

HANDBOOK OF REPORTS

for the

202nd STATED MEETING

of the

SHENANDOAH PRESBYTERY

Saturday, September 14, 2024

9:30 a.m.

Massanetta Springs Conference Center

Harrisonburg, Virginia

Shenandoah Presbytery is a covenant body where:

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

MEMO TO: Pastors and Commissioners to Presbytery
FROM: Bronwen Boswell, Stated Clerk
RE: SEPTEMBER 14, 2024, MEETING OF PRESBYTERY

The Presbytery of Shenandoah will meet in stated session on Saturday, September 14, 2024, beginning at 9:30 a.m., at Massanetta Springs Conference Center in Harrisonburg, Virginia.

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

OFFERING: An offering will be taken during morning worship designated to the Civil Society Coalition for Poverty Eradication, a Nigerian national-based NGO working across multiple sectors and geographical locations in Nigeria to eradicate poverty and suffering.

LUNCH: is by reservation ONLY. The cost will be \$14.50 and the menu will be:
Salad bar, oven fried chicken, roast beef, mashed potatoes, green beans, rolls, dessert, beverage

To register and purchase your lunch, click on the link below. ***Lunch registration and payment are due by Thursday, September 5, 3:00 pm.*** For any dietary needs, please contact Donna Lanaghan at shenpres@shenpres.org ***no later than Tuesday, September 2, 3:00 pm.***

REGISTRATION: Please follow this link to register for the meeting and purchase lunch:

<https://shenpres.breezechms.com/form/Sept-14-stated-meeting>

PLEASE STOP BY THE REGISTRATION TABLE ON SEPTEMBER 14

TO CHECK-IN TO GET AN ACCURATE ROLL FOR THE MINUTES

CHILDCARE: Please sign up ***no later than 3:00 p.m. on Thursday, September 5.***

<https://shenpres.breezechms.com/form/childcare-September-2024>

DIRECTIONS: From Interstate 81, take exit 247-A ((US 33 East). Take 33 East for 2.3 miles. Turn right onto Massanetta Springs Road. Go half a mile and park in the lot on the right. The meeting will be held in Stewart.

For folks using GPS, the physical address is 712 Massanetta Springs Rd., Harrisonburg, VA 22801

The meeting will be live-streamed, but if you want to vote,
you ***must*** be there in person.
There will be NO Zoom option.

INFORMATION PERTAINING TO MEETINGS OF PRESBYTERY
Per Presbytery Manual Chapter V

Number of Meetings – Our Book of Order (G-3.0304) requires presbytery to hold stated meetings at least twice each year. At this time, there will be four STATED meetings for 2024:

- Tuesday, February 27, Zoom
- Tuesday, May 14, in person
- Saturday, September 14, in person, in conjunction with The Big Event at Massanetta Springs
- Tuesday, November 12, Zoom

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

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

Special Meetings – The moderator shall call a special meeting at the request of, or with the concurrence of, two ministers and two elders being of different churches. Should the moderator be unable to act, the stated clerk shall, under the same conditions, issue the call. If both moderator and stated clerk are unable to act, any three ministers and three elders, the elders being of different churches, may call a special meeting. The Synod may direct the Presbytery to convene a special meeting for the transaction of designated business. Notice of a special meeting shall be sent not less than fifteen (15) days in advance to each minister and to the session of every church. The notice shall set out the purpose of the meeting and no other business than that listed in the notice shall be transacted.

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

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

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

PROCEDURAL RULES

5.5. OPERATING PROCEDURES

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

Seeking to be Faithful Together:

Guidelines for Presbyterians During Times of Disagreement

In a spirit of trust and love, we promise we will . . .

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

ANNOUNCEMENTS
VOTING MEMBERS OF SHENANDOAH PRESBYTERY

All ministers enrolled in Shenandoah Presbytery

Ruling elders commissioned to churches

Ruling elders from each church session

0-400 members = 1 ruling elder

401-800 members = 2 ruling elders

801-1200 members = 3 ruling elders

1201+ = 4 ruling elders

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

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

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

ACRONYMS YOU MAY HEAR AT THE MEETING

AC – Administrative Commission

ARE – Authorized Ruling Elder

CCVT– Committee on Church Vitality & Transformation

CER - Committee on Educational Resources

COM – Committee on Ministry

CMO – Committee on Mission & Outreach

CNCD–Committee on New Congregational Development

CPA – Committee on Presbytery Administration

CPC – Coordinating and Planning Commission

CPM – Committee on Preparation for Ministry

CRE – Commissioned Ruling Elder

DPRT – Disaster Preparedness Response Team

ECO – A Covenant Order of Evangelical

Presbyterians

EECMY - Ethiopian Evangelical Church Mekane

Jesus

EPC – Evangelical Presbyterian Church

GA – General Assembly

IC – Investigating Committee

KCC – Key Church Communicator

LRT – Listening Response Team

MDP – Ministry Discernment Profile

PAM – Presbyterian Association of Musicians

PCA – Presbyterian Church in America

PCUS – Presbyterian Church in the United States

PCUSA – Presbyterian Church (U.S.A.)

PDA – Presbyterian Disaster Assistance

PDP – Personal Discernment Profile

PJC – Permanent Judicial Commission

PNC – Pastor Nominating Committee

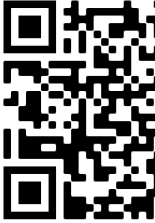
RE - Ruling Elder

SPYCE – Shenandoah Presbytery Youth Council

Extraordinaire

TE – Teaching Elder

DOCKET

- 9:30 a.m. Opening Prayer and Call to Order
- 9:35 a.m. Determining a Quorum
Procedural Rules – Page iii
Welcome to Massanetta Springs – TE Clayton Rascoe, Executive Director
Introduction of Guests and Seating of Corresponding Members
Appointment of Assistant Clerks
Adoption of the Docket
Report of Associate General Presbyter – Nancy Meehan Yao
Report of General Presbyter/Stated Clerk -Bronwen Boswell – Pages 2-3
Report from General Assembly Commissioners
- 10:15 a.m. Worship with Communion
Dr. Jacqueline Lapsley, President, Union Presbyterian Seminary
- QR code for online giving to *Civil Society Coalition for Poverty Eradication*
- 
- 11:10 a.m. Stretch Break
- 11:15 a.m. Committee on Mission and Outreach – TE April Cranford – Page 4
Peter Egwudah, Program Coordinator of the Civil Society Coalition for Poverty Eradication
- 11:35 a.m. Keynote Address – Dr. Jacqueline Lapsley
- 12:20 p.m. Prayer and Instructions for Lunch and workshops – Bronwen Boswell
- 12:25 p.m. Lunch
- 1:30 p.m. Big Event Workshops
- Jacob Scott, Eastern Mennonite University
 - Sandra Moon, Presbyterian Foundation
- 2:25 p.m. Intercessory Prayers
- 2:30 p.m. Committee on Nominations – TE David Witt – Page 5
- 2:40 p.m. Committee on Ministry – TE Patrick Pettit – Pages 6-28
- First reading of Anti-Racism Policy – Pages 8-11
 - Recommendation of retirements – Page 7
 - Recommendation of two policies – Pages 7, 17-23
 - Introduction of new teaching elders – Pages 6, 12-16
 - Board of Pensions changes – Pages 24-26
 - Presbytery compensation – Pages 27-28
- 3:20 p.m. Anticipated Adjournment

STATED CLERK REPORT

I. FOR INFORMATION:

- A. See pages 29-35 for information only reports from the Coordinating and Planning Commission and the following committees: Church Vitality and Transformation, Educational Resources, New Congregational Development, Preparation for Ministry, and Presbytery Administration.
- B. Submitted the Committee on Representation report to the Synod of the Mid-Atlantic as found on pages 33-34.
- C. The 2023 Presbytery Minutes have been reviewed and found to be without exception.

II. RECOMMENDATIONS:

- A. That Presbytery excuse from attendance from all or part of this stated meeting those ministers who submit such a request.
- B. That Presbytery approve the minutes from the May 14, 2024, Presbytery Meeting as distributed.
- C. That Presbytery approve the minutes of the commission to install Teaching Elder J. Kyle Segars at Oxford Church as found on page 3.

MINUTES OF COMMISSION TO INSTALL THE REV. JEREMY KYLE SEGARS as pastor of the Oxford Presbyterian Church of Lexington, Virginia. In accordance with the appointment of the Committee on Ministry, the commission convened at the Oxford Presbyterian Church, on Sunday, July 21, 2024, at 3:00 p.m.

Commission members present: Teaching Elders: Casey Clark, Andrew Ditzel, Patrick Pettit, and Nancy Meehan Yao Ruling Elders: Marnie Caldwell (Collierstown Church), Jason Melvin (Lexington Church), Trudy Melvin (Oxford Church), and William North (Presbytery Moderator)

A quorum was present. Ruling Elder Debbie Knick of Oxford Church was invited to sit with the Commission.

Bill North, Convener, called the commission to order and led in prayer. The commission elected Bill North as moderator and Debbie Knick as recording clerk.

The congregation was called to worship. Andrew Ditzel preached the sermon on the subject “An Installed Community” from Acts 9. Bill North asked the questions of the teaching elder. Trudy Melvin asked the questions of the congregation. These being answered in the affirmative and with prayer led by Casey Clark, the commission installed Kyle Segars as pastor of the Oxford Presbyterian Church.

Nancy Meehan Yao delivered the charge to the congregation and Patrick Pettit delivered the charge to the pastor.

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

The commission then read and approved their minutes. The commission adjourned with prayer led by Andrew Ditzel.

