion of the mission worker's time may be seconded to one of the local church partners in Jerusalem or Bethlehem.

Our prayers go with Doug as he returns to a region and people he loves.

**Food Pantry Emergency & Major Grant Programs.** Shenandoah Presbytery was the beneficiary of proceeds from the sale and closure of the Volunteer Farm of Woodstock. Their only stipulation was that the funds be used to feed hungry people.

CMO developed 2 grant programs – Pantry Emergency Grants, and Pantry Major Grants – which were available to food pantries associated with churches of the presbytery. The Emergency Grants were for any pantry in the presbytery who had an immediate emergency need for funds for some undesignated purpose. The grant limit was \$200 per congregation. The Pantry Major Grants were for pantries to purchase needed equipment such as refrigerators and freezers or other such equipment that are related to their mission as a pantry. The maximum grant was up to \$ 3,000. The term of the grants ended when all the funds had been disbursed and the account depleted.

The final grant was awarded August 5 and all funds were distributed. CMO thanks all the pantries who communicated about their needs and applied for funds to further their mission.

**Ramsey Grant Fund.** The CMO is now accepting applications for the Ramsey Grant Fund, which began August 10. The deadline for applications is OCTOBER 15. Grants will be reviewed and approved at the November meeting of CMO and award checks will go out shortly after that meeting. There is \$ 2,156 available for this period. The typical grant amount will be in the \$200 – 300 range. The Ramsey Guidelines and Application are available on the presbytery website at <http://shenpres.org/mission-and-outreach>.

**Mission Community Funds.** This is a reminder that each mission community has \$250 in the presbytery budget designated for their use. It is not directly shown in the Presbytery Budget report but is a part of the CMO Committee expenses line item. CMO sent out letters earlier in the year that these funds are available to mission communities during 2017. Contact Heather in the office about access to your funds.

**Shenandoah Presbytery**  
**Committee on New Congregational Development**

**I. Introduction**

The formation of new worshipping communities (NWC) is the work of the Holy Spirit. As a Presbytery, we intend to work collectively to create conditions that welcome, pay attention to, and foster the work of the Holy Spirit among us in birthing new ideas, inspiring fresh expressions of the Church, and bringing about new worshipping communities. To that end, the Committee on New Congregational Development's (CNCD) role is to create space for, encourage, and support ideas and leadership for NWCs as the Spirit brings them forth. Doing so may include publicizing ideas for potential NWCs and working on behalf of particular ideas and communities to recruit and connect leadership and participants. Even more so, it shall include working to inspire our congregations and their members to recognize the importance of NWCs, to be open to the possibilities NWCs bring, and to support each other through care and accountability as we collectively participate in the formation of NWCs throughout Shenandoah Presbytery. With this spirit in mind, Shenandoah Presbytery has established the following policies and procedures for CNCD to use in supporting the healthy formation of NWCs within our bounds.

**II. Definition of a New Worshipping Community (NWC)**

The Presbyterian Mission Agency's (PMA) national 1001 New Worshipping Communities movement (1001) uses the following definition of a NWC in their ministry of care and accountability, including, but not limited to, determining which communities/ministries are eligible for PMA/1001 financial grants:

**New**

- Seeking to make and form new disciples of Jesus Christ  
*NWCs witness in word and deed (1 John 3:18), continuing Jesus' own mission of discipling, feeding, teaching, healing, welcoming, crossing boundaries, and proclaiming God's coming realm. Those with new and renewed faith join the Spirit's transforming work in the world.*
- Taking on varied forms of church for our changing culture  
*Living out the Gospel demands ministry which engages today's cultures (John 1:14). New ways of joining Christians together for contextual ministry will use current and historic ways of "being church" as springboards for creative innovation (Matt 9:17).*

**Worshipping**

- Gathered by the Spirit to meet Jesus Christ in Word and Sacrament  
*We seek to hear, come to believe, and are equipped to live the promises of God revealed in the scriptures of the Old and New Testaments. NWCs welcome new members of the body of Christ (1 Cor 12:27) through Baptism and are nourished by Christ's spiritual presence in the Lord's Supper.*
- Sent by the Spirit to join God's mission for the transformation of the world  
*The Spirit impels us outward, so that worshipers participate in the redemption of the world in Christ (Col 1:20). Therefore, the primary beneficiaries of the NWC are not its own members, but rather its community and world.*

**Community**

- Practicing mutual care and accountability  
*We commit ourselves to love one another (John 13:34) in relationships of mutual care and accountability, as faithful disciples of the Lord Jesus Christ. Entrusting ourselves and the church to the Holy Spirit, we seek to grow to maturity in faith and life.*
- Developing sustainability in leadership and finances  
*As distinct yet connected expressions of the body of Christ, NWCs have local leadership arising from their own community of faith (Exodus 18:21). Pastoral leadership, facilities, and programs are all appropriately structured in order to demonstrate good and faithful stewardship.*

Shenandoah Presbytery and its CNCD shall be guided by this definition when determining which communities and ministries within our bounds qualify as NWCs, and are, therefore, appropriate to come under care of the CNCD for support and accountability.

