

**Minutes of the  
175<sup>th</sup> Stated Session**

**of the  
PRESBYTERY OF SHENANDOAH**

**August 26, 2017**

**Mt. Horeb Presbyterian Church  
Grottoes, Virginia**

**NEXT STATED SESSION**

**Tuesday, November 28  
Third Presbyterian Church  
Staunton, Virginia**

**Saturday, February 24  
TBA**

**SHENANDOAH PRESBYTERY IS A COVENANT BODY WHERE:**

- » **congregations are empowered to be centers for mission,**
- » **lay persons are equipped to be Disciples of Christ in a challenging world,**
- » **church leaders and members are nurtured and strengthened for service,**
- » **open communication and information are used constructively and creatively to keep us connected.**

**SHENANDOAH PRESBYTERY  
DIRECTORY**

Ruling Elder Kate Lewis Brown..... Moderator 2017  
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Teaching Elder William Klein..... Vice-Moderator 2017  
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Current Officers

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Ronald Hylton, Vice President  
Alan Garrison, Secretary  
Linnea J. Spradlin, Treasurer

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**CANDIDATES FOR MINISTRY OF THE WORD AND SACRAMENT**

Jacob Kave

Home Church – Woodstock

**INQUIRERS FOR MINISTRY OF THE WORD AND SACRAMENT**

Mark Dewey

Home Church – Winchester First

Molly Morris

Home Church – Staunton First

## **GOVERNING BODIES**

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**PRESBYTERY OF SHENANDOAH  
MINUTES OF THE 175<sup>th</sup> STATED MEETING**

The 175<sup>th</sup> Stated Meeting of the Presbytery of Shenandoah was held at Mt. Horeb Presbyterian Church in Grottoes, Virginia, at 9:30 a.m. on Saturday, August 26, 2017. Moderator Kate Lewis Brown called the meeting to order with prayer.

**WORSHIP AND COMMUNION**

Candidate Vanessa Smith (Hedgesville Church) brought the message from Matthew 22:15-22 followed by the Body partaking of communion.

**QUORUM AND ENROLLMENT**

The Stated Clerk reported that a quorum was present. The final enrollment was as follows:

Adm	Administrator	DYP	Director, Youth Program	P	Pastor
Asst	Assistant	ED	Educator	Prof	Professor
Assoc	Associate	HR	Honorably Retired	SS	Stated Supply
Chap	Chaplain	IA	Interim Associate	Stu	Student
CM	Campus Minister	IN	Inactive	T	Teacher
COP	Co-Pastors	IP	Interim Pastor	TM	Tent Making
Coun	Counselor	ML	Minister-at-Large	TP	Transitional Presbyter
DP	Designated Pastor	OM	Overseas Missionary	WC	Without Charge

(Description code for attendance: P = present E = excused A = absent)

P	Allamon, Karen H.	P	Staunton First	Amanda Avery
A	Allen, Donald R., Jr.	HR		
A	Arnold, Timothy	Supply	Middletown	
P	Atwood, James E.	HR		
P	Atwood, Roxana M.	HR		
E	Banbury, Rosalind E.	IP	Tinkling Spring	
A	Barner, Ann Elizabeth	HR		
A	Barner, Fred Thomas	HR		
E	Baxter, John A.	HR		
P	Bethard, John T.	P	Charles Town	Diane Mayhew
E	Boyer, Grace Jones	HR		
A	Brandon, Joseph C.	HR		
E	Bridgman, Stewart G.	HR		
E	Bromhead, Jonathan	ML		
P	Brownlee, J. Malcolm	HR		
E	Bucy, Ralph D.	HR		
P	Bunker, Jonathan W.	P	Berryville	Cathy Dickey
P	Burton, Rufus T., III	P	Martinsburg First	Emmanuel Pupilampu
A	Caperton, William G.	HR		
A	Cardot, Guy Richard	P	Petersburg	Larry Rodgers
A	Carlsson, Charles M., Jr.	HR		
P	Carr, Gwendolyn B.	ML		
E	Cathcart, C. Stevens	HR		
E	Chapman, George W.	P	Waynesboro First	Cary Bennett
P	Clark, Casey R.	COP	New Monmouth	Janeen Welsh
P	Clark, Rachel F.	COP	New Monmouth	
E	Coffman, Donna B.	HR		
P	Coleman, Glenn M.	IP	Mossy Creek	
P	Condro, Joseph F.	HR		
A	Conrad, Scott A.	Supply	Hot Springs	
A	Corder, William "Lee"	ML		
A	Cornish, Homer T.	HR		
E	Cox, C. William	HR		