William North, Moderator
Debbie Knick, Recording Clerk

Dear Shenandoah Presbytery,

A spiritual journey like a mission trip begins with a sacred pause, a centering in God that overtime becomes a constant and ceaseless prayer which connects servants to the Holy One and awakens us to our true self.

On Sunday morning, July 7, our Baja mission team of twenty-eight members formed a circle on our hotel's third floor garage surrounded by San Diego's tall buildings and spectacular boats. We reflected on God's provisions over the past year, listened for the winds of the Spirit, exchanged remembrance gems with our prayer partners, and prayed for God's guidance for our trip ahead.

Fast forward nine hours, our mission team arrived in Vicente Guerrero and unpacked our suitcases at the Youth With A Mission (YWAM) Base. Then, we continued the tradition of eating our first meal in Mexico at Papa Reuben's. Every morning we were nourished in body, mind, and spirit through a great breakfast in the dining hall and morning worship around the fire pit.

At the build sites, we began our days by greeting Aurora's and Macrina's families, and praying as a build team together. During the sunny days with soft breezes, our team members organized wood, cut boards, painted siding/trim boards, raised roofs, assembled walls, installed doors, framed counter tops, trimmed windows, painted signs, and decorated houses.

During our mission week, we not only built during the day and shopped for furniture and groceries, but also we served in the community at night. On Monday, we visited a senior center where we sang songs in English and Spanish with a local church, played Mexican Bingo with large cards and Legos, and ended the night with dancing and prayer. On Tuesday, we went to a local cemetery and learned from Pastor Bernardo about local burial customs. On Wednesday, we worshiped at Iglesia Rey de Reyes and on Thursday we led house dedication services with our two families. Our week ended on Friday with a celebration dinner followed by worship and communion on the beach.

Along the Pacific Coast, we embraced many sacred pauses with God from hearing our Mexican friends' testimonies to bearing witness to our Lord's astounding grace. Thank you for your faithful support of the Baja Mission Trip. We are beyond grateful for every prayer lifted and dollar given that provided homes for two very special families

In Christ's Love,

2024 Baja Mission team: Laura Barmore, Jim Carpenter, Kelley, James, and Ezra Carter, Reed, April, River, and Haven Cranford, Stan and Candace Farthing, Donald, Laura, Riley, and Allison Floyd, Keith Folsom, Makenzy Grimm, Reice Hogge, Howard Kilgore, Jessica and Nora Little, Bob Olson, Mike Swize, Lee, Marina, and Miley Thomas, Ashlyn Via, and Dan Woodworth

2024 BAJA FINANCIAL SUMMARY

YWAM Participant Fee (28) food, housing, & 3 vans: \$11,200, Background checks (9): \$343

YWAM House Fee (2): \$11,000, Global Insurance (28): \$991

Extras for 2 houses included:

6 extra windows, 2 shower houses, 1outhouse, 7 mattresses, 2sinks, 3large and 2 small solar panel kits, extra wood for 5 beds, shelves, and 1 table, 2 counter tops, 1 stove, paint supplies, 6 dressers, 1 table with 5 chairs, and 2 couches: \$4,407

Senior Center Donation: \$1,000, Acknowledgment cards: \$105

Missionaries, Evening hosts, and Translators Honorariums (11): \$6,278

Furniture for 2 families: \$868, Groceries for 2 families: \$1,065

Approx. Total = \$37,257

BAJA 2025 At the upcoming Big Event and Presbytery Meeting, we will have 100 mums scattered throughout Massanetta Springs. Enjoy a mum this fall season and pray for next year's trip to Baja.

Mums are \$25.00 each. Payments can be in the form of cash or check. Online payments will be available at the meeting as well. Make checks payable to Shenandoah Presbytery with Baja in the memo.

Please give mum payments and donations to Rev. April H. Cranford at the meeting. If you have any questions about mums or if you would like a Baja presentation at your church, please contact April at wpcpastor@lumos.net

COMMITTEE ON NOMINATIONS (CN)

RECOMMENDATIONS: That Presbytery approve the following to serve:

Committee on Church Vitality and Transformation (CCVT)

Class of 2027 – Rachel Crumley, TE, Tuscarora Church

Committee on Ministry (COM)

Class of 2027 – Jacob Singleton, TE, Staunton Third Church

Class of 2027 – Susanne Taylor, RE, Warrenton Church; CRE at Clear Brook Church

Class of 2027 – Patrick Pettit, TE at-large

Permanent Judicial Commission (PJC)

Class of 2029 – Josh Elrod, RE, Lexington Church

We continue to seek members, ruling elders, and teaching elders for a variety of committees.

Currently, the most open positions are on the following committees:

- ✓ Committee on Church Vitality and Transformation (CCVT)
- ✓ Committee on Mission and Outreach (CMO)
- ✓ Committee on New Congregational Development (CCND)
- ✓ Committee on Presbytery Administration (CPA)

Please reach out to Co-Chairs,

Ann Held (aheld73@verizon.net) or

David Witt (pastor@opequonchurch.org) with suggestions.

COMMITTEE ON MINISTRY (COM)

I. ACTIONS TAKEN:

- A. Noting the Book of Order recognizes only two pastoral relationships, installed and temporary, COM approved the following temporary pastoral relationships for Shenandoah Presbytery:
- Temporary Pastor (replacing temporary supply)
 - Covenant Pastor (replacing stated supply)
 - Transitional Pastor (replacing interim)
 - Commissioned Ruling Elder
- COM will begin transitioning to the revised terms in the coming year.
- B. Approved the first reading of the Anti-Racism Policy as found on pages 8-11.
- C. Sustained the examination of Teaching Elder Samantha L. Coggins, Presbytery of Pittsburgh, and enrolled her as a member of Shenandoah Presbytery effective July 15, 2024. (See biographical sketch and faith statement on pages 12-14.)
- D. Sustained the examination of Teaching Elder Daniel J. Ott, Presbytery of Great Rivers, and enrolled him as a member-at-large effective April 11, 2024. (See biographical sketch and faith statement on pages 15-16.)
- E. Dissolved the pastoral relationship between the Warrenton Church and Teaching Elder Jim Lunde effective August 15, 2024. (Congregational meeting was held June 2.)
- F. Transferred Teaching Elder Jim Lunde to the Presbytery of Salem effective August 19, 2024.
- G. Approved the Warrenton Church forming an interim pastor nominating committee.
- H. Approved the interim ministry discernment profile from Warrenton Church.
- I. Dissolved the pastoral relationship between the Petersburg Church and Teaching Elder Kevin Channell effective July 31, 2024. (Congregational meeting was held July 28.)
- J. Dissolved the pastoral relationship between the Circleville and Seneca Rock churches and Teaching Elder Fletcher Hutcheson effective September 1, 2024. (The congregational meetings were held June 30, 2024.)
- K. Approved the commission to install Teaching Elder Kyle Segars at the Oxford Church on Sunday, July 21.
- L. Approved Bridgewater Church forming a pastor nominating committee.
- M. Approved the following contracts:
- Burnt and Ruling Elder Dellea Underwood from August 1, 2024-July 31, 2025
 - Burnt and Ruling Elder David Weil (Charles Town Elder) from August 1, 2024-July 31, 2025
 - Clear Brook and CRE Susanne Taylor from October 1, 2024-September 30, 2025
 - Fairfield and Supply Helen Robertson from July 1, 2024-June 30, 2025
 - Franklin/Ruddle and CRE Deborah Beam from September 25, 2024-September 24, 2025
 - Goshen and CRE Tina Glenn from September 1, 2024-August 31, 2025
 - Goshen and CRE Bobby Spurgeon from October 1, 2024-September 30, 2025
 - Staunton First and Interim Jeff Binder from July 1, 2024-June 30, 2025
 - Waynesboro First and Supply Samantha Coggins from July 15-December 31, 2024
 - Waynesboro Second and Supply Amy Fetterman from July 1, 2024-July 1, 2025
- N. Approved the following moderators:
- Nancy Meehan Yao at Keyser
 - Joel Thornton at Petersburg

II. RECOMMENDATIONS:

- A. That Presbytery grant the status of retirement to Teaching Elder Kevin J. Channell effective August 1, 2024.
- B. That Presbytery grant the status of retirement to Teaching Elder Fletcher C. Hutcheson, Jr., effective September 1, 2024.
- C. That Presbytery grant the status of retirement to Teaching Elder Scott A. Conrad effective January 1, 2025.
- D. That Presbytery approve the *Harassment Prevention Policy* found on pages 17-20.
- E. That Presbytery approve the *Medical or Family Leave Policy and Practice* found on pages 21-23.

PRESBYTERY OF SHENANDOAH
ANTI-RACISM STATEMENT AND POLICY
First Reading

It is all too easy for people who are white and churches that are predominately white to believe that racism is not our problem.

But Shenandoah Presbytery is a “Matthew 25” Presbytery and we proclaim that racism IS our problem.

As a Matthew 25 Presbytery, we are committed to dismantling structural racism and systemic poverty. We condemn structural racism in the United States today, even as we acknowledge with profound regret our historical participation in a system that enslaved people because of the color of their skin.

In our Confessions we read:

The Confession of 1967 (sections 9.43 and 9.44, inclusive language version):

In each time and place, there are particular problems and crises through which God calls the church to act. The church, guided by the Spirit, humbled by its own complicity and instructed by all attainable knowledge, seeks to discern the will of God and learn how to obey in these concrete situations...

