

**Minutes of the
202nd Stated Session**

**of the
PRESBYTERY OF SHENANDOAH**

**September 14, 2024
Massanetta Springs Camp and Conference Center
Harrisonburg, Virginia**

NEXT STATED SESSIONS

**November 12, 2024
Via Zoom**

**February 2025
TBA**

**May 2025
TBA**

SHENANDOAH PRESBYTERY IS A COVENANT BODY WHERE:

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

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**PRESBYTERY OF SHENANDOAH
MINUTES OF THE 202nd STATED MEETING**

The 202nd Stated Meeting of the Presbytery of Shenandoah was called to order at 9:30 a.m. on Saturday, September 14, 2024. Moderator William North opened the meeting in prayer.

QUORUM AND ENROLLMENT

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

Assoc	Associate	HR	Honorably Retired	Prof	Professor
Chap	Chaplain	IA	Interim Associate	R	Retired
CM	Campus Minister	IN	Inactive	Supply	Supply
COP	Co-Pastor	IP	Interim Pastor	Stu	Student
Coun	Counselor	MAL	Minister-at-Large	T	Teacher
DP	Designated Pastor	OM	Overseas Missionary	TM	Tent Making
DYP	Director, Youth Program	OP	Organizing Pastor	VM	Validated Ministry
ED	Educator	P	Pastor	WC	Without Charge

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

E	Allen, Donald R., Jr.	HR		
E	Atwood, Roxana M.	HR		
A	Barner, Ann Elizabeth	HR		
P	Bethard, John T.	P	Charles Town	Diane Mayhew
P	Binder, Jeffrey A.	IP	Staunton First	
E	Blunk, Joel T.	VM		
P	Boswell, Bronwen W.	GP/SC		
P	Boswell, Howard W., Jr.	P	Buena Vista	Absent
E	Boyer, Grace Jones	HR		
E	Brandon, Joseph C.	HR		
E	Bridgman, Stewart G.	HR		
E	Brownlee, J. Malcolm	HR		
E	Bunker, Jonathan W.	P	Berryville	Stephanie Payne
P	Burkley, Julia H.	AP	Opequon	
P	Burnett, Dennis D.	HR		
A	Caperton, William G.	HR		
P	Carr, Gwendolyn B.	Supply	Buffalo Gap, Craigsville	
E	Carrico, Thomas J., Jr.	P	Finley Memorial	Absent
E	Cathcart, C. Stevens	HR		
E	Channell, Kevin J.	R		
A	Clark, Casey R.	COP	New Monmouth	Absent
A	Clark, Rachel F.	COP	New Monmouth	
P	Coggins, Samantha L.	Supply	Waynesboro First	
A	Conrad, Scott A.	Supply	Hot Springs & Millboro	
A	Corder, William "Lee"	ML		
E	Cornish, Homer T.	HR		
E	Cox, C. William	HR		
A	Craft, John K.	P	Bethany	
P	Cranford, April H.	P	Westminster	Margaret Foltz
A	Crannell, J. Scott	ML		
E	Crumley, Rachel	P	Tuscarora	Absent
P	Cushwa, John W.	HR		
E	Dax, Betty G.	HR		
P	Dent, William H., Jr.	HR		
E	Dietrich, Richard S.	HR		
A	Ditzel, Andrew J.	P	Lexington	Absent
E	Donohoe, Patricia A.	HR		
E	Douty, Horace D.	HR		
E	Edwards, Karen S.	ML		