P	Craft, John K.	P	Bethany	Absent
E	Cranford, April H.	P	Westminster	Absent
A	Crannell, J. Scott	ML		
P	Crumley, Rachel	P	Tuscarora	Karen Thatcher
E	Cushman, James E.	HR		
P	Cushwa, John W.	HR		
P	Dawkins, Edward C.	ML		
P	Dax, Betty G.	HR		
P	Dent, William H., Jr.	HR		
E	Dietrich, Richard S.	HR		
A	Donohoe, Patricia A.	HR		
A	Dorn, Constance A.	ML		
P	Douty, Horace D.	HR/IP	Oxford	
A	Evans, Caroline B.	ML		
A	Evans, George W.	HR		
P	Everhart, William G.	Supply	Sunnyside	
P	Farthing, Stanley H.	Supply	Zetta	
P	Fetterman, Amy	IP	Finley Memorial	
E	Field, Robert F.	HR		
E	Fisher, Merle L., Jr.	HR		
P	Forbes, Thomas H.	DP	Keyser	Absent
			Piedmont	Kermit Becker
P	Foster, M. Kerry	P	Bridgewater	Absent
E	Franklin, John S.	HR		
E	Garrison, John D.	HR		
E	Garriss, K. Braxton	HR		
E	Goodman, William R., Jr.	HR		
A	Goshorn, Robert D.	HR		
P	Greenawalt, Karen J.	P	Gerrardstown	Stephen Zurenda
P	Hand, Kevin L.	P	Franklin	Kimberly Kline
			Ruddle	Absent
E	Haney, John H.	P	Goshen	Absent
			Millboro	Absent
			Rocky Spring	Absent
E	Haney, M. Olivia Kincaid	Supply	Mt. Carmel	
E	Harmon, Melissa L.	ML		
A	Hay, Kevin W.	IP	Romney	
E	Hay, Thomas D.	Adm		
P	Held, Ann Reed	HR		
E	Hellmuth, Barton L.	HR		
E	Hendy, Susanna	ML		
E	Hill, Robert S., Jr.	HR		
P	Hill, Sarah L.	Assoc	Lexington	
P	Holden, Thomas J., III	HR		
P	Hopkins, E. Reed	P	Loch Willow	Gene Sours
P	Howard, Carl D.	HR		
A	Howard, David D.	P	Strasburg	Absent
A	Hunt, Patricia	HR		
A	Inglis, J. Leslie	HR		
A	Jones, Donald D. M.	HR		
P	Klein, Deborah H.	ML		
P	Klein, William M.	P	Lexington	Absent
				Absent
P	Lanaghan, Patrick R.	P	Timber Ridge	Joe Lipscomb
E	Langdon, J. Bradford	HR		
A	LaPrade, Lester N., Jr.	HR		
A	Lawton, James S.	HR		
P	Leggett, John P.	P	Massanutten	Matt Hamblen
				Gina Holden
P	Lewis, Elizabeth	Chap	Westminster-Canterbury	

E	Lewis, Herbert T.	HR		
E	Lowe, Emory G.	HR		
P	Lowrance, William J.	Chap	Sunnyside Retirement Community	
P	Lunde, James E., II	P	Warrenton	Shannon Chierechella
E	Macbeth, Bruce A.	HR		
P	Martin, Roy A	TP		
A	Martin, Tracie E.	PA	Opequon	
P	Mathison, John T.	HR		
A	McClintock, Lynn	ML		
A	McCoig, Dan M., Jr.	P	Winchester First	Absent Absent Absent
P	McCrary, Elizabeth L.	P	Augusta Stone	Sue Smoot
A	McDonald, John L.	IP	Buena Vista	
P	McKune, Debra Y.	P	Falling Waters	Absent
E	Miles, Larry C.	HR		
E	Moore, William L.	OM		
E	Muncy, Robert L.	HR		
E	Newman, Howard A.	HR		
P	Noll, Frederick E.	IP	Bethesda	
A	Norville, Charles K.	HR		
A	O'Gorek, Paul A.	HR		
P	Osborne, Robert S.	P	Berkeley Springs	Paula Osborne
A	Owen, Jan G.	HR/IP	Waynesboro Second	
E	Painter, William L., Jr.	HR		
E	Pancake, Joseph S.	HR		
P	Peterson, John C.	P	Covenant	Ruth Arnold Tom Compton
P	Pettit, Ann R.	Assoc	Massanutten	
P	Pettit, Patrick S.	IP	Smyrna	
A	Poland, Ernest L. Jr.	ML		
E	Pollock, Richard	HR		
E	Price, Norman G.	HR		
A	Pyles, Elizabeth A.	P	McDowell	Absent
P	Rascoe, Clayton T.	ML		
P	Rascoe, Kathryn R.	ML		
E	Reller, Charles K.	HR		
E	Rhyne, C. Thomas	HR		
P	Robertson, Helen	SS	Fairfield	
P	Ross, Anne M.	HR		
A	Sale, M. Anderson	HR		
A	Shearer, J. David	ML		
P	Sherman, H. Wray	P	Hermitage	Fred Mader
A	Sherrard, Robert L.	P	Windy Cove	Absent
P	Sieck, Philip L.	HR		
P	Singleton, Jacob R.	P	Staunton Third	Absent
E	Slider, C. Richard II	HR		
E	Sloop, John F.	HR		
P	Smith, Evan R.	P	Staunton Second	Absent
E	Smith, Nancy A.	ML		
E	Snelson, Andrew L.	HR		
P	Sommer, Philip W.	HR		
E	Stanley, Arthur L.	HR		
E	Stephens, Millard M.	HR		
A	Stokes, Martin L.	HR		
P	Summers-Minette, Teresa L.	IP	Cooks Creek	
E	Swezey, Charles M.	HR		
A	Symons, Charles D., Jr.	HR		
E	Thomas, Aaron Lee	P	Olivet	Excused