...The church is called to bring all people to receive and uphold one another as persons in all relationships of life: in employment, housing, education, leisure, marriage, family, church, and the exercise of political rights. Therefore, the church labors for the abolition of all racial discrimination and ministers to those injured by it. Congregations, individuals, or groups of Christians who exclude, dominate, or patronize others however subtly, resist the Spirit of God and bring contempt on the faith which they profess.

And from *The Confession of Belhar (section 10.7):*

We believe that the church must stand by people in any form of suffering and need... and that the church must witness against and strive against any form of injustice, so that justice may roll down like water and righteousness like an ever-flowing stream.

In *Facing Racism: A Vision of the Intercultural Community*, the Presbyterian Church (U.S.A.) affirms that “racism is the opposite of what God intends for humanity. ... [it] is a lie about our fellow human beings, for it says that some are less than others.”¹ We state unequivocally that racism and all forms of discrimination and marginalization are sins against humanity and God, inconsistent with our Christian and corporate values and unacceptable within our congregations and presbyteries.

Racism is a practice or system of racial prejudice exerted by those in power — institutionally and individually, consciously and unconsciously — that is deeply ingrained in the history of the United States. Racism benefits people in the dominant culture socially, economically, and politically while disadvantaging people of color and people from minority cultures. However, for all persons, any racism corrupts the image of God within us. The task of dismantling racism must be a partnership that involves all levels of the church.

The Presbyterian Church (U.S.A.) is an institution founded and historically run by people who are white, and one that remains approximately 88% white. Closer to home, Shenandoah Presbytery is almost 100% white. We must come to terms with those numbers and their implications for the work we do,

¹ *Facing Racism: A Vision of the Intercultural Community*, 222nd General Assembly (2016) <https://facing-racism.pcusa.org/item/40835/>

and the audiences we reach.² We worship and work in a culture whose implicit, often unconscious bias assumes the primacy of white culture: its patterns of behavior and cultural assumptions regarding values and human vision.

We understand that we may need to unlearn existing habits of thought and behavior that form our speech and our social interactions as well as reform our ecclesial structures and policies, for racism persists despite our expressed values and intentions. If we are to create an antiracist church where “all persons are treated with respect, all gifts are valued and encouraged, and diversity is a gift to be valued,”³ we will be open to courageous self-reflection, confession, and repentance that leads to transformed persons, relationships, policies, and habits of interacting with one another.

We recognize the strides we have made, even as we acknowledge there is more work to do. As we strive to be an antiracist church, we vigorously commit ourselves to diversity, equity, and inclusion (DEI) in our life together. Such a commitment to DEI requires that we commit to repent, review, require, and repair.

1. We commit to repenting of the role we collectively and individually have played and continue to play in creating and maintaining systemic racism that implicitly biases white cultural practices.
2. We commit to reviewing annually the presbytery’s own practices and implementing strategies to disrupt and dismantle systemic bias that presumes the primacy of white culture within our life together.
3. We commit to requiring antiracism training of all Ministers of Word and Sacrament in permanent and temporary pastoral relationships, validated ministries, as well as members-at-large. This training is required to be taken once every three years. Further, the presbytery commits to requiring of itself that such antiracism training will be offered on an annual basis.⁴
4. We commit to repairing the damages caused by racist policies by creating and investing in new strategies to ensure the church’s continuous advance away from past practices.⁵

We acknowledge that this work will not be easy, but, as our church-wide anti-racism policy affirms: “Because of our biblical understanding of who God is and what God intends for humanity, the PCUSA must stand against, speak against, and work against racism. Antiracist effort is not optional for Christians. It is an essential aspect of Christian discipleship, without which we fail to proclaim the Good News of Jesus Christ.”⁶ Because of our biblical understanding of who God is and what God intends for humanity, Shenandoah Presbytery commits to seeking God’s kingdom for all people: “to proclaim good news to the poor...and the year of Jubilee.” (Luke 4:18-19)

² "Black Lives Matter," on the Presbyterian Historical Society's website, <https://.history.pcusa.org/blog/2020/06/black-lives-matter>

³ Racial Equity," on the Presbyterian Women’s website, https://www.presbyterianwomen.org/what_we_do/build-community/antiracism

⁴ See Appendix A for a list of potential topics to address in that training. The list of topics is illustrative, not exhaustive, and represents the scope and focus of training topics to be offered. It is understood that future years and challenges may necessitate a different list of potential training topics.

⁵ As an example, the Civil Rights movement established the following: the 1965 Civil Rights Legislation and the 1964 Voting Rights Legislation, which include policy changes and investments to sustain the work of moving toward diversity, equity, and inclusion. As an example taken from the context of our Native congregations, the General Assembly has acted to encourage mid-councils to consider donating a portion of funds received whenever a property is sold go to Native congregations for their benefit and rehabilitation.

⁶ *Facing Racism*, *ibid.*

Possible Additional Material

Appendix A: Illustrative (but not exhaustive) List of Potential Topics for Anti-Racism Training

Biblical and Theological Grounding for Anti-Racism Work

Examine such texts as those mentioned in this policy, as well as other biblical and theological examples of how anti-racism work is foundational to ministry practice and community ethics for Christian congregations.

Definition of Anti-Racism:

The active process of identifying and eliminating racism by changing systems, organizational structures, policies and practices and attitudes, so that power is redistributed and shared equitably.⁷

Definition of Intersectionality

The ways systems of oppression overlap to create distinct experiences for people with multiple identity categories. "If you're standing in the path of multiple forms of exclusion, you're likely to get hit by both."
- Dr. Kimberle Crenshaw⁸

Four “I’s” of Concern

(1) Ideological—beliefs, values, and culture; (2) Interpersonal—individual behavior; (3) Institutional—policies and practices; and (4) Identity—self-reflection of inferiority.⁹

Cultural Competency Continuum

(1) Cultural destructiveness; (2) Cultural incapacity; (3) Cultural Blindness; (4) Cultural Pre-Competency; (5) Cultural Competency; and (6) Cultural Proficiency.¹⁰

Implicit Bias toward Assuming Primacy of White Culture / Cultural Practices

(1) Focus on perfectionism, (2) Sense of urgency, (3) Defensiveness, (4) Quantity or quality, (5) Worship of the written word, (6) Only one right, (7) Paternalism, (8) Either/or thinking, (9) Power hoarding, (10) Fear of open conflict, (11) Individualism, (12) I’m the only one, (13) Progress is bigger or more, (14) Objectivity, (15) Right to comfort.¹¹

F

Zones / Distinctions in Allyship

(1) Fear Zone, Learning Zone, Growth Zone; (2) White Fragility vs. Weaponized White Fragility; (3) Performative Allyship vs. Authentic Allyship.

F

⁷ Samantha Davis, presentation to the Presbyterian Mission Agency Board, May 2023.

⁸ Samantha Davis, *ibid.*

⁹ Samantha Davis, *ibid.*

¹⁰ Josefina Ahumada, presentation to Presbytery de Cristo Leadership Commission, June 2021.

¹¹ Tema Okun, “White Supremacy Culture,” DRworks, www.dismantlingracism.org.

Overt vs. Covert Racism

Overt: Lynching, Hate Crimes, Blackface, the N-word, Swastikas, Neo-Nazis, Racist Jokes, Racial Slurs, KKK, Cross Burning

Covert: Weaponized Whiteness, Expecting BIPOC to Teach Whites, Believing We Are “Post-Racial,” “But We’re All One Big Human Family,” “There’s Only One Human Race,” Housing Discrimination, Bootstrap Theory, School-To-Prison Pipeline, Police Murdering BIPOC, Virtuous Victim Narrative, Higher BIPOC Infant/Maternal Mortality Rate, “But What About Me?,” “All Lives Matter,” BIPOC as Halloween Costumes, Racial Profiling, Denial of White Privilege, Eurocentric Curriculum, White Savior Complex, Spiritual Bypassing, Education Funding from Property Taxes, Discriminatory Lending, Mass Incarceration, Respectability Politics, Tone Deaf Policing, Racist Mascots, Not Believing Experiences of BIPOC, Paternalism, Blaming the Victim, Hiring Discrimination, “You Don’t Sound Black,” “Don’t Blame Me, I Never Owned Slaves

Source: Rev. Nadia Bolz-Webber

SAMANTHA L. COGGINS
BIOGRAPHICAL SKETCH

I am a 36-year-old woman from Virginia. Since my early twenties, I have wound my way around the east coast and rustbelt: from Charlottesville, VA, where I attended UVA for college, to Syracuse, NY, where I got my master's in journalism, to New York City, where I worked for 6+ years, to Pittsburgh, PA, where I attended seminary and began my ministry. Now I'm happy to say that I've come full-circle, back to Charlottesville/Waynesboro!

I graduated with my M.Div. from Pittsburgh Theological Seminary in May 2020. I am married to Joel, a book designer who grew up in Ohio. We have a 3-year-old daughter, Cosette (*koh-sette*). We call her 'Cozy' for short.

Since I was a teenager, I've been discerning a call to ministry, sometimes as a big push from God, sometimes as a subtle movement in my faith journey. I grew up in Fredericksburg, VA, with my two parents and one sister. There I was Confirmed in a PCUSA church, The Presbyterian Church of Fredericksburg, where I became an active member during my teenage years. I had several interests as a child and teenager. My two biggest ones were music and youth group. At church, I enjoyed playing the piano and handbells, and I sang in the youth choir. In high school, my involvement in church began to reach beyond musicianship and fellowship, into spiritual formation.