E Evans, George W.	HR		
E Everhart, William G.	Chap	Westminster-Canterbury	
P Farthing, Stanley H.	P	Augusta Stone	Amy Kinnaird
E Fetterman, Amy	Supply	Waynesboro Second	
E Fisher, Merle L., Jr.	HR		
E Forbes, Thomas H.	HR/Supply	Bunker Hill	
E Franklin, John S.	HR		
E Goodman, William R., Jr.	HR		
E Goshorn, Robert D.	HR		
P Greenawalt, Karen J.	P	Gerrardstown	Absent
E Groome, Thomas P., III	HR		
E Hafele, Michael	IP	Winchester First	
E Hamburger, Rachel E.	Supply	Smyrna	
A Harmon, Melissa L.	ML		
A Hay, Kevin W.	P	Middletown	Absent
E Hay, Thomas D.	HR		
E Held, Ann Reed	HR		
A Hendy, Susanna	ML		
E Hill, Richard H.	HR		
E Hill, Robert S., Jr.	HR		
P Hill, Sarah L.	HR/Supply	Mt. Carmel	
E Holben, Sara A.	HR		
E Holden, Thomas J., III	HR		
P Hopkins, E. Reed	P	Loch Willow	Marie Masincup
E Howard, Carl D.	HR		
P Howard, David D.	P	Strasburg	Kathryn Volpini-Holland
A Hoy, Caitilin R.	ML		
A Hunt, Patricia	HR		
P Hutcheson, Fletcher, Jr.	R		
E Johns, James E.	HR		
E Kave, Jacob R.	ML		
E Keyes, B. Brinton Pratt	IP	Tinkling Spring	
E Klein, Deborah H.	HR		
E Klein, William M.	HR		
P Lanaghan, Patrick R.	HR		
E Lane, Brittney M.	P	Woodstock	Absent
E Langdon, J. Bradford	HR/Supply	Tabler	
A LaPrade, Lester N., Jr.	HR		
A Lawton, James S.	HR		
E Lown, John W.	HR		
E Lowrance, William J.	HR		
E Macbeth, Bruce A.	HR		
A Martin, Tracie E.	PA	Opequon	
E McCoig, Dan M., Jr.	HR		
E McCormick, Dwight J., II	OP	Community Cup	
A McDonald, John L.	Supply	Mt. Horeb	
P Mitchell, Loren T.	P	New Providence	Mary Linda Wolfe
E Moore, William L.	ML		
E Newman, Howard A.	HR		
A Newquist, Gusti L.	P	Shepherdstown	Absent
E Osborne, Robert S.	HR		
P Ott, Daniel J.	ML		
A Ott, Teresa M.	VM		
E Owen, Jan G.	HR		
E Painter, William L., Jr.	HR		
P Patman, Jacqueline Smith	ML		
E Pattison, Carl F.	HR		
P Peterson, John C.	P	Covenant	David Stahl Seth Ward
E Pettit, Ann R.	COP	Massanutten	David Allen

P Pettit, Patrick S.	IP	Warrenton	
P Phillips, Keith A.	COP	Massanutten	
A Poland, Ernest L. Jr.	Supply	Second Opequon	
E Pollock, Richard	HR		
E Potter, Ronald R.	HR		
E Price, Norman G.	HR		
P Pyles, Elizabeth A.	P	McDowell	Joanne Lou Hull
P Rascoe, Clayton T.	VM	Massanetta Springs	
P Rascoe, Kathryn R.	IP	Bridgewater	
E Rhyne, C. Thomas	HR		
P Robertson, Helen	Supply	Fairfield & Williamsville	
A Sale, Meriwether Anderson, Sr.	HR		
A Segars, J. Kyle	P	Oxford	Absent
E Sherman, H. Wray	HR		
A Sieck, Philip L.	HR		
P Singleton, Jacob R.	P	Staunton Third	Absent
E Slider, C. Richard II	HR		
E Smith, Alexa A.	ML		
P Smith, Evan R.	P	Staunton Second	Absent
P Smith, James M.	P	Mossy Creek	Pam Cline
E Smith, Nancy A.	HR		
A Smith, Vanessa M.	P	Hedgesville	Absent
A Sommer, Philip W.	HR		
P Sorge, Stephanie	P	Trinity	Virginia Healy
E Stanley, Arthur L.	HR		
E Stephens, Millard M.	HR		
A Summers-Minette, Teresa L.	HR		
A Symons, Charles D., Jr.	HR		
P Thomas, Aaron Lee	P	Olivet	Absent
P Thomas, Amanda M.	AP	Winchester First	
E Thornton, Joel P.	P	Ivanhoe	Absent
		Wardensville	Absent
A Tongen, Harold M.	HR		
E Tremba, Randall W.	HR		
E Vaughan, Robert C.	P	Romney	Absent
E Vernon, Joseph H. J.	HR		
A von Oeyen, Jr., Robert	HR		
A Watkins, John M.	HR		
E Watson, Rachel	Assoc	Covenant	
E Wilkers, Jack B.	HR		
E Wilson, Joan M.	HR		
E Wilson, Stanton R.	HR		
E Wing, Andrew P.	VM		
P Witt, David R.	P	Opequon	William Thomasson Absent
P Yao, James C.	P	Moorefield	Tom Widdell
P Yao, Nancy Meehan	AGP		
A Young, James M.	HR		