A	Thornton, Joel P.	DP	Ivanhoe	Absent
			Wardensville	Absent
P	Tongen, Harold M.	IP	Moorefield	
E	Tremba, Randall W.	HR		
P	Unger, Philip E.	ML		
E	Vernon, Joseph H. J.	HR		
A	von Oeyen, Jr., Robert	HR		
A	Watkins, John M.	HR		
A	Whiteley, Nancy S.	HR		
E	Wilkens, Jack B.	HR		
P	Willis, Steven W.	IP	Collierstown	
P	Wilson, Joan M.	Supply	Broadway	
P	Wilson, Lisa M.	P	Woodstock	Jane Runyon
E	Wilson, Stanton R.	HR		
P	Wing, Andrew P.	ML		
P	Wing, Stephanie Sorge	P	Trinity	Dawn Ruple
E	Witt, David R.	P	Opequon	Bill Burslem Graham Taylor
A	Woodworth, Robert B.	HR		
E	Wyche, Frank	P	Hebron	Martha Sieck
P	Yao, Nancy Meehan	AGP		
A	Young, Betty Jean	HR		
A	Young, Philip H.	HR		
A	Young, Richard O., Sr.	HR		
P	Ytterrock, Jonathan A.	P	Mount Horeb	Sam Lantz

CHURCHES WITHOUT INSTALLED PASTORS

Ben Salem	Absent
Bethel	Rhonda Johnson
Bethesda	Karin Cron
Beulah	Donna Hooke
Bloomery	David Omps
Broadway	John Myers
Buckton	Lisa Jo Schlosser
Buena Vista	Marolyn Cash
Buffalo Gap	Absent
Bunker Hill	Leslie Cooper
Burlington	Excused
Burnt	Absent
Circleville	Jeremy Judy
Clear Brook	Absent
Collierstown	Absent
Cooks Creek	Mark Williams
Craigsville	Beverly Thompson
Elk Branch	Stephanie Webb
Elkton	Franci Edwards
Fairfield	Bonny Wilson
Finley Memorial	Absent
Front Royal	Adrien Burt
Glen Kirk	Carolyn Newman
Halltown	Absent
Hedgesville	Virginia Cobb
Highland Memorial	Roberta Lake
Hot Springs	Absent
Immanuel	Absent
Kearneysville	Absent
Little Falls	Absent
McCutchen	Absent
Middletown	Henry Shiley
Monterey	Absent
Moorefield	Lucy West



Mossy Creek	Pam Cline
Mount Carmel	Robert Holsinger
Mount Hope	Absent
Mount Joy	Absent
Mount Olive	Stephanie Harris
Mount Storm	Absent
New Providence	Absent
Nineveh	Excused
Oxford	Keith Jarvis
Pines Chapel	Jean Fitzgerald
Romney	Absent
Second Opequon	Absent
Seneca Rocks	Morris Ruddle
Shepherdstown	Jeananne Stine
Sherando	Thomas VanMeter
Slanesville	Absent
Smyrna	Absent
Springfield	Excused
Sunnyside	Judy Symons
Tabler	Edward McLaughline
Tinkling Spring	Emerson Deitz
	Lyle Moffett
Tomahawk	Rick Coffinbarger
Union	Jane Karicofe
Waynesboro Second	Absent
Williamsville	Absent
Zetta	Homer Eutsler