The impetus for that shift was having surgery on my back for scoliosis when I was 14. At that age, I was a high school freshman, and my life felt upended by the surgery. I missed eight weeks of school to recover at home, and I had to stop playing field hockey. My body changed permanently. The doctors corrected the curve in my spine using two titanium rods and other metal hardware, all of which remain in my back today. My spine surgery in 2002 was a confusing time, physically and spiritually. In middle school, I had worked hard to avoid surgery by wearing a back brace while sleeping at night. Despite that bracing, the curve in my spine kept getting worse, as I developed into adolescence.

This time in my life was also when I had my first personal experience of the Holy Spirit. In the moments when my doctor announced I would need major surgery, I sensed God-with-me, while sitting with my mom in the examination room. I felt in my body and heart a comforting, all-encompassing presence that I could only identify as God. It was invisible, yet powerfully and undeniably the Holy Spirit. While I cried and my mom hugged me, I felt my fears and worries dissipate. I sensed strongly that God was there in the room with me, sustaining me for the surgery that was coming.

In tandem with this Pentecostal experience of God in the doctor's office, I also experienced God incarnate. This happened through the friends and family of my church community. Before I left for the hospital, my Sunday School teachers led a prayer for me through laying-on-of-hands. All of my friends put a hand or finger on my back, while my teachers offered a prayer that my surgery would go smoothly, and that I would stay healthy. My youth group leaders treated my class to dinner at a local restaurant, to send me off into my surgery with happiness, surrounded by friendship and love. Finally, on the day of the surgery, my pastor traveled to the hospital, to sit with my parents for eight hours while they waited for my surgery to be over. These people cared for my embodied self, showing me what it meant for Jesus to heal and bless human beings during his lifetime.

From that point onward, I became progressively more involved in the life of the church. As a junior and senior in high school, I served as Moderator of my presbytery's Youth Council in Virginia, running monthly meetings in Richmond, VA, and helping to put on themed retreats for local youth. During the summer before I left home for college at the University of Virginia, I served as a youth delegate to the 2006 PCUSA General Assembly meeting in Birmingham, AL. There I learned even more about Presbyterian polity, especially the high value we place on accountability through committee structures in our denomination.

In hindsight, I see that God used these experiences to plant in me a vision of myself as a leader in the church. I was exposed to Presbyterians with strong core theology, who reflected their Reformed beliefs in the way they treated other people. This was true of both my adult leaders and my peers. The effect was that I witnessed a clear connection between Christ and Christianity, which I had not gleaned so far in my life from any one Bible study or worship service. While I began to yearn to become a strong Christian, I was surrounded by people who convinced me this was possible *and* available to me as an adolescent. These people embraced all their uniqueness and weirdness in the light of their core identity: child of God. This included women and LGBTQIA folks, who used their gifts for ministry through active commitment to me and to my presbytery.

In college and throughout my twenties, I sensed God troubling the waters of my faith. I sought out a church community in college at the University of Virginia, but I did not ultimately find belonging in a congregation during my four years in Charlottesville. As a young adult, I navigated a longing to question what I knew already about God. I continued on that trajectory throughout the rest of my twenties, when I lived in New York City. While I found belonging at Fifth Avenue Presbyterian Church, which is now my home congregation, I also lost my job working at a big publishing company. My fledgling career as an arts journalist, and the pain that came with losing work, transformed my idea of God as Emmanuel, or God-with-us. At age 27, I was scared for my financial well-being and vocational future, and God propelled me—by way of my home church pastor—to an administrative role at Brick Presbyterian Church in Manhattan.

This job brought my sense of call bubbling up to the surface of my mind, and my heart. I got to observe three associate pastors doing the work of pastoral care, worship planning, and everything else that goes into being a pastor (on weekdays!). I started to covet the time that the pastors spent with seminary interns from nearby Princeton Theological Seminary, which felt like a sign that I needed to pursue seminary education. Unexpectedly, I envisioned myself moving west to pursue a burgeoning relationship with my then-boyfriend, Joel, and to attend Pittsburgh Theological Seminary. I realized that the church was not only a prominent tenet of my personal life, it was also my vocation.

It was hard for me to accept that this was my path. I struggled to reconcile my sense of call with how I spent my twenties, pursuing a career in arts journalism. But I also noticed that my communications skills were bearing fruit in my ministry, beginning with my preaching classes. I felt drawn to preaching right away, finding great enjoyment in exegesis and in formulating sermons, with the added factor of the movement of the Holy Spirit, which I had not previously been trained to seek in my writing. I sensed God putting pieces of my life together like a puzzle, assuring me that the time I spent working toward a career in publishing was not wasted time.

I am overjoyed to begin my ministry with First Presbyterian Church of Waynesboro, as their pastor with a focus on congregational care.

SAMANTHA L. COGGINS
STATEMENT OF FAITH

The triune God, traditionally parsed as Father, Son and Holy Spirit, rules my life as a Christian. God is my sovereign: Creator, Redeemer and Sustainer, three persons in one. This means I am free to glorify Jesus Christ, my Redeemer, whose life and death wash away my sins. It also means I am free to rely on God and God alone, who is ruler of my conscience, rather than people who wield power on earth (Ps. 146:3). Finally, it means I am called to see the face of Christ in everyone I meet. In the specific role of pastor, I'm called to recognize, affirm and encourage the image of God in every parishioner.

I believe God the Creator, Redeemer and Sustainer gives me the covenant of grace. Grace is the means by which I am called to confess and repent of sin, and to receive forgiveness. Grace is not blanket permission to continue in sin (Rom. 6:15). Rather, I receive grace through my relationship with Jesus, my Redeemer, who mediates grace as God incarnate. The reality of God reaching God's hand into the world for me, becoming fully human and fully divine in Christ, is grace. Grace propels me to praise God for dwelling with me, as Emmanuel. Grace justifies my faith, pushing me to work to experience the Kingdom of God fully, here on earth.

Jesus Christ is the core of my faith. Christ is my Redeemer and God incarnate. Christ's life, death and resurrection show me that, with faith, death does not get the final word. I believe my salvation is lodged in Christ, and only Christ. I believe baptism and Communion are signs of Christ's promises to me. When we are baptized, and when we eat the bread and drink from the cup at Communion, we feel and taste our connection to God's covenant of grace. In this way, the sacraments remind my body of God's embodiment in Christ.

I believe Christ is actively present in the sacraments, sealing me into Christ's body. This means that through Jesus, I am incorporated into a group of believers who receive spiritual nourishment from baptism and Communion, across all times and places. Finally, the sacraments show me the nature of the mystery of God. While I will never fully know God, a glimpse of that mystery has been revealed to me in Jesus's life, death and resurrection.

I believe the Holy Spirit, my Sustainer, nurtures and transforms the body of Christ, the church. The Spirit is alive and moving in congregations, beckoning us to join in the Spirit's work. The Holy Spirit causes the words of Scripture to fall afresh on us, in every time and place. The Spirit nudges us to participate in the saving work of Jesus. The Spirit strengthens us to follow God's commandments, especially to love God with all our heart, mind and strength.

DANIEL J. OTT
BIOGRAPHICAL SKETCH

The Rev. Dr. Daniel Ott currently serves as professor of theology and religion and dean of the School of Theology, Humanities and Performing Arts at Eastern Mennonite University. Dan studied music composition and sang in the opera program at West Virginia University in his undergraduate years. He earned a Master of Divinity from Louisville Presbyterian Theological Seminary and studied process theology with John Cobb and Marjorie Suchocki at Claremont Graduate University, earning a Ph.D. in 2006.

After a little under four years of full-time pastoral ministry in rural churches in South Carolina, Dan moved into higher education, serving three small, church-related colleges and universities: St. Andrews Presbyterian College, Monmouth College, and Eastern Mennonite University. In his current position, some of Dan's workload includes teaching theology in both undergraduate and graduate courses and serving as dean of Eastern Mennonite Seminary. Throughout his career, he has maintained close contact with churches, usually small, rural churches. This included ten years as a stated supply pastor of a very small church in Illinois from 2010 to 2020. During that time, Dan was active in the Presbytery of Great Rivers.

Dan's writing and scholarship has been for both academic and ecclesial audiences. He contributed to the *Feasting on the Gospels* series with Westminster/John Knox and has written a few pieces for *The Presbyterian Outlook*. More academic pieces on peace, nonviolence, and topics in liberal theology have appeared in *Theology Today*, *The American Journal for Theology and Philosophy*, and *Political Theology*. He is co-author with Hannah Schell of *Christian Thought in America: A Brief History* (Fortress Press) and he is currently working on a book on the theology of death.

Dan's spouse is the Rev. Dr. Teri McDowell Ott who is the Editor/Publisher of *The Presbyterian Outlook*. Dan and Teri live with their two teen-aged kids in Harrisonburg.

DANIEL J. OTT
STATEMENT OF FAITH

Jesus proclaimed, in word and deed, the Kingdom of God. The Kingdom of God is no kingdom at all but an order that upsets all hierarchy. Some have called it Beloved Community.¹² This is an ideal community that brings together the passions of all the persons included in the community. Each person in community fosters their own and their neighbor's dignity. The Christian life is the drive to order one's passions such that every member of the Beloved Community can pursue their passions and be well. The Christian life is the pursuit of peace and justice. Means and ends merge as the Christian pursues the Beloved Community prayerfully, intentionally, and nonviolently.

God the creator is divine creative transformation. God brings order out of chaos. It is chaos itself or randomness that drives creativity. But we perceive order in this creativity. We call God that which brings forth light, beauty, goodness, complexity in harmony.¹³ Yet, even this ordering, the creative act, is full of loss, waste, and tragedy. God the creator is fearsome and mysterious.