### III. Care and Accountability for New Worshiping Communities (NWCs)

#### A. Beginning a New Worshiping Community

The formation of NWCs is ultimately the work of the Holy Spirit. The Holy Spirit is at work inspiring fresh ideas for NWCs, calling leaders and participants together, guiding a community in its discernment and formation, and sustaining it in its life and ministry. Given that the Holy Spirit often (and thankfully!) works in surprising and unpredictable ways, it's impossible to create step-by-step instructions, or even to state precisely in what order things should happen, for the successful formation of a NWC.

There are, however, helpful resources to assist in the process. The most important of these resources is prayer, supported by scripture study, and close attention to the community and context in which one is present and/or to which one is called. To support these spiritual disciplines, 1001 provides "Starting New Worshiping Communities: A Process of Discernment," a guide for persons interested in participating in the creation of a NWC. 1001 also hosts conferences and regional gatherings, and offers additional resources to support the creation of NWCs. Further, the CNCD is available for support and consultation as well.

Once a NWC begins to form or the possibility of a NWC is being considered, it is expected that the community and its leadership will seek to enter into covenant with Shenandoah Presbytery as soon as reasonably possible. If the leadership of the community is informal or not yet established, or if the NWC is still in the idea phase, the CNCD may assist with discernment and in making an appropriate determination of leadership and support.

#### B. Intentional Formation NWC

When an individual or group has an idea for a NWC, but is not yet ready to enter into a covenant agreement, the individual or group will be asked to fill out an [Application for NWC Partnership] and submit it to the CNCD. The CNCD will then schedule a time with that individual or group for mutual discernment. Should the CNCD agree to enter into an intentional formation partnership, goals and benchmarks will be created and a liaison assigned to support the discernment process and assist in moving toward a Covenant NWC.

#### C. Covenant New Worshiping Community

The CNCD is the committee responsible for covenanting with NWCs located within the bounds of Shenandoah Presbytery. A Covenant NWC is formally recognized by the Presbytery and is eligible to apply for financial grants and other forms of support from the Presbytery. Covenant NWCs can also list the Presbytery as a ministry partner on applications for grants from other bodies, such as those made available through the PMA/1001.

A NWC that seeks to enter into covenant with the Presbytery, should complete the [Application for NWC Covenant] and submit it to the CNCD. The CNCD will then review the application and schedule an interview with leadership from the NWC. Through the application and interview, the CNCD seeks to learn how a NWC intends to meet, or is already meeting, each of the six points of the NWC definition.

Should the CNCD agree to enter into covenant with a NWC, the CNCD will work with the NWC leadership to ensure the timely creation of an active Leadership Council (see below). Additional goals and provisions (beyond the six points of the NWC definition) will also likely be specified by the CNCD for the NWC as part of the covenant agreement and to aid in care and accountability. Examples of such goals and provisions might include, but are not limited to:

1. Meeting particular benchmarks in areas such as attendance and/or financial and leadership sustainability
2. Evidence of connection to and support of the work of the Presbytery and greater Church
3. Engagement in an active relationship with a 1001 Coach
4. Maintaining an active partnership with a chartered Presbyterian Church (USA) congregation

A NWC's covenant must be renewed annually. A NWC seeking to renew its covenant should complete the [Application for NWC Covenant Renewal] and submit it to the CNCD. The CNCD will then schedule an interview with the NWC leadership. 24

Through the application and interview, the CNCD seeks to learn how a NWC has matured in the past year, and plans to continue to mature in the coming year, in each of the six points of the NWC definition.

The CNCD also seeks evidence that the NWC Leadership Council (see below) has met regularly and is functioning appropriately. Further, the CNCD seeks to learn how the NWC has addressed any goals and provisions previously specified by the CNCD as a condition of the covenant. As a condition of covenant renewal, the CNCD may specify additional goals and provisions. The CNCD enters into covenants with NWCs, and renews them, at its discretion and reserves the right to terminate any covenant at its discretion.