**VOTING RULING ELDERS:**

Commissioned Ruling Elders

A Michele Elliott	P Judy Hensley	P Isca Mitchell
A William Moore	E Linda Reece	A Dwight Rinard
A Alvin Russell	A Bobby Spurgeon	A Jean Steidel

Voting Ruling Elders of Presbytery Staff or Coordinating and Planning Commission (CPC):

P Kate Lewis Brown, Moderator	P Mary Lou Cox, CPC
E Mary Lou McMillin, CPC	P Doug Sensabaugh, CPC
P Greg Trobaugh, CPC	

**NON-VOTING VISITORS:**

Candidates

Vanessa Smith

Board of Pensions

Martha Reisner, Church Consultant

Visiting Ministers

Bronwen Boswell, Western NY Presbytery  
 Fletcher Hutcheson, James Presbytery  
 James Yao, Geneva Presbytery

Howard Boswell, Jr, Western NY Presbytery  
 Ronald Obenchain, Peaks Presbytery

Presbytery Staff

Donna Lanaghan

Kim Stroupe

Visitors

Joseph B.  
 Doug Dicks  
 Lannie Harper  
 Vicki Jenkins

Levi Crampton  
 Norma Eutsler  
 Betsy Hay  
 Kathleen Knight

Wayne Dalton  
 Virginia Ferguson  
 Mary Howdysell  
 Shirley McDaniel

Terry McDaniel  
Ardath Murphy  
Jerry Smith  
Rebekah Witt

Naomi Moran  
Brenda Omps  
Elizabeth Thompson

Priscilla Mullenax  
Teresa Ruddle  
Prudence Wendel

Teaching Elders = 66    Voting Ruling Elders = 68    Additional Guests = 31    TOTAL = 165

### **WELCOME**

The Moderator welcomed all visitors and ruling elder commissioners were recognized for this being their first Presbytery meeting. Martha Reisner, Board of Pensions Church Consultant for Virginia, Maryland, Delaware, and Washington D.C., was introduced and available for consultations through the lunch hour. Teaching Elder Jonathan Ytterock welcomed everyone to Mt. Horeb Church.

### **APPOINTMENTS**

The Moderator appointed the following: Assistant Clerks – Teaching Elder Teri Summers-Minette of Cooks Creek Church, and Teaching Elder John Craft of Bethany Church. Parliamentarian – Teaching Elder John Peterson of Covenant Church.

### **MINUTES APPROVED**

The Body approved the minutes of the stated session held on May 9, 2017, and the minutes of the special session held on July 18, 2017, as distributed.

### **NEW BUSINESS**

Teaching Elder Stephanie Sorge-Wing made a motion to add to the docket consideration of the resolution from the Trinity Church Session and co-sponsored by the Shepherdstown Church Session. (See pages 186-187 for Resolution) The motion was seconded and approved. The resolution was printed in the supplemental report and circulated to the Presbytery prior to the meeting. The Bills and Overture Committee reviewed the resolution and members were available to discuss during the lunch hour. The Committee will report on the floor at the end of the docket.

### **DOCKET**

The docket was approved as amended. See page 164. (As of the printing of these minutes, due to time allowances, reports were moved ahead during the day.)

### **STATED CLERK REPORT**

Teaching Elder Roy Martin gave the following report:

#### **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: (all approved)

- 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 165.
- C. That Presbytery receive the minutes of the commission to ordain and install the Rev. Jacob R. Singleton as found on page 166.
- D. That Presbytery receive the minutes of the commission to ordain and install the Rev. Thomas H. Forbes as found on pages 166-167.
- E. That Presbytery receive the minutes of the commission to install the Rev. Dan M. McCoig as found on page 167.

**ASSOCIATE GENERAL PRESBYTER**

Teaching Elder Nancy Meehan Yao addressed the Body noting the numerous congregations she has visited, sessions moderated, pulpits filled, commission services attended, and many committee meetings she has been a part of.

**COORDINATING AND PLANNING COMMISSION (CPC)**

Teaching Elder John Cushwa, Chair, gave the following report:

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: (all approved)

- 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 168-169.

**COMMITTEE ON PREPARATION FOR MINISTRY (CPM)**

Teaching Elder Jonathan Ytterrock gave the following report:

I. FOR INFORMATION:

- A. 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.
- B. 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.