Christ is divine contingency.¹⁴ Christ is God in the contingent. Christ is God with us, Emanuel. Christ shows us the divine as dependent. We know that we are dependent upon one another, dependent on what is, and dependent on all that has been. Jesus the Christ was also dependent and contingent. Jesus wept, suffered, and died like us. He risked love and taught us to love ourselves and one another. The stories of Jesus' death and resurrection point us back to Jesus' life and teaching. Jesus' life, death, and resurrection give us the opportunity for new life, lived in recognition of our contingency and in the hope of Beloved Community.

Spirit is divine ubiquity. Spirit is the constant reminder of the many-ness of God. The spirit blows where it wills. The spirit is the color purple. The spirit teaches us to stop and appreciate the color purple in the field.¹⁵ The spirit instructs us in faith to foster appreciative awareness;¹⁶ to notice when beauty emerges; to celebrate when liberation breaks through; to listen when truth is spoken; to align ourselves with the ways of peace.

The Church is a gathering. Christians gather to be formed by the proclamation of the Gospel in word and sacrament. We gather to sing of the beauty and mystery of God. We gather to hash out ideas, to learn to live toward Beloved Community, to coordinate our efforts in the pursuit of peace.

¹² Josiah Royce and Martin Luther King, Jr.

¹³ Alfred North Whitehead

¹⁴ Christian Wiman

¹⁵ Alice Walker

¹⁶ Bernard Meland

PRESBYTERY OF SHENANDOAH
HARASSMENT PREVENTION POLICY

Second Reading

Prologue and Purpose:

The XYZ Presbyterian Church- seeks to follow and glorify Jesus in all we do. This extends to our behavior as a faith community: with each other, with employees and volunteers, and with the larger community.

In our language, behavior and common life together, we will seek the building up of the body of Christ, the church.

“Because in Christ the Church is holy, the Church, its members, and those in ordered ministries [Ruling Elders, Teaching Elders, and Deacons] strive to lead lives worthy of the Gospel we proclaim.”¹⁷

“Because the church is catholic, it strives everywhere to testify to Christ’s embrace of all people of all times, places, races, nations, ages, abilities, genders, conditions, and stations in life.”¹⁸

Therefore, harassment based on race, color, religion, sex (including pregnancy, sexual orientation, or gender identity), national origin, disability, age or genetic information (including family medical history) does not glorify God and will not be tolerated. The church should always be a safe space, with dignity and respect for all.

Prohibited Behaviors/Offensive Conduct:

Harassment may be understood as unwelcome behavior or language.¹⁹²⁰

While harassment is often experienced as a pattern of action/speech/behavior, even one instance of these actions may be understood as harassment.

Harassment does not rely on the actor’s intent, but rather on the effect it has on those to whom it is directed, and those observing the behavior. Petty slights, annoyances, and isolated incidents (unless extremely serious) ordinarily do not rise to the level of harassment.

To be considered offensive conduct or speech, the conduct must create an environment that would be intimidating, hostile, or offensive to reasonable people.

Harassment is commonly understood as falling into 3 categories:

- Verbal
- Physical
- Visual

NOTE: for Sexual Harassment, see this Session’s/Congregation’s/Council policy on Sexual Misconduct Prevention.

Offensive conduct may include, but is not limited to:

- offensive jokes, slurs, epithets or name calling,
- physical assaults or threats, intimidation,
- ridicule or mockery, insults or put-downs,
- offensive objects or pictures,
- and interference with work performance, or life and participation in the faith community. –
- Bullying is a form of harassment:

¹⁷ PCUSA Book of Order, 2021-2023, F-1.0302b, p 3.

¹⁸ PCUSA Book of Order, 2023-2025, F-1.0302c, ratified July 9, 2023.

¹⁹ PC(USA) Standards of Ethical Conduct, 1998 and 2004, 1.

²⁰ <https://www.doi.gov/employees/anti-harassment/definitions>

- Bullying is a form of aggressive behavior in which someone intentionally and repeatedly causes another person injury or discomfort. Bullying can take the form of physical contact, words, or more subtle actions. The bullied individual typically has trouble defending him or herself and does nothing to “cause” the bullying. Cyberbullying is verbally threatening or harassing behavior conducted through such electronic technology as cell phones, email, social media, or text messaging.²¹”

The offensive conduct is harmful not only to the person to whom/against which it is directed, but also to anyone affected by the offensive conduct or speech.

Preventive Practices:

This policy will be read and adopted by the Session/Council/Congregation/Employees and Volunteers.

This policy will be shared with the congregation. Those serving actively in ordained ministry, Sunday School Teachers, Youth and Child workers, employees and volunteers will attend a Mandatory Boundary Training event every 36 months, and a certificate stating their attendance will be issued, per the Book of Order G-3.0106.

Each person attending that required Boundary Training will sign an affidavit stating that they agree to abide by the Harassment Prevention policy of this church/Council.

The congregation will receive information regarding this policy and training, as well as procedures for identifying and reporting all types of harassment. This congregation will grow in its ability to “self-correct” in behavior and speech. We will, “speaking the truth in love” (Ephesians 4:15) remind and guide each other in appropriate ways to be and act as the body of Christ. These behaviors and speech will include both interpersonal and social media speech and behavior.

SEE ALSO this congregation’s/Council’s Social Media Policy.

Those seeking to volunteer or be employed by the congregation/council, will have either a Background check done, OR reference checks (with at least 3 contacts, 2 of whom are NOT related to the applicant) will be done. The results of these checks will be held confidentially for 10 years.

SEE ALSO this congregation’s/Council’s Child and Youth Abuse Prevention and Sexual Misconduct Prevention policies

Policies for Reporting:

When an offense occurs, it is appropriate to tell the speaker/actor that that speech or behavior is unwelcome. It does not matter what the intent of the speaker/actor was: if someone experiences it as offensive, it was offensive. If that response is uncomfortable or impossible, please talk with the pastor. If the offensive conduct is being done by the pastor/employer, please contact the Stated Clerk of Shenandoah Presbytery.

If the behavior/speech persists, or if retribution for speaking up happens, then:

The written report of that behavior/speech should be shared with the designated “report receiver.” In this congregation/council, it will be 2 designated people serving on Session. (preferably not family, and of differing genders). The names and contact information of these people serving as report receivers will be made known to the congregation/Council.

Policies for Responding:

When a report of harassment is received:

²¹ <https://dictionary.apa.org/bullying>, accessed July 30, 2023.

- It will be shared, in a confidential manner, with the Session. (i.e., “We have received an allegation of verbal harassment against one of the members of the congregation, by another congregation member. We are proceeding per our policies.”)
- If the person doing the offensive behavior/speech is an employee of the congregation/business conducted by the congregation (childcare center, etc.) the supervisor of that person will also be informed.
- A response team of 2 people will meet with the person with the alleged offensive behavior, and the policies and practices of the congregation/Council will be reintroduced. The response team may be the people named as “report receivers,” or it may be 2 other people.
- An agreement to comply with the policies of the congregation/council in this area of conduct will be signed and submitted. This record will be held confidentially for 10 years.
- The person making the allegation will be informed of the processes and steps taken.
- All of this will be done in a spirit of pastoral care for all involved. Scripture and prayer are appropriate.

“VIOLATIONS OF THIS POLICY MAY BE SUBJECT TO THE PROVISIONS OF CHURCH DISCIPLINE IN THE BOOK OF ORDER”

Policies for Review:

These policies will be reviewed and if needed, updated annually

These policies will be shared with the congregation, with printed copies available if desired.

As stated above, those who are required to take a Mandatory Boundary Training, and any others whom the Session/Council requires to attend, will do so every 36 months. A certificate of attendance will be issued, and an affidavit agreeing to comply with the Harassment Prevention policies will be signed by participants.

Sermons and Bible Studies regarding human dignity and worth, God’s love and care for all creation and people, and the faithful congregation’s work in building up the church in preventing harassment and offensive speech and behavior, are strongly encouraged.

Every participant in the body of Christ, as expressed as a local congregation or fellowship, or a higher Council, should be able to affirm:

“I will conduct my life in a manner that is faithful to the Gospel and consistent with my membership in the Presbyterian Church (U.S.A.)

HARASSMENT PREVENTION POLICY RESOURCES

As a church, the gathered body of Christ, we seek to serve the Triune God, and live in love and justice with each other, with those who are in our congregations, and with the wider world.

Scripture says: "...as he who called you is holy, be holy yourselves in all your conduct; for it is written, "You shall be holy, for I am holy...let yourself be built into a spiritual house, to be a holy priesthood..." (1 Peter 1: 15, 2: 5)

In order to help us live into just and responsible relationships that glorify God, in 2023, the PC(USA) acted to require all councils (Sessions, Presbyteries, Synods, and the General Assembly) to "adopt and implement the following policies: a sexual misconduct policy, a harassment policy, a child and youth protection policy, and an antiracism policy. Each council's policy shall include requirements for boundary training which includes the topic of sexual misconduct, and child sexual abuse prevention training for its members at least every thirty-six months." (Book of Order 2023-2025 G- 3.0106)

The Book of Order further says that the Church "is to be a community of love, where sin is forgiven, reconciliation is accomplished, and the dividing walls of hostility are torn down," (F-1.0301) and that as "the Church, its members, and those in ordered ministries strive to lead lives worthy of the Gospel we proclaim." (F-1.0302(b))

Harassment issues are often regarded as ambiguous or subjective, with hesitation about taking action based on a personal report, whether verbal or written. Nevertheless, the peace and justice of the community of faith requires that we be diligent and discerning in our relationships, in order to create a culture not only of "no harm" but also of spiritual growth and flourishing. In creating these policies, and in sharing them with the faith community, the church can declare and affirm its core values and convictions in relation to the care of the people in the church and those who participate in its mission, and to the larger community and the world.