#### D. NWC Leadership Council

The NWC Leadership Council is the group responsible for making governing decisions for a NWC. The NWC Leadership Council has responsibilities parallel to the Session of a chartered congregation. A Covenant NWC is required to have an active Leadership Commission that meets regularly, but not less than quarterly. Membership of the Leadership Commission should consist of at least three active NWC participants, a presbytery liaison appointed by the CNCD, and any stated NWC pastoral leader (see below). The Council may also include a person or persons from a partner congregation, when such partnership exists.

When a NWC becomes a chartered congregation, the NWC Leadership Commission ceases to exist and its functions become the responsibility of the chartered congregation's Session.

#### E. Forms of Presbytery Support

##### 1. Care and Accountability

The care and accountability for Covenant NWCs shall include prayer for NWCs and their leaders, participants, and supporters. Care and accountability should also include helping NWCs to connect with the life and ministry of Shenandoah Presbytery as a whole, and, at times, to connect with partner congregations and persons; assistance finding appropriate persons to preside over Sacraments and meet other needs; guidance on best practices for finance, personnel, insurance, property, and other administrative needs; and assistance connecting with other resources and support, including those offered through PMA/1001.

##### 2. Financial Support

Grants are available from the Presbytery through the CNCD to support the healthy formation of NWCs. They are not intended to be the sole financial support of an NWC, but rather are intended to be combined with other sources of funding (such as contributions from NWC participants, partner congregations, and PMA/1001 grants). The goal of these grants are to aid NWCs as they move toward financial independence and sustainability.

Grants are awarded at the discretion of the CNCD. To be considered for a presbytery grant, complete the grant section of the appropriate application (Application for NWC Partnership, Covenant, or Renewal).

Examples of expenses for which grants are available include:

One-time Grants:

- 1001 leadership assessment for NWC pastoral leader
- Special equipment and supplies
- 1001 conference attendance

Multi-year Grants:

- 1001 coaching relationship
- Liability insurance
- Personnel expenses, including health insurance premiums for staff
- Rental space

To promote increased financial self-sustainability, and because grants are not intended to cover the full cost of an expense, multi-year grants are usually graduated, with grant payment amounts highest at the beginning of a grant period and then decreasing as the grant period continues. Multi-year grants are paid on a specified schedule and continued payment of funds is contingent on a NWC remaining in active covenant with the Presbytery. Continued payment of funds is also contingent on the NWC meeting any additional provisions specified by the CNCD when a grant is awarded. Lastly, the CNCD reserves the right to terminate a grant at its discretion, thereby ending any unmade payments.

F. **Becoming a Chartered Congregation**

The hope of the CNCD is that many NWCs will ultimately become chartered Presbyterian Church (USA) congregations, participating fully in the life of the Presbytery and the larger church. While no timeline for doing so is established here, progress towards becoming a chartered congregation will be an important part of the conversation as NWCs seek to renew their covenants with the Presbytery. A specific time-frame for becoming a chartered congregation may be specified by the CNCD as a provision for entering into a covenant, or renewing a covenant, with a NWC.

**IV. Care and Accountability for New Worshiping Community (NWC) Pastoral Leaders** NWCs, and the new forms of church they often express, require a variety of forms of pastoral leadership. Some may have full-time Teaching Elders serving as Pastor(s). Some may have part-time and/or bi-vocational Teaching Elders or Commissioned Ruling Elders serving in pastoral leadership. And some may have non-ordained leaders performing many of the traditional pastoral functions, with sacramental needs met by a Teaching Elder or Commissioned Ruling Elder. As such, the CNCD seeks to allow for the variety of pastoral leadership NWCs require, while also ensuring NWCs have qualified persons serving in pastoral roles.

A. **Approval and Re-approval for NWC Pastoral Leaders**

As part of the application/re-application to become a Covenant NWC, the pastoral leader(s) associated with the NWC shall complete the [Pastoral Leader of a Covenant NWC form] and will be expected to meet with the CNCD during the scheduled interviews for approval and renewal of the Covenant NWC agreement.

A pastoral leader for a NWC shall be required to have one or more of the following credentials:

1. A PC(USA) Teaching Elder or other ordained pastor approved by the presbytery
2. A Commissioned Ruling Elder
3. Completion of an approved 1001 internship and/or favorable 1001 assessment
4. For those under care of another committee of Shenandoah Presbytery, the support and approval of that committee

When a NWC is in a formal relationship with the CNCD through an Intentional Formation Partnership or as a Covenant NWC, the pastoral leaders of the NWC are also in a relationship with the Presbytery through the CNCD, with all of the rights and responsibilities thereof.