- C. Met with potential inquirer, Benjamin Kent from Warrenton. Benjamin needs to meet with his Session and complete paper work.
- D. We anticipate meeting with potential Inquirer, Hannah Altman from Warrenton in September.
- E. 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.
- F. 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:
  - o Mark Dewey – Winchester First
  - o Kelley Connelly – Winchester First
  - o Molly Morris – Staunton First
  - o Jacob Kave, Candidate – Woodstock
  - o Benjamin Kent – Potential Inquirer – Warrenton
  - o Hannah Altman – Potential Inquirer - Warrenton

II. ACTIONS TAKEN:

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

- A. 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.
- B. 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.
- C. 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.

III. PRESENTATION:

On June 20, CPM dutifully and appropriately examined Vanessa Smith, candidate from Baltimore Presbytery, for ordination in the areas of Bible, Theology, Worship and Sacraments, and Polity. The Committee listened to her preach and reviewed the biblical exegesis that accompanied the sermon. The Committee also reviewed her statement of faith. A copy of her statement of faith and biographical sketch can be found on pages 170-171.

On behalf CPM, TE Jonathan Ytterock asked Vanessa to share with the Body something of her sense of call particularly to working with the Hedgesville congregation, followed by a question centered in her Statement of Faith. No questions were asked from the floor and after members of Hedgesville Church were recognized, TE Ytterock closed with prayer.

**GENERAL PRESBYTER/STATED CLERK SEARCH COMMITTEE**

Teaching Elder Bill Klein, Chair, briefed the Body on the workings and discernment process of the Search Committee. Teaching Elder Bronwen W. Boswell was introduced noting a biographical pamphlet was circulated during the morning. See pages 172-174 for full written report.

**EXAMINATION OF BRONWEN W. BOSWELL**

Teaching Elder Jonathan Bunker, Chair of the Examinations Committee, led the examination of Teaching Elder Bronwen W. Boswell. Questions posed to the candidate began with her Christian experience, followed by sharing her experience of being both a General Presbyter and Stated Clerk and how those tasks complement one another. The exam concluded with a question that asked her to share her understanding of both God’s transcendence and nearness. Teaching Elder Boswell then addressed the Body regarding her call to be the General Presbyter/Stated Clerk in Shenandoah Presbytery. The Body was given the opportunity for questions, with each answered without any need for follow-up.

Teaching Elder Jonathan Bunker moved the following recommendation, *which was approved*:

That Presbytery sustain the examination of Teaching Elder Bronwen W. Boswell.

Teaching Elder Bill Klein moved the following recommendations, *which were approved*:

- A. 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	
TOTAL COMPENSATION	\$117,301

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

#### **SEARCH COMMITTEE DISMISSED**

A motion was made from the floor, seconded and approved, to dismiss the Search Committee with gratitude for their work.

#### **RECOGNITION OF ROY A. MARTIN**

Teaching Elder Ann Held noted that a reception for Transitional Presbyter/Stated Clerk Roy Martin will be held at the Presbytery Office on Tuesday, September 26, from 1:00-3:00. Roy's last day will be September 30.

#### **COMMITTEE ON PASTORAL TRANSITION (CPT)**

Teaching Elder Lisa Wilson, Chair, gave the following report:

##### **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 to 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 associate pastoral relationship between Teaching Elder Dan McCoig and the Winchester First Church effective June 4, 2017.

- C. Dissolved the associate 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 175-176 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: (approved)

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.*

Teaching Elder Jonathan Bunker, Chair of Examinations Committee, presented Teaching Elder Fletcher Hutcheson whose examination was sustained by the Committee on Pastoral Transition. TE Hutcheson addressed the Body on his Christian experience and call to ministry. TE Hutcheson will be transferring from the Presbytery of the James effective September 18, 2017. See pages 175-176 for biographical sketch and statement of faith.

## COMMITTEE ON RELATIONAL MINISTRY (CRM)

Teaching Elder John Leggett, Chair, gave the following report:

### 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. (See pages 177-178 for biographical sketch and statement of faith.)
- 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.

Teaching Elder John Leggett presented Teaching Elder William Lowrance whose examination was sustained by the Committee on Relational Ministry and was received into membership of Shenandoah Presbytery on August 10, 2017, transferring from the Presbytery of Eastern Virginia. TE Lowrance is serving as chaplain at Sunnyside Retirement Community. See pages 177-178 for biographical sketch and statement of faith.

## COMMISSIONING OF DOUGLAS DICKS

The Moderator commissioned Ruling Elder Doug Dicks of the Buckton Church as Facilitator for Justice and Peacemaking Education in Israel/Palestine. Doug has served for over 16 years as a mission co-worker, serving a regional liaison for Israel/Palestine. Doug holds 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.