CHURCHES WITHOUT INSTALLED PASTORS

Ben Salem	Absent
Berkeley Springs	Absent
Bethesda	Absent
Beulah	Absent
Bloomery	Excused
Bridgewater	Joe Crockett
Broadway	Absent
Buckton	Absent
Buffalo Gap	Absent
Bunker Hill	Vickana Norton

Burlington	Excused
Burnt	Absent
Circleville	Rhiannon Phares
Clear Brook	Absent
Collierstown	Absent
Cooks Creek	Larry Hogan
Craigsville	Absent
Elk Branch	Stephanie Johnson Webb
Elkton	Sally Young
Fairfield	Absent
Falling Waters	Absent
Franklin	Absent
Front Royal	Debbie Hunter
Glen Kirk	Absent
Goshen	Absent
Hebron	Hannah Bush
Hermitage	Absent
Highland Memorial	Absent
Hot Springs	Absent
Immanuel	Absent
Keyser	Absent
Little Falls	Absent
McCutchen	Absent
Millboro	Absent
Monterey	Amy Frayer
Mount Carmel	Linda Koogler
Mount Hope	Absent
Mount Horeb	Absent
Mount Joy	Absent
Mount Olive	Karen Britton
Mount Storm	Absent
Nineveh	Matthew Devor
Petersburg	Absent
Piedmont	Lori Evans
Pines Chapel	Absent
Rocky Spring	Absent
Ruddle	Lisa Hileman
Second Opequon	Absent
Seneca Rocks	Absent
Slanesville	Denise Rouse
Smyrna	Emily Ryder
Springfield	Excused
Staunton First	Stephany Morgan
Sunnyside	Absent
Tabler	Absent
Timber Ridge	Absent
Tinkling Spring	Paul Dana
Tomahawk	Jennifer Beidler
Union	Absent
Warrenton	Fred Gleason
Waynesboro First	Cynthia Hoover
Waynesboro Second	Absent
Williamsville	Absent
Winchester First	Absent
	Absent
Zetta	Absent

OTHER VOTING MEMBERS:

Commissioned Ruling Elders

A Melissa Avey	E Deborah Beam	A Michele Elliott
A Tina Glenn	A Stephanie Harris	P Judy Hensley
P Mark Johnson	E David Omph	E Linda Reece
P Bobby Spurgeon	P Susanne Taylor	A Paul Wolverton

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

P Donna Lanaghan, Staff	P William North, CPC
P Debra Fitzgerald O’Connell, CPC	

NON-VOTING VISITORS:

Visiting Ministers

Gary Cecil, Southern New Jersey	Colleen Earp, Program Director, Massanetta Springs
Bill Reinhold, Supply Cooks Creek Church	

Keynote Speaker

Dr. Jacqueline Lapsley, President, Union Seminary

Guest Speaker

International Peacemaker Peter Egwudah

Workshop Leaders

Dr. Jacob Cook, Assistant Professor of Christian Ethics at Eastern Mennonite Seminary
Rev. Sandra Moon, Ministry Relations Officer from the Presbyterian Foundation

Presbytery Staff

Kim Stroupe

Visitors

Pam Bailey	Bev Carver	Carroll Chewning
Joshua Gilhart	Dorothy Gleason	Lizzy Healy
Lois Howe	Brett Johnson	Judith LePera
Rob Norton	Sheila Palmer	Judy Rees
Jane Runyon	Colleen Stearns	Jill Webb
Rebekah Witt		

Teaching Elders = 36 Voting Ruling Elders = 43 Additional Guests = 24 TOTAL = 103

WELCOME

Teaching Elder Clayton Rascoe, Executive Director, welcomed everyone to Massanetta Springs. TE Rascoe noted the building campaign is 86% fulfilled. Guests were introduced and Teaching Elders Gary Cecil, Colleen Earp, and Bill Reinhold were seated as corresponding members.

APPOINTMENTS

The Moderator appointed the following Assistant Clerks: Commissioned Ruling Elder Judy Hensley of Elkton Church, Ruling Elder Virginia Healy of Trinity Church, and Teaching Elder Reed Hopkins of Loch Willow Church.

DOCKET

The docket was approved as circulated. See page 89.

ASSOCIATE GENERAL PRESBYTER

Teaching Elder Dr. Nancy Meehan Yao noted that 2024 marks 50 years since the Lexington and Winchester presbyteries merged to form Shenandoah Presbytery. Dr. Meehan Yao gave a formal introduction of Dr. Jacqueline Lapsley, President of Union Seminary.

STATED CLERK REPORT

Teaching Elder Bronwen Boswell thanked John Peterson and Jonathan Bunker for serving as Stated Clerks and Patrick Pettit for serving as Acting General Presbyter during her time at General Assembly.