All pastoral leaders for NWCs shall be required to have a background check completed in accordance with the [background check policy] of Shenandoah Presbytery.

As part of the application/renewal process for Covenant NWCs goals, benchmarks, and other requirements may be set for the pastoral leader(s), including, but not limited to, the completion of a 1001 assessment and/or internship, active participation in a 1001 coaching relationship for a designated amount of time, participation in a 1001 cohort, participation in the life of Shenandoah Presbytery, completion of requirements of another committee, when the pastoral leader is under the care of that committee, and/or a mentoring relationship with a member of the CNCD or a Teaching Elder designated by the CNCD.



## B. Forms of Presbytery Support for NWC Pastoral Leaders

Many of the Forms of Presbytery Support listed above for NWCs in general also apply to a NWC's pastoral leader(s), including but not limited to financial support. See Section III E for information about the possible uses of grant funds available to NWCs and their pastoral leaders. More specifically, any pastoral leader associated with an Intentional Formation NWC or a Covenant NWC, whether at their own request or by the requirement of the CNCD, who intends to participate in a 1001 assessment may request grant funds to assist in paying for up to 75% of the total cost, including travel. Grant funds may also be requested for assistance with the costs associated with maintaining an active 1001 coaching relationship and/or participation in a 1001 cohort.

## C. Pastoral Leadership when a NWC Becomes a Chartered Congregation

Once a NWC becomes a chartered congregation, the NWC's pastoral leadership will be accountable to the Presbytery through another channel and the leader's relationship with the CNCD ceases.

## V. Conclusion

While the 1001 NWC movement neither fits neatly into traditional models for what it means to be the Church of Jesus Christ in the world nor into the old model of church planting that Presbyterians have long embraced and employed, it is fundamentally founded upon the work of the Holy Spirit in doing a new thing in the world, in our denomination, in our Presbytery, in our communities, and perhaps – just maybe – in and through our current congregations, as well.

“Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”

“Thus says the Lord... I am about to do a new thing; now it springs forth, do you not perceive it?”  
(Isaiah 43:19a)

COMMITTEE ON NOMINATIONS (CN)

RECOMMENDATION:

That Presbytery elect the following to serve on committees:

Committee on Congregational Redevelopment:

Class of 2019: Tracie Martin, TE, Opequon

Committee on Preparation for Ministry:

Class of 2018: Dan Summers-Minette, RE, Covenant

Permanent Judicial Commission

Class of 2023: James Lunde, TE, Warrenton; and Karen Thatcher, RE, Tuscarora

**PRESBYTERY OF SHENANDOAH  
POLICY ON BACKGROUND CHECKS**

I. POLICY

It is the policy of the Presbytery of Shenandoah that background checks **shall** be conducted for all new Ministers of the Word and Sacrament serving in congregations or validated ministries of the pastor members of presbytery, clergy of denominations in full communion with the PCUSA, members of the presbytery who receive a new call or appointment to a congregation in the presbytery, leaders of new worshipping communities, Commissioned Ruling Elders(CRE), and presbytery staff. In addition, this policy applies to volunteers who chaperone presbytery-sponsored events for persons under the age of 18, lead and/or work with presbytery-sponsored activities with vulnerable adults, and those who have sole financial responsibility over any presbytery funds. The purpose of this policy is to increase protection for congregations, as well as their children, youth, and vulnerable adults, from those who have a history of criminal or dangerous activity.

The Pastor Nominating Committees (PNC) of churches in transition shall have the responsibility for providing information on the requirement and process to pastor candidates. The presbytery office shall have the responsibility for assuring that other pastors seeking membership in the Presbytery of Shenandoah are given notice of and process for background checks, when that is appropriate. The presbytery office, or designated staff, shall have the responsibility for obtaining background checks on all employees prior to employment, CREs prior to commissioning, and volunteers prior to the volunteer activity, as well as all leaders in new worshipping communities as part of their preparation work with the Committee on New Congregational Development (CNCD).