## COMMITTEE ON NEW CONGREGATIONAL DEVELOPMENT (CNCD)

Teaching Elder Rachel Crumley, Chair, made the following recommendation on behalf of CNCD, *which was approved*:

That Presbytery approve the process for the formation of new worshipping communities as found on pages 179-183



## COMMITTEE ON NOMINATIONS (CN)

Ruling Elder Mary Lou Cox, Chair, gave the following report, *which was approved*:

That Presbytery elect the following to serve on committees:

### Committee on Congregational Redevelopment

Class of 2019: Tracie Martin, TE, Opequon

Class of 2020: Malcolm Brownlee, HR

### Committee on Pastoral Transition

Class of 2018: Patrick Pettit, TE, At-Large (Patrick to begin as chair October 1, 2017)

### Committee on Preparation for Ministry

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

### Committee on Presbytery Administration

Class of 2019: Glenn Coleman, TE, Mossy Creek Interim and Kate Rascoe, TE, Trinity Parish Associate

### Committee on Relational Ministry

Class of 2020: Kevin Hand, TE, Franklin and Ruddle, and Betty Dax, TE, Honorably Retired

### Permanent Judicial Commission

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

### Presbytery Moderator

TE Rachel Crumley, Tuscarora Church, to serve as Vice-Moderator in 2018 and Moderator in 2019

### Synod Commissioner

Class of 2020: Kimberly Kline, RE, Franklin Church

There were no nominations from the floor.

## RECESS

Following prayer, a delicious lunch was served in the fellowship hall.

## INTERCESSORY PRAYERS

Teaching Elder Rufus Burton led the Body in prayer remembering the many persons and causes that members of Shenandoah Presbytery had called to our attention in written concerns during the morning.

## EDUCATIONAL TIME

Teaching Elders Gwen Carr and Punker Robertson addressed the Body about exciting things that are happening across the Presbytery in ministry with individuals with disabilities. Questions and stories from the floor followed.

## COMMITTEE ON EDUCATIONAL RESOURCES (CER)

Teaching Elder Punker Robertson, Chair, gave a verbal report on the process the Committee has undergone since the Presbytery's directive on November 10, 2015, to *review and recommend to Presbytery whether to continue this ministry* [Camp Paddy Run] *and, if continued, under what provisions*.

Amy Tubbs, Camp Paddy Run Director, and Beth Thompson, former camp participant, presented a video from the prior 10 years' events held at Paddy Run.

Teaching Elder Robertson brought forth the following recommendation:

The Committee on Educational 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.*

- 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.

Teaching Elder Kerry Foster brought forth the following substitute motion:

*That Shenandoah Presbytery end its camping ministry efforts by closing Camp Paddy Run, fulfilling any further rental agreements up to but not beyond December 2017, and using a portion of the fund designated as CPR funds, winterize all physical structures. Further, that the Committee on Presbytery Administration assume oversight of the property and determine a means to repurpose the property, which includes selling the property on the open market or transferring the property to any entity that can preserve it for the public good.*

The substitute motion received a second and TE Foster gave verbal rationale for his substitute motion.

Teaching Elder Amy Fetterman made the following amendment to the substitute motion by revising the substitute as follows:

*Further, that the Committee on Presbytery Administration assume oversight of the property and determine a means to repurpose the property, which includes selling the property on the open market or transferring the property to any entity that can preserve it for the public good and designate use of the funds for children, youth, family ministry, and camp and conference ministries in the bounds of Shenandoah Presbytery.*

The motion received a second and TE Fetterman gave a verbal rationale for her amendment. After some discussion, the motion to amend the substitute motion failed 38-32.

Ruling Elder Janeen Welsh of New Monmouth Church made a motion *to refer the motions back to the Task Force for further work.*

The motion received a second and discussion ensued. The motion to refer was approved 38-36.

A motion was made from the floor *to require the Committee on Educational Resources to bring a report back to the November meeting of Presbytery with a recommendation.* The motion received a second and discussion ensued. The motion was approved.

## **COMMITTEE ON MISSION AND OUTREACH (CMO)**

Ruling Elder Doug Sensabaugh, Chair, introduced Lydia Griffiths and Rebekah Witt, who have completed their year as Young Adult Volunteers. Lydia and Rebekah reported on their work in South Korea and Denver.