TE Boswell gave a brief outline of her work as Acting Stated Clerk for the previous 13 months.

The following report was approved:

I. FOR INFORMATION:

- A. See pages 109-113 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 114-115.
- 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 90.
- D. That Presbytery approve the resolution from McDowell Church as found on page 91.

226th GENERAL ASSEMBLY COMMISSIONER REPORTS

Verbal reports were given by Teaching Elders Stephanie Sorge and David Witt, Ruling Elders Denise Rouse and Pam Snyder, and YAAD Lizzy Healy on their experience at GA held in Salt Lake City, Utah, June 25-July 4, 2024.

WORSHIP

Today's Worship was led by the Committee on Educational Resources and included a sermon by Dr. Jacqueline Lapsley. Worship included Communion, and an offering was taken for the Civil Society Coalition for Poverty Eradication.

COMMITTEE ON MISSION AND OUTREACH

Teaching Elder April Cranford led a presentation on the recent mission trip to Baja. (See page 92 for written report.)

International Peacemaker Peter Egwudah, Program Coordinator of the Civil Society Coalition for Poverty Eradication, presented a slideshow of his work in Nigeria.

KEYNOTE ADDRESS

Dr. Jacqueline Lapsley, President of Union Seminary, briefed the Body on *Seminary Education for A Changing World*.

LUNCH

The Body enjoyed a wonderful meal in the dining room.

BIG EVENT WORKSHOPS

The Body participated in one of two workshops: *Transformational Leadership for Tough Conversations* led by Dr. Jacob Cook, Assistant Professor of Christian Ethics at Eastern Mennonite Seminary; and *Legacy of a Lifetime* led by Rev. Sandra Moon, Ministry Relations Officer from the Presbyterian Foundation.

INTERCESSORY PRAYERS

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

COMMITTEE ON NOMINATIONS

Teaching Elder David Witt, Co-Chair, gave the following report, *which was approved*:

RECOMMENDATION:

That Presbytery approve the following to serve:

Committee on Church Vitality and Transformation (CCVT)

Class of 2027 – TE Rachel Crumley, Tuscarora Church

Committee on Ministry (COM)

Class of 2027 – TE Jacob Singleton, Staunton Third Church

Class of 2027 – CRE Susanne Taylor, Clear Brook Church

Class of 2027 – TE Patrick Pettit, Warrenton Church Interim

Class of 2027 – TE John McDonald, Mt. Horeb Church Supply

Committee on Mission and Outreach (CMO)

Chair, September-December 2024 – RE David “Dave” Thalman, Winchester First Church

(Chair Gwen Carr has resigned effective September 2024)

Permanent Judicial Commission (PJC)

Class of 2029 – RE Josh Elrod, Lexington Church

Presbytery Vice Moderator 2025 and Moderator 2026

TE James “Jim” Yao, Moorefield Church

There were no nominations from the floor.

COMMITTEE ON MINISTRY

Teaching Elder Patrick Pettit, Chair, referenced their written report found on pages 93-108, noting first reading of the Anti-Racism Policy on pages 93-96. There was one concern raised from the Body regarding the policy.

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 93-96.
- 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.
- 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.
- 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: *(approved)*

- 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 97-100.
- E. That Presbytery approve the *Medical or Family Leave Policy and Practice* found on pages 101-103.

NEW TEACHING ELDERS

Teaching Elder Samantha Coggins was introduced having received a supply contract to the Waynesboro First Church. TE Coggins was asked about her sense of call and what attracted her to Waynesboro First Church.

There were no questions from the floor.

Teaching Elder Daniel Ott was introduced having recently moved into the area. TE Ott was asked about his sense of call and what he finds fulfilling in academia and in pastoral work.

There were a few questions from the floor.

BOARD OF PENSIONS CHANGES

Teaching Elder Patrick Pettit referenced the Committee on Ministry's response to the upcoming changes for Board of Pensions medical coverage beginning in 2025. (See pages 104-106) A few questions and concerns were voiced from the Body.

SHENANDOAH PRESBYTERY COMPENSATION

Teaching Elder Patrick Pettit noted the Committee on Ministry is in ongoing discussions regarding the current minimum cash salary for installed pastors. TE Pettit referenced two reports found on pages 107-108.

ADJOURNMENT

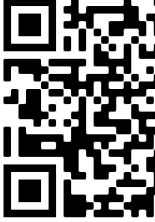
The meeting adjourned at 3:41 p.m. with prayer by the Moderator. The Presbytery will meet via Zoom on Tuesday, November 12, 2024, beginning at 9:30 a.m.