Our congregations frequently function as a faith community and as an employer, while at the same time having many volunteers. This page is intended to supply resources for use in discussion and trainings, both within the Session and the congregation, and as an answer to questions raised, whether they by those in ordered ministry (Elder, Deacon, Minister), paid staff, volunteer, Session member, or attendee.

From the PC(USA):

Standards of Ethical Conduct:

<https://www.pcusa.org/resource/standards-ethical-conduct/>

Personnel and Employment Matters Legal Resources:

https://www.pcusa.org/site_media/static/assets/Section%206%20-%20Personnel%20and%20%20Employment%20Matters.pdf

From the Presbyterian Mission Agency:

<https://www.presbyterianmission.org/legal-resources/creating-safe-ministries/>

From the Insurance Board:

<https://www.presbyterianmission.org/wp-content/uploads/employer-small-business-brochure.pdf>

From the U.S. Equal Opportunity Employment Commission:

<https://www.eeoc.gov/harassment>

PRESBYTERY OF SHENANDOAH
MEDICAL OR FAMILY LEAVE POLICY AND PRACTICE

Second Reading

Shenandoah Presbytery seeks to care for its pastors, educators, and commissioned ruling elders with the love of Christ, remembering that those called to lead congregations are first and foremost members of Christ's body who should be loved and nurtured in times of transition in the life of their family. During times of joy and times of sadness, the congregation has the opportunity and the responsibility of extending care to its leader and their family.

In this spirit and in accordance with the Book of Order (G-2.0804) Shenandoah Presbytery adopts the following as a minimum policy for paid medical or family leave. While the Book of Order mandates this provision for installed pastors, Shenandoah Presbytery and its congregations shall extend this policy to all full-time called pastors, associate pastors, pastors in temporary pastoral relationships, certified educators, certified associate educators, and commissioned ruling elders in the Presbytery with calls/contracts subject to review by the Committee on Ministry (COM).

I. Purpose

The purpose of this policy is to provide sessions and other employing agencies minimum standards for a teaching elder, certified educator, certified associate educators, or commissioned ruling elder's family leave to be included in all call packages and/or contracts that are fair and equitable. It is anticipated that individual churches and employers will not feel limited by this policy and will respond to the need for medical or family leave responsibly and generously.

While the determination of the terms of medical or family leave is to be the result of collaborative work between the session and pastor, certified educator, or commissioned ruling elder, assistance from the COM is encouraged.

II. Definition

In addition to other benefits, full-time called pastors, associate pastors, pastors in temporary pastoral relationships, certified educators, certified associate educators, and commissioned ruling elders are entitled to job protected leave for qualified medical and family reasons. medical or family leave is defined as including, but not limited to, the following:

- Leave to accommodate the birth, foster placement, or adoption of a child;
- Leave to provide care to an ill or disabled family member;
- Leave to heal following a loss or tragic event.

III. Medical or Family Leave Policy

A. Medically Certified Disability

Teaching elders, certified educators, and commissioned ruling elders, who are, according to certification of a licensed physician, temporarily disabled shall refer to the COM and the Board of Pensions (BoP) for direction. Disability due to mental health causes is also included in this provision. See section III c I 3.

B. Family Leave (Parental Leave)

1. Following the birth, adoption, or foster placement of a child younger than age 18, the teaching elder, certified educator, or commissioned ruling elder shall be entitled to a minimum of 12 weeks leave with full pay and benefits. Leave may be taken consecutively or intermittently as agreed upon with the teaching elder, educator, or commissioned ruling elder and session. While entitled to 12 weeks leave, the teaching elder, certified educator, or commissioned ruling elder may, and at their

- discretion, choose to take less than 12 weeks to accommodate their particular needs.
2. When applicable, the teaching elder, educator, or commissioned ruling elder shall submit a written request to the church's clerk of session as well as the chairperson on the COM, at least 30 days prior to the start of the leave. In this letter, they shall state the anticipated date of the beginning of leave as well as the projected date of return.
 3. Annual study or sabbatical leave shall not be used as a substitute for parental leave.
 4. Vacation time may be used to supplement parental leave, in consultation with the session and the COM.
 5. If the session and teaching elder, certified educator, or commissioned ruling elder negotiate a leave that extends beyond 12 weeks, then other salary options may be negotiated, including a percentage decrease in pay, unpaid leave and/or the use of accrued vacation time.
 6. Complications related to pregnancy will be considered medical leave.

C. Medical or Family Leave (Family Care and Bereavement Leave)

1. Advance Notice and Medical Certification
 - a. When leave is foreseeable, teaching elders, educators, and commissioned ruling elders must give the session at least 30 days' notice. They must supply or provide sufficient information to determine whether leave should be granted. A form may be provided for this purpose.
 - b. If unable to give 30 days' notice, notice should be given soon as possible. Generally, this means teaching elders, certified educators, and commissioned ruling elders should notify the Session within one or two days of their need for leave. The Clerk of Session should also notify the Presbytery.
 - c. When leave is due to the TE, Certified Educators, or CRE's own serious health condition or the serious health condition of a spouse, child, or parent, the Session may require medical certification from a health care provider before approving leave.
 - d. While a minister is on leave, the teaching elder, certified educator, or commissioned ruling elder must periodically report to the Session their status and intention to return to work. During this time the Session may require periodic recertification by a health care provider.
 - e. In the event of the death of a loved one or tragic event, a teaching elder, certified educator, or commissioned ruling elder may take up to 12 weeks paid leave, either consecutively or intermittently, depending on the nature of the event and need. They shall notify the session as delineated in part C-1-B.
2. Additional Considerations
 - a. These guidelines should be considered when medical or family leave is deemed necessary:

Teaching Elders, certified educators, and commissioned ruling elders and their sessions are encouraged to notify the COM, General Presbyter, or Associate General Presbyter when the family leave option is anticipated. If requested by the Session and Medical Leave is exercised, Shenandoah Presbytery, through the COM, may provide assistance and/or financial

support to the congregation for the following services:

- Sunday pulpit supply
 - Arrangements for pastoral care of members
 - The COM will appoint a Moderator for session and/or congregational meetings
- b. Medical Leave (Parental Leave and/or Family Care and Bereavement leave) is a distinct provision and shall be treated separately from Study Leave and Vacation Leave.
- c. The time periods listed are intended to occur annually. They do not accrue.
- d. In the rare event that both Family Leave (Parental Leave) and Family Leave (Family Care and Bereavement Leave) and/or Medical Leave occur in the same calendar year, please contact the session, COM, General Presbyter, and Associate General Presbyter.
3. Payment During Leave
- a. The Session shall continue full compensation including salary, pension/major medical dues, housing allowances and/or free use of manse, medical deductible reimbursements, and other compensation related allowances/reimbursements during periods of Medical Leave for a minimum of 12 weeks.
- b. Travel reimbursement, along with other professional reimbursements, will be suspended during periods of leave for illness/injury.

D. Session Responsibilities during the Pastor's Leave

The session is responsible for the ongoing work of the congregation during the pastor's leave. Session should be ready to arrange and pay for pulpit supply, coverage for hospital and emergency visitation and whatever teaching and programming for which the pastor was responsible. Should this become a hardship for a congregation, they may seek assistance and support from the Presbytery, through its COM, to help in whatever ways are necessary to make a full leave available. COM shall appoint a session moderator pro tem.

E. Additional Resources

Additional information and documents for covering worship for 12 weeks
<https://drive.google.com/file/d/178ZDWmTik7uQmAoO7r-ZE8UKG8Tx6RYF/view>

Committee on Ministry Principles

in response to changes to Board of Pensions Medical Coverage for 2025

After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. He told them, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field..." "When you enter a house, first say, 'Peace to this house.' If someone who promotes peace is there, your peace will rest on them; if not, it will return to you. Stay there, eating and drinking whatever they give you, for the worker deserves his wages. Luke 10

Thou shalt not muzzle the ox when he treadeth out the corn.

Deuteronomy 25

Providing medical coverage for the entire family has long been a hallmark of the terms of call for installed pastors in the PC(USA). In [*Living by the Gospel*](#), the theological framework offered by the Board of Pensions (BOP), one reads:

In some circles, benefits are deemed elective, optional, or discretionary. The Presbyterian Church (U.S.A.) regards them as a matter of justice. The Church has historically advocated for just compensation, including benefits for workers in general and for its ministers in particular. Committed to justice, the Church offers through the Board of Pensions benefits that, combined with other elements of compensation, provide security for our ministers and their families. (p.6)

In the face of an unrelenting cycle of increases, the Board of Pensions has sought to limit the impact on congregations and pastors. But after almost 40 years, the BOP has made some hard decisions that represent a fundamental shift in the model for how they interpret the principles outlined in *Living by the Gospel*.

The new Board of Pension provisions can be found on the BOP website ([click here for BOP materials and FAQs](#)). What follows are the principles by which the Committee on Ministry will address the new BOP policy and its effect on installed pastors, and the congregations who call them.

First Principle: Full medical coverage for pastoral leaders and their families is a value we will uphold.

COM's requirements of churches with installed pastors are and will be:

- Full family coverage, *in whatever form that coverage may take.*
- The maintaining of the same or equivalent coverage for the installed pastor as existed when they were originally installed.

Second Principle: One size does not fit all - different needs require different responses.