### **NEW BUSINESS**

Ruling Elder Jeanne Stine of Shepherdstown Church made a motion from the floor *to approve the resolution from Trinity Church Session regarding racism and white supremacy*. The motion was seconded and Teaching Elder Karen Greenawalt, Bills and Overture Chair, reported that the Bills and Overtures Committee suggests approval of the resolution from the Trinity Church. The motion was approved. (See pages 186-187 for Resolution)

### **ADJOURNMENT**

The meeting adjourned at 3:04 p.m. with the Parliamentarian leading in prayer. The Presbytery will meet in stated session on Tuesday, November 28, 2017, at 9:30 a.m. at the Third Presbyterian Church in Staunton, Virginia.

Kate Lewis Brown, Moderator

Roy A. Martin, Stated Clerk

Kim Stroupe, Recording Clerk

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

**DOCKET**

- 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 BOP OF pensions  
First time commissioners  
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 – TE Jonthan Ytterock
- 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. Resolution from Trinity and Shepherdstown sessions

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.

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

**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.*

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.

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.

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.

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.

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.



William Joseph Lowrance  
Biographical Sketch

I was born in the advent of December, the third son of a Homeconomics' High School teaching Mother who had been fully expecting a girl named Elizabeth. In what would no doubt be diagnosed as Post-Partum Depression my Mother distraught with another son was unable to nurse me; so there upon seeing that I was not immediately thriving and might surely perish; an older and quite wise nurse on the maternity unit sent my Father along with me to the home of this aging African American Grandmother living on the edge of the swamp; an entrepreneur who happened to raise goats with milk as rich as Solomon's wisdom. I say with no disrespect that my first mother was an Old Nanny Goat who sustained me. Two weeks after my birth, my Father entitled me with the name which I bear to this day and arranged for me to be baptized during a Christmas Eve Service. My Dad, confessing that my Mother did not attend would tease me by saying that the old nanny goat there!

I grew up in the nurture and admonition of Prospect Presbyterian Church in Mooresville, North Carolina attending Sunday school and participating in all aspects of the life of a rural Presbyterian community that included learning my catechism, being confirmed; attending Youth Night on Sunday nights and missing out on Watching Bonanza; and even attending a Presbyterian Camp during the summer; and let's never forget that I was able on more than one occasion to walk through the large cemetery behind the church on Halloween night while being blind-folded.

I attended the University of North Carolina at Charlotte where I majored in Religious Studies. It was there in college that I attended a class called Religious Odyssey Through Film and saw my first ever foreign film; Ingmar Berman's, "The Seventh Seal." I have been playing checkers with Death ever sense as chess was never offered as a part of my classical training in rural North Carolina. I attended Louisville Presbyterian Theological Seminary, came under the care of my Presbytery during which time the Chair of Committee on Ministry stood up and told me that he would personally see that if I attended LPTS that I would receive no financial support from his Presbytery; telling me that the only respectable seminaries were Columbia in Decatur Georgia or Union in Richmond. After fifteen years I did manage to pay off my seminary loans during which time I completed an Interim two-year term as Director of Field Education, five years of service to a five church mission parish in Northwestern Wisconsin and seventeen years as an Associate for Congregational and Community Care in Virginia Beach, Virginia. During this time I completed my two year certification to become a Spiritual Director. Over the next year, I completed a training residency as a chaplain for Sentara Norfolk General Hospital; and then ten years as a Chaplain for PACE (Program for the All-Inclusive Care of the Elderly) During those years I completed my Doctor of Ministry Degree at Louisville Presbyterian Theological Seminary and completed my additional certification to become a Board Certified Clinical Chaplain and a Board Certified Pastoral Counselor. I transfer here as a member in good standing from the Presbytery of Eastern Virginia.

William Joseph Lowrance  
Statement of Faith

Guided by the witness of our Confessional traditions, renewed by the historical life and death struggles reflected in the foundations of our Book of Order, and directed by God's Holy and inspired Word as is found in scriptures, I believe in the Triune God, who in the goodness of love created the heavens and the earth and all that lies in between, which includes you and me. Through the grace of Jesus Christ, through the activity of God's love in this world, and through the living presence of the Holy Spirit, we walk together in this pilgrimage of life as the church, the body of Christ, celebrating Christ's saving message of Good News. Worship and prophetic deeds of scripture reflect God's forgiveness of our rebellion against God and also inspire our best attempts to love God and neighbor with mercy, tenderness and justice. Like a mother who gathers up her chicks, like a father welcoming the prodigal child home, my life rises from the waters of baptism, an outward sign of the inward mark of God's renewing claim on my life freed from the powers of sin. In the sacrament of Lord's Supper I share and remember with believers in every time and every place, a communion of hearts, minds, bodies and souls in which Christ's sacrifice for us all draws us out of darkness into the near light of Christ's keeping; in Christ nearness I am joined with Christians everywhere. To worship and adore the living Lord and to live out our days preaching the good news to the poor, blessing the children, healing the sick and binding up the broken hearted, eating with the outcasts, calling all to turn away from sin, and live as one community The Holy Spirit gives us strength to unmask idolatries in church and culture and to live holy and joyful lives in our daily tasks of living, always being mindful as we watch for God's new heaven and new earth.