William North, Moderator

Bronwen Boswell, Stated Clerk

Kim Stroupe, Recording Clerk

DOCKET

- 9:30 a.m. Call to Order and Opening Prayer
- 9:35 a.m. Determining a Quorum
Procedural Rules
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
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
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 Cook, Eastern Mennonite Seminary
 - Sandra Moon, Presbyterian Foundation
- 2:25 p.m. Intercessory Prayers
- 2:30 p.m. Committee on Nominations – TE David Witt
- 2:40 p.m. Committee on Ministry – TE Patrick Pettit
- First reading of Anti-Racism Policy
 - Recommendation of retirements
 - Recommendation of two policies
 - Introduction of new teaching elders
 - Board of Pensions changes
 - Presbytery compensation
- 3:20 p.m. Anticipated Adjournment

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

RESOLUTION OF THE PRESBYTERY OF THE SHENANDOAH

RECITALS:

- A. The Trustees of McDowell Presbyterian Church ("Trustees") have responsibility and oversight of the Presbyterian Church property located in Headwaters, Virginia;
- B. The Trustees have determined it is in the best interest of that community and the Presbyterian Church to sell the real property located in Headwaters, Virginia, previously used as a Presbyterian Church, the congregation having since and for some time now having disbanded;
- C. The real property comprising the Presbyterian Church located in Headwaters, Virginia consists of a lot fronting on the west side of U.S. Route 250 containing 11 ¼ square poles, being more particularly described by metes and bounds set forth in a deed dated October 6, 1899, of record in the Circuit Court Clerk's Office for the County of Highland, Virginia, in Deed Book 11, Page 18;
- D. Pursuant to Church governance, authority of the Trustees of McDowell Presbyterian Church to sell any church property must be conferred, in this particular instance, by the Presbytery of the Shenandoah;
- E. The Book of Order, Paragraph G-4.0205, Page 40, directs, empowers and authorizes the Presbytery to dispose of Church lands "as the Presbytery may direct, in conformity with the constitution of the Presbyterian Church (U.S.A.)";
- F. The Presbytery of the Shenandoah concurs with the Trustees and the congregational vote of McDowell Presbyterian Church in which it approved of the disposition of the parcel described above to Elmo C. Varner and Orpha M. Varner.

RESOLVED, that the Presbytery of the Shenandoah releases any right, claim and authority over the lands held by McDowell Presbyterian Church in and to the real estate at the Headwaters Presbyterian Church and that the vote of the congregation of McDowell Presbyterian Church including the session approving the conveyance of this real property is accepted and approved, and further;

RESOLVED, that the Presbytery of the Shenandoah after fully discussing and considering the request to sell the Presbyterian Church property located in Headwaters, Virginia, as described above does hereby fully endorse and authorize the Trustees of McDowell Presbyterian Church to sell the Church property of the Presbyterian Church located in Headwaters, Virginia, to Elmo C. Varner and Orpha M. Varner for no consideration and as a gift, on condition that Elmo C. Varner and Orpha M. Varner share in one half (1/2) of the costs associated with all legal expenses and recording fees expended to accomplish this transfer; and the Trustees are further authorized, empowered and directed to take such steps, apply for such civil authorization as may be required by the Commonwealth of Virginia and employ such persons or professional counsel as may be needed to transfer the lands previously used for worship at the Headwaters Presbyterian Church to Elmo C. Varner and Orpha M. Varner as the Circuit Court for the County of Highland may so order.

Presbytery of the Shenandoah

By: _____

BAJA 2024 - JULY 7 - 13

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, 3 large 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

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.*

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

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

Zones / Distinctions in Allyship

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

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

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.”¹²

“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.”¹³

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.¹⁴¹⁵

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:

¹² PCUSA Book of Order, 2021-2023, F-1.0302b, p 3.

¹³ PCUSA Book of Order, 2023-2025, F-1.0302c, ratified July 9 2023.

¹⁴ PC(USA) Standards of Ethical Conduct, 1998 and 2004, 1.

¹⁵ <https://www.doi.gov/employees/anti-harassment/definitions> 17

- 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.¹⁶

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:

¹⁶ <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
1. 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.
 2. 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.¹⁷

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

¹⁷ 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.

- 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://communitycupcoffeandmore.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/1mrrmlFBae2q0fyI23G7C72PcSM_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.

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.

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

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