II. INFORMATION REQUESTED IN A BACKGROUND CHECK

A background check is a review of available records, both public and confidential, relative to possible history of criminal activity and other activity that could be dangerous to congregations and individuals. Background checks in the Presbytery of Shenandoah occur in four ways:

- a. The Personal Information Form (PIF) provides one way in which sexual misconduct is disclosed and shared between presbyteries.
- b. In the Presbyter-Presbyter reference check, knowledge of criminal misconduct is shared between executives.
- ~~c. A self disclosure form shall be completed as part of the admission procedures for ministers coming into the Presbytery.~~
- d. All requests for reports are subject to the signed authorization of the individual.
- e. A formal background check shall include:
  - \*Social Security Trace
  - Nationwide Criminal History check
  - Sexual Offender Registry check
  - County and State Wide Criminal History check
  - Verification of the Educational Credentials
  - Motor Vehicle Record Check
- f. When a pastor's Terms of Call include a loan, a Credit Report shall be requested.
- g. Statewide reports will be requested for all states in which the individual has lived during the preceding five years.
- h. Additional optional background check components are available at the request of a PNC or employing agency relative to individualized responsibilities for a pastor, staff, or volunteer.

\* A social security number is required for a background check. A trace of the social security number provides information on localities in which an individual has lived and applicable states/counties in which to check records. The social security number will be used only for this purpose.

### III. PERSONS WHO WILL RECEIVE BACKGROUND CHECKS

The Presbytery will conduct all checks before a call is issued or employment begins for:

- a. All teaching elder members new to the Presbytery.
- b. All teaching elders and CRE'S of the Presbytery who receive a new call or an appointment as Supply Pastor or Interim Pastor, if the time interval since the last background check is five or more years.
- c. All ordained and non-ordained leaders of new worshipping communities who have not had a background check in the last five years.
- d. All laypersons who chaperone Presbytery events for those under the age of 18, who have not had a background check through the Presbytery within the past 5 years.
- e. All staff of the Presbytery shall have a background check and those having financial responsibility shall have a Credit Report requested if not done for previous five years.
- ~~f. Honorably retired pastors who become members of the Presbytery shall only have a background check if they take up active ministry.~~
- g. A statement that background checks shall be conducted should a call be issued is to be included in one of the narrative question responses on the MIF.

### IV. WHERE REPORTS ARE HELD AND WHO HAS ACCESS TO THEM

The Presbytery shall be responsible for maintaining and retaining all records and reports related to background checks for all individuals for whom they are received for a period of 20 years.

### V. PROCESS OF BACKGROUND CHECKS AND HOW THE INFORMATION WILL BE USED

- a. In the case of a church in transition, when the PNC decides upon its candidate, the PNC shall notify the General Presbyter/Stated Clerk, or a designee, to initiate the background check process. The report is returned to the General Presbyter/Stated Clerk. If the report is clear, the PNC is notified and the CPT can proceed to its examination of the candidate for acceptance of the call.

Should there be a negative result, the following *shall occur*:

1. The Presbyter, or his/her designee, shall contact the individual to discuss the matter.
  2. If the Presbyter/designee is not satisfied with the individual's explanation, the concern will be referred to a group consisting of the Presbyter, chairs of the Committee on Relational Ministry (CRM), Committee on Pastoral Transition (CPT) and the Pastor Nominating Committee (PNC). This group will meet with the individual to discuss the concern.
  3. If concerns are not satisfied, this group shall recommend to the PNC restrictions or may recommend termination of the call process.
  4. The Presbyter shall file a report in the pastor member's file in the Presbytery office when any restrictions are set for the individual.
- b. For other teaching elders coming into the presbytery, leaders of new worshipping communities, staff of presbytery, and volunteers it is the responsibility of the presbytery office, ~~or designated presbytery committee~~, to complete the background check process. **A negative result in a background check shall be reviewed with the individual prior to any action.**

### VI. RESPONSIBILITY FOR COST

- a. The cost for teaching elders shall be assumed by the calling church or employing agency.
- ~~b. Honorably retired teaching elders who take up active ministry and those who are in an "at large" relationship within the presbytery shall be personally responsible for the cost of the background check.~~
- c. The cost for New Worshipping Community leaders shall be assumed by the CNCD.

- d. CREs shall have background checks prior to acceptance for training and the Presbytery shall assume responsibility for payment .
- e. The Presbytery shall pay for all background checks conducted on its staff and lay volunteers.

*Churches in Shenandoah Presbytery are encouraged to require background checks on all staff, and lay persons, who chaperone or provide leadership for anyone under the age of 18 years. Requirements of many liability insurance policies have an expectation of background checks.*

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 Congregational Redevelopment (CCR)**

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.