It is recognized that installed pastors have a variety of family situations, with differing medical coverage needs:

- Installed pastors who are unmarried and without children
- Installed pastors with a spouse who has work-related insurance
- Installed pastors with a spouse who requires insurance
- Installed pastors with a spouse who has work-related insurance, and children covered by that insurance
- Installed pastors with a spouse and children who require insurance
- Installed pastors with no spouse, but with children who require insurance

It is clear the definition of "full family coverage" will be different for each of these situations, and it is important for sessions and pastors to discuss the details of their situation. Some things to consider:

- If an installed pastor's spouse has medical coverage, it may be appropriate to define “full family coverage” as pastor only or pastor + children.
- A spouse’s medical coverage may have contributory requirements, such as co-pays and deductibles. In such circumstances, it is appropriate for the church to include reimbursement in the installed pastor's compensation package.
- Installed Pastors who are Medicare eligible may have the opportunity to transition into Medicare **beginning in 2026**. The rules for providing the mandated medical coverage through Medicare, including how the congregation can reimburse the pastor for any Medicare premium costs are under consideration but *will not be available in 2025*.

In any case, COM recommends installed pastors consult with their tax preparer or accountant regarding how best to structure the terms of call.²²

Third Principle: It is expected terms of call will not be reduced from 2024 levels simply because of the change in medical coverage through the Board of Pensions.

Congregations with installed pastors who are married and/or have children will experience these changes gradually, over a three -year period beginning January 1, 2025. Other congregations will bear the full weight of these changes when they install a new pastor. In either case, it is important for sessions and congregations to prepare for that change. For budgeting purposes, therefore, 2024 terms of call should be considered the starting point (or 'floor') for negotiating 2025 terms of call. In circumstances where dues will decrease, the savings realized from the benefits change should be reconfigured as another part of the terms of call. This savings could be applied in a variety of ways:

- increasing continuing education
- increasing professional expenses
- starting a retirement savings plan, or matching contributions to an existing plan.

The result should be 2025 terms of call *at least* equal the 2024 terms of call.

If a new installed pastor requires family coverage, it is a good idea to consider the changes in terms by dividing the current requirement (29%) in two: 16% for the pastor 's coverage and 13% for the spouse/family; this will give sessions and congregations a sense of the actual cost differential they face. For example: if effective salary is \$47,923.00, medical for the pastor will be 16%, or \$7,677.00. in 2024, the amount to cover spouse/family would have been 13%, or \$6230.00. Since the 2025 amount to cover spouse/family is \$22,200.00, that means an additional \$16,270 will be required, or approximately \$1,356.00/month. This shortfall could then be addressed in a variety of ways:

- BOP dues for spouse/family covered by the church, increasing the terms of call
- Private insurance for spouse/family covered by the church, potentially increasing terms of call
- Insurance through the ACA marketplace covered by church, potentially increasing terms of call

²² Due to the BOP dues and IRS tax structure, a pastor is better off taking a lower salary and having the employer pay the full cost of health coverage. Consider the following two scenarios, both with the same total package cost to the church:

- \$57,800 pastor salary with the employer paying the full medical cost: **“take home” salary is \$57,800.**
- \$66,096 salary with pastor paying 50% of the additional medical coverage (\$20,600 = cost for spouse + children coverage from BOP) of \$10,300 is a net loss of \$2,000 in “real life dollars”: **“take home” salary is \$55,796.**

The argument for higher BOP dues is that it results in higher pension credits. Pastors making under the median salary are accruing pension credits at the median, so for these pastors the extra dues are not yielding greater pension contributions.

Fourth Principle: While cost sharing will be possible under the new benefits design, 2025 is an adjustment year, with no cost sharing expected from the pastor.

Fifth Principle: The Presbytery is here to help.

COM and Presbytery staff are committed to navigating these changes with you, and will do our best to support every pastor and congregation in the process:

- COM members will be available to walk through conversations with the pastors, sessions, and congregations on a case-by-case basis.
- For congregations that might experience financial hardship because of these changes, we are exploring how best to be of assistance.

We deeply care for the congregations and pastors of this Presbytery and pray for you as you navigate these changes. We welcome your questions and your prayers for us as together, we seek the guidance of the Holy Spirit in this time of change.

**Minimum Salary Extrapolation
from IRS Cost of Living Adjustments 2021-2025**

<u>Year</u>	<u>COLA</u>	<u>Cash</u>	<u>Housing</u>	<u>Total</u>
2020	BASE	33000	12000	45000
2021	1.3	<u>+429</u> 33429	<u>+156</u> 12156	45585
2022	5.9	<u>+1972</u> 35401	<u>+717</u> 12873	48274
2023	8.7	<u>+3080</u> 38481	<u>+1120</u> 13993	52474
2024	3.2	<u>+1231</u> 39712	<u>+448</u> 14441	54153
2025 est	(2.6)	+1033 40745	+ 375 14816	55561

Social Security Cost-Of-Living Adjustments

<u>Year</u>	<u>COLA</u>	<u>Year</u>	<u>COLA</u>	<u>Year</u>	<u>COLA</u>
1975	8.0	1995	2.6	2015	0.0
1976	6.4	1996	2.9	2016	0.3
1977	5.9	1997	2.1	2017	2.0
1978	6.5	1998	1.3	2018	2.8
1979	9.9	1999 ^a	2.5	2019	1.6
1980	14.3	2000	3.5	2020	1.3
1981	11.2	2001	2.6	2021	5.9
1982	7.4	2002	1.4	2022	8.7
1983	3.5	2003	2.1	2023	3.2
1984	3.5	2004	2.7		
1985	3.1	2005	4.1		
1986	1.3	2006	3.3		
1987	4.2	2007	2.3		
1988	4.0	2008	5.8		
1989	4.7	2009	0.0		
1990	5.4	2010	0.0		
1991	3.7	2011	3.6		
1992	3.0	2012	1.7		
1993	2.6	2013	1.5		
1994	2.8	2014	1.7		

FOR INFORMATION ONLY REPORTS

COMMITTEE ON CHURCH VITALITY AND TRANSFORMATION (CCVT)

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

CCVT Committee: Casey Clark, Jo Ann Harman, Diana Kenney, Punker Robertson, Alexa Smith, Jaci Smith Patman (Chair), Rob Vaughan, Nancy Meehan Yao (ex officio).

The CCVT met on May 6, 2024. There were no meetings in June, July or August.

On May 6 the Committee responded favorably to two grant requests

Type of grant	Recipient	Purpose	Amount
Innovations in Worship	Moorefield PC	To purchase church laptop to cover about 77% of the cost of a desktop system to host Zoom and to run PowerPoint slideshows that project all of the liturgy, hymn texts, and videos on a TV in the sanctuary.	\$1,000
Ministry Program	Fairfield PC	To provide better protection from the elements in their open shelter during times of food distribution to the community (through their Helping Hands Mission ministry).	\$1000

Also at the May meeting, two grant reports were received

- Hermitage PC submitted a report for their Innovations in Worship Grant that helped install equipment to upgrade streaming from an iPhone to an installed system.
- Moorfield PC submitted a grant report from 2021 which shared their initial steps into effective streaming, made possible with Innovations in Worship grant funds.

The committee approved the 2025 CCVT budget of \$1000 by way of an email poll on July 9 & 10 which will be affirmed by formal vote at the next meeting.

The committee has also had preliminary discussions on various topics related to congregational vitality and has been collecting information to sustain a deeper dive in the near future.

COMMITTEE ON EDUCATIONAL RESOURCES (CER)

Purpose

Provide education and resources in areas of congregational ministry through the use of specialized teams and Presbytery-wide programs and training events.

For CPC’s Records

CER meets monthly to continue the work of the Presbytery through our commitment to providing Christian education and resources for such.

Completed Work

- Camp and Conference Scholarships awarded in May. A total of \$5,500 was awarded among 7 different church/family group recipients. 29

- College Scholarships awarded in July. A total of \$18,400 was awarded among 39 recipients – a record number!

Ongoing Work

- Youth Leader Network, a subcommittee of CER, continues planning for Youth Lock-In at Massanetta Springs, 2:00 p.m. October 19 through noon October 20.
- International Peacemaker organization, hosting plans, and inclusion in September Big Event and Presbytery Meeting continues, with special thanks to the Rev. Keith Phillips for his leadership in this important ministry.
- Big Event organization and planning continues, with special thanks to the Rev. Nancy Mehan Yao for her leadership in this important ministry.

COMMITTEE ON NEW CONGREGATIONAL DEVELOPMENT (CNCD)

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

<https://shenpres.org/committees/committee-on-new-congregational-development-cncd/>

Current New Worshipping Communities:

Partnership:

Church of the Wild - Two Rivers

<https://www.churchofthewild2rivers.com/gathering-times.html>

Partnership Start Date: April 2019

Covenant NWC:

Community Cup & More - Coffee Shop & NWC

<http://communitycupcoffeeandmore.com>

Covenant Start Date: 11/21/21 Renewal Date: April 2024

Community Cup

- Many people continue to work with a lawyer on how to resolve various tax issues related to the legal structure of Community Cup while also forming a plan for a path moving forward. This has been a collaborative effort of CNCD, NWC-WV, Community Cup Advisory Board, and others. It appears that we are nearing a resolution that will likely involve dissolving the Community Cup as an LLC and forming a new legal entity of Community Cup as a 501(c)3 and applying for tax exemption. In addition, NWC-WV will likely continue to exist in providing leadership and support for the ministry.

Church of the Wild - Two Rivers

- We have reached out to touch base with their leadership to see how we can continue to partner with this ministry.