**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.

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 unpaid 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)

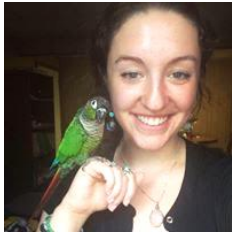
## COMMITTEE ON MISSION AND OUTREACH (CMO)

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://bethanymariweb.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 Buckton 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.

The Session of Trinity Presbyterian Church in Harrisonburg, Virginia urges the Presbytery of Shenandoah to endorse a statement decrying the sins of racism and white supremacy and confessing the ways in which we participate in sinful systems, beliefs, and behaviors:

As Christians living and serving in the Shenandoah Valley of Virginia, we stand in solidarity with the Charlottesville community, and with communities across the country that have experienced and are experiencing the physical, emotional, and spiritual violence of white supremacy and racism. It is easy to condemn the violence, but more difficult - and more necessary - to recognize our complicity in the sinful systems of white supremacy that have led to it.

We stand in solidarity with our neighbors, and we commit ourselves to eradicating this sin of racism in our lives and in society. We will educate ourselves, confess our sins of omission and commission, and pray for the softening of our hearts and minds to hear and respond to the communities who continue to experience oppression. We will listen to and learn from all members of our family in Christ, which transcends every barrier of race or division. We recognize that all of us are harmed by the hatred of white supremacy and the sin of racism, and we pledge our energies towards reconciliation, which must come through justice and equality for all of God's beloved children.

We further endorse and commend the statement from our denominational leaders:

We give thanks for the presence and faithful witness of church members who stand against white supremacy and racism. Individually and collectively the church, including Presbyterians, stood against hate in Charlottesville. Individually and collectively the church, including Presbyterians, works to disrupt racism and to build racial equity in places across the country. We grieve for Heather Heyer, who was killed while standing witness; we grieve for state police officers H. Jay Cullen and Berke Bates, who died in a helicopter crash while monitoring events in Charlottesville; we pray for the recovery of all who were injured.

We acknowledge that Scripture has been misused to justify white supremacy and racism. However, we proclaim that the Bible's message presents a far more consistent and insistent witness to God's love for diversity and justice. This may be observed in God's delight in the varied creation; heard in the words of prophets who reject oppression and commend justice as true worship; seen in the life and ministry of Jesus Christ, who values all persons regardless of any aspect of their identity; and experienced through the work of the Holy Spirit, who consistently blows through all the divisions we create, to reveal God's love for all humanity.

White supremacy and racism stand in stark, irreconcilable contradiction to God's intention for humanity. They reject part of the human family and are utterly contrary to God's Word made incarnate in Jesus. They are idolatries that elevate human-created hierarchies over God's freely given grace and love. They are lies about the human family, for they seek to say that some people are less than other people. They are lies about God because they falsely claim that God favors some people over the entirety of creation.

But as we give thanks, we acknowledge the church's complicity in the creation of white supremacy and racism. We confess the church's failure in challenging and disrupting white supremacy and racism. Too often we have accepted the status quo. Too often we have stood silent in the face of injustice and oppression.

By God's grace may we remember the events in Charlottesville; repent of our acquiescence and failures; and renew our commitment to proclaim and live the good news of Jesus Christ. May that commitment

lead us to stand against, speak against and work against racism and white supremacy, this day and every day.

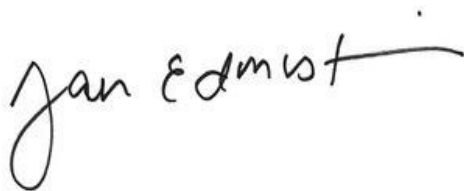
May it be so. Amen.

Handwritten signature of J. Herbert Nelson, II in black ink.

Rev. Dr. J. Herbert Nelson, II  
Stated Clerk of the General Assembly

Handwritten signature of Tony De La Rosa in black ink.

Tony De La Rosa  
Interim Executive Director - Presbyterian Mission Agency

Handwritten signature of T. Denise Anderson in black ink.Handwritten signature of Jan Edmiston in black ink.

Rev. T. Denise Anderson & Rev. Dr. Jan Edmiston  
Co-Moderators of the 222nd General Assembly (2016)

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