Treasurer's Report (CNCD and NWC-WV) - Gusti Newquist

- We are working on a proposal for our committee regarding the changes to the BOP and hope to have a decision at our August meeting in time for the BOP enrollment period.

Funding for NWC's

- We continue to seek ways to find financial support for the ministry of starting New Worshipping Communities.
- We have made a request for budgeted funds in the 2025 Presbytery budget.
- We have also made a request with CPA to add NWC's of Shenandoah Presbytery as an option in the "CPA Disposal of Property and Assets Guidelines"

Educational Time for CNCD Meetings

- We have started incorporating educational times into our meetings.
- 6/19/24 - Drew Ditzel shared insights from his experience of leading a NWC in Atlanta.
- 7/17/24 - Jeff Binder gave a report on some of the things related to 1001 NWC's at General Assembly.
- In August we will get an introduction to a book that we are considering reading together as a committee: *Becoming Church: A Trail Guide for Starting Fresh Expressions* by Luke S. Edwards.

COMMITTEE ON PREPARATION FOR MINISTRY (CPM)

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

As of Aug. 13, 2024, Shenandoah Presbytery's CPM has 4 souls under care.

Please pray for our Inquirers and Candidates, their sponsoring congregations, and their places of formation:

Deborah A. Romano - Candidate

Shepherdstown PC
Pittsburgh Theological Seminary

Chance Snell - Candidate

Tinkling Spring PC
Chance has received a call! Yea!!

Kimberly Joy Shank -Candidate

Mossy Creek PC
Eastern Mennonite Seminary

Mark Dewey - Candidate

Trinity PC
Working as Chaplain

Hannah Altmann – Withdrew by request

Benjamin Kent - Inactive

Cassandra Semler – Transferred to Pittsburgh Presbytery

+CPM has been working on updating our policies, processes, and procedures to continue to provide excellent service to those under our care, their home churches, and the churches and other organizations who will benefit from those we prepare for ministry.

We provide financial grants of \$1000 for Inquirers and \$2000 for Candidates per academic year, as well as other financial assistance as needed and for which we have the resources.

We are developing improved documentation, training, and management systems to ensure our service of excellence continues year-after-year as committee members come and go.

Each person under our care is assigned an experienced liaison to guide and encourage them during their seminary experience, ordination exams, and all the other ups and downs of discernment and preparation for ministry.

+ Shenandoah Presbytery will evaluate ordination exams the week of May 5-9, 2025. We must provide 2 ruling elders, and 2 teaching elders, and an alternate to serve as readers by March 31, 2025. Contact Rev. Jim Yao for more information.

+Contact the Nominating Committee if you or someone you know might be interested in joining our team!

Information about the CPM Care process can be found here:

https://drive.google.com/drive/folders/1mrmlFBae2q0fyI23G7C72PcSM_tcDRiv?usp=sharing

COMMITTEE ON PRESBYTERY ADMINISTRATION (CPA)

“The purpose of the C.P.A. is to oversee the management of presbytery funds, property, and staff” (from *The Presbytery Manual*).

Members of the C.P.A.: Gayle Allen, Jim Barb, Betsy Glendye, Eric Hulett, Fletcher Hutcheson, Jim Johns, Jim Lunde, Harold Tongen, Dick Travis, and Tom Van Meter

The C.P.A. held a Zoom meeting at 1:30 p.m., Thursday, May 16, 2024. Nancy Meehan Yao explained to the committee that ordinarily, the Stated Clerk/General Presbyter accompanies the commissioned representatives of the presbytery to the general assembly meeting. This year, Nancy will have that responsibility. Nancy’s budgeted travel expense for 2024 will not cover fully the anticipated expense of accompanying the presbytery’s commissioners. Nancy estimates that an additional \$823.65 will be needed. Nancy excused herself from the meeting so that the C.P.A. could discuss the need she had presented. After discussion, it was moved, seconded, and carried to take \$1,000 from a line in the 2024 budget that was anticipated not to be used completely, and to approve adding that amount to Nancy’s travel expense line in the budget.

Other information was received by the committee. A couple of agenda items were tabled until further reports are shared.

The C.P.A. also held a Zoom meeting at 1:30 p.m., Thursday, July 18th. The committee ratified an earlier motion and second which were approved by an e-mail vote on June 24th, that we grant \$7,739.05 from the Barnabas Fund to Ninevah Presbyterian Church. Ninevah had applied for a grant of that amount because the church’s H.V.A.C. system had failed suddenly and there was an emergency need to replace it. After the C.P.A.’s vote on June 24th, Heather Carter sent Ninevah a check for the amount requested. Ninevah later returned \$400 to the Barnabas Fund, because the church received an additional donation for replacing the H.V.A.C. system after it had applied for the grant.

The Barnabas Fund exists to provide grants to congregations of the presbytery that have emergency maintenance needs for their buildings or property. The Barnabas Fund receives income entirely through donations that any individuals or congregations make to the fund. Checks can be made and mailed to the Presbytery of Shenandoah, P. O. Box 1146, Harrisonburg, VA 22803. Please be sure to indicate that the donation is for the Barnabas Fund. Donations also can be made online, at <https://www.shenpres.org>. On the website, when selecting from the drop box that lists donation options, please choose “Barnabas Fund”.

Heather Carter reported that the 2024 acceptance pledge payments by congregations were at a normal level (51%) for this time of the year. The presbytery’s treasurer, Ken Smiy, has found the second quarter financial records to be in order. Heather soon will begin work on a proposed 2025 budget for the presbytery.

Nancy Meehan Yao shared that she has received a request to have some kind of training for church treasurers. She requested that the C.P.A. think and put together a resource that could be used in that training. Nancy also mentioned that the Committee on New Congregational Development has requested that it be added as one of the approved ministries in our guidelines that may receive some funding coming out of the disposal of property and assets from dissolved churches.

The committee began early discussion of the question of whether the presbytery needs to lease space for a physical office site. Nancy agreed to check with other presbyteries in the denomination about their experiences with having or choosing not to have physical office sites.

The next meeting of the C.P.A. was scheduled for 1:30 p.m., Thursday, August 15th, via Zoom.

COMMITTEE ON REPRESENTATION (COR)

The following information was submitted to the Synod of the Mid-Atlantic on August 7, 2024
Presbytery SHENANDOAH

I a If you have a COR:

how often does it meet? As needed
does it meet with the Presbytery Nominating Committee? No
how does it report to Presbytery? Directly

b If you do not have a COR, please state how you handle oversight of appropriate representation?

II What is the size of your presbytery? Churches: 98 Members: 8,868
What percentage of members are minorities? .0098%

III. Of the leadership positions with in your presbytery (Leadership includes all Presbytery level committee members) :

How many are filled by women? 5 How many are filled by men? 7

IV. In the past 5 years, have you had a non-majority Moderator?

Yes _____ No X _____

V. What actions or initiatives has your COR taken to try and improve your record of representation on committees?

As part of our Matthew 25 initiative, the committee encourages a broad range of nominations and a growing awareness of opportunities within the full scope of activities within the presbytery and its congregations. Our limitation is the very narrow demographic makeup within the bounds of the presbytery

VI. What might the Synod COR do to assist your efforts to be more effective in your work?

Very little until our community demographics change.

	Committee	Total	Male Clergy	Male Laity	Female Clergy	Female Laity	Asian Amer.	African	African Amer.	Hispanic Latino	Native Amer	Multi- Cultural	Middle Eastern	White	Other Self Ident	Person With Disability	Youth 25/ Under	Young Adult 26-35	Adult 36-64	Sr Adult 65+
1	Budget & Finance	9	3	4		2								9					3	6
2	Church Development	7	3	1	3									7					4	3
3	Committee on Ministry	16	9	2	2	3								16				1	8	7
4	Presbytery Officers	5		1	3	1								5					3	2
5	Presbytery Council	12	5	2	4	1								12					6	6
6	Nominating Committee	5	2		1	2								5					1	4
7	Commissioner to 222 GA/ 239-243 SOMA Assembly	4	1		1	2								4					3	1
8	Committee on Preparation	9	3	2	2	2						1		8					7	2
	TOTAL	67	26	12	16	13						1		66				1	35	31

COORDINATING AND PLANNING COMMISSION (CPC)

I. FOR INFORMATION:

CPC met for a regular meeting on August 13. Next meeting is October 15.

II. ACTIONS TAKEN:

- A. Approved designating the offering taken at the September 14 Presbytery Meeting to the Civil Society Coalition for Poverty Eradication, a Nigerian national-based NGO working across multiple sectors and geographical locations in Nigeria to eradicate poverty and suffering.
- B. Approved celebrating Communion at the September 14 Presbytery Meeting.
- C. Approve the sale of up to 100 mums at the September 14 Presbytery Meeting to support the 2025 Baja trip.

Volunteer Service to Shenandoah Presbytery

Name _____

Address _____

Phone: _____ E-mail _____

Congregation _____

___ Ruling Elder ___ Teaching Elder ___ Retired

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

1. _____

2. _____

3. _____

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

1. _____

2. _____

3. _____

Thank you for your willingness to serve!

Opportunities to Serve in Shenandoah Presbytery

Committee on Church Vitality and Transformation (CCVT)

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

Committee on Educational Resources (CER)

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

Committee on Ministry (COM)

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

Committee on Mission and Outreach (CMO)

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

Committee on New Congregational Development (CNCD)

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

Committee on Nominations (CN)

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

Committee on Preparation for Ministry (CPM)

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

Committee on Presbytery Administration (CPA)

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

Committee on Representation (COR)

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