



1           ELDERs:           Ruling Elder Richard Dunn (Fairfield)  
2                           Ruling Elder Cheriene McCall (New Covenant)  
3                           Ruling Elder Eugene Rosen (Fairfield)  
4                           Ruling Elder Kathleen Pugh (Ashland)

5  
6           GUEST:           Rev. Bill Boldin, Lutheran Church, Sermon

7  
8           Pursuant to the assignment of Presbytery and the provisions of W-4.04 of the BOOK OF  
9           ORDER, Justin Brett Underdown was ordained as a Minister of the Word and Sacrament for  
10          New Covenant Presbyterian-Church, North Chesterfield, VA.

11  
12       **E. THE COMMISSION OF THE PRESBYTERY OF THE JAMES APPOINTED TO**  
13       **Ordain Candidate Laura Kelly as Second Year Resident, VCU Medical Center,**  
14       **Richmond, VA met Sunday, December 10, 2017, at 3:00 PM at Ginter Park Church. A**  
15       **quorum was present consisting of the following:**

16          MINISTERS:       Rev. Carla Pratt Keyes, Sermon  
17                           Rev. Nicole Ball  
18                           Rev. Joshua Andrzejewski, Moderator

19  
20          ELDERs:           Ruling Elder Ayana Wills (Ginter Park), Charge to the Congregation  
21                           Ruling Elder Thomas Arven (Three Chopt)  
22                           Ruling Elder Zamaita Melendez (Gayton Kirk)  
23                           Ruling Elder Jim Irby (Richmond First)

24  
25          GUESTS:           Rev. Meg Pabst (Presbytery of Tampa Bay), Charge to the Minister  
26                           Ruling Elder Richard Wong (National Capital)

27  
28          Pursuant to the assignment of Presbytery and the provisions of W-4.04 of the BOOK OF  
29          ORDER, Candidate Laura Kelly was ordained as Second Year Resident, VCU Medical  
30          Center, Richmond, VA.

31  
32       **F. THE COMMISSION OF THE PRESBYTERY OF THE JAMES APPOINTED TO**  
33       **ORDAIN Candidate Andrew Whitehead, as Associate Pastor of River Road**  
34       **Presbyterian Church, Richmond, VA met Sunday, January 14, 2018 at 4:00 PM at**  
35       **Fairfield Presbyterian Church, Mechanicsville, VA. A quorum was present consisting**  
36       **of the following:**

37          MINISTERS:       Rev. Cairlin Deyerle, Moderator  
38                           Rev. Kathryn Lester-Bacon  
39                           Rev. Raymond Roberts, sermon  
40                           Rev. Carson Rhyne, charge to congregation

41  
42          ELDERs:           Ruling Elder James Deyerle (Southminster)  
43                           Ruling Elder John Walker (All Souls)  
44                           Ruling Elder Sharon Blount (Richmond Second)  
45                           Ruling Elder Richard Byrne (River Road)

1 Pursuant to the assignment of Presbytery and the provisions of W-4.04 of the BOOK OF  
2 ORDER, Andrew Whitehead was ordained and installed as Associate Pastor for River Road  
3 Presbyterian Church, Richmond, VA.  
4

5 **IV: The Stated Clerk makes the following recommendation:**  
6

7 A. That the minutes of the October 21, 2017, Stated Meeting be approved.

8 ++++++

9  
10 Rev. H. Carson Rhyne, Jr.  
11 Stated Clerk & General Presbyter, Presbytery of the James  
12 3218 Chamberlayne Ave.  
13 Richmond, VA 23227  
14 Phone: (804) 262-2074  
15

16 Providence Forge Presbyterian Church  
17 P.O. Box 239  
18 Providence Forge, VA 23140  
19 Phone: (804) 966-2079  
20

21 To the Stated Clerk of Presbytery of the James:  
22

23 On December 13, 2017, between 2 and 4 pm, at the offices of the Presbytery of the James (POJ), I  
24 gathered a group to discuss future steps concerning “The Rise of White Supremacy and Racism.” I was  
25 called upon by a vote of the POJ to do this at our 97th meeting, October 21, 2017, Tuckahoe  
26 Presbyterian Church. The gathering consisted of 11 people, including myself and by general consensus  
27 we agreed to make Darren Utley the chairperson of the gathering. In attendance with me were: Jill  
28 Duffield, John Garrett, Cheryl Goode, Charles Grant, Mary Johns, Lauren Ramseur, Martha Rollins,  
29 Charlie Summers, Darren Utley, and Janet Winslow. We shared numerous future steps and felt it best to  
30 gather again to revisit these suggestions at another meeting. At the meeting we agreed to the following  
31 actions:

- 32 1. Hold our next meeting on January 10, 2:30-4:30 pm, at POJ offices
- 33 2. (Chairperson with POJ Moderator) Apply for Purpose Group status
- 34 3. (All) Invite a friend/colleague to the next meeting, coordinated through the chairperson to avoid  
35 duplication

36 I consider this gathering, the discussion, and the development of these actions to satisfy the task given  
37 me by the POJ.  
38

39 In Christ,  
40 Rev. Stephen L. Hodges  
41 2017 Moderator, Presbytery of the James  
42 Pastor, Providence Forge Presbyterian Church  
43 December 14, 2017  
44

45 Inclusion: Addendum, January 10, 2018  
46  
47

1 ADDENDUM

2  
3 On January 10, 2018, between 2:30 and 4:00 pm, at the offices of the Presbytery of the James (POJ), a  
4 group gathered to further discuss future steps concerning “The Rise of White Supremacy and Racism.”  
5 This gathering consisted of 8 people, including myself. In attendance with me were: Darren Utley  
6 (chairperson), Cheryl Goode, Charles Grant, Mary Johns, Lauren Ramseur, Martha Rollins, and Janet  
7 Winslow. At the gathering we agreed to the following actions:

- 8 1. Submit a written report as an addendum to the POJ moderator’s letter to the stated clerk with future  
9 steps agreed to at our January 10 gathering. (moderator)
- 10 2. Request of the presbytery presentation/discussion time at the June 19, 2018 presbytery meeting.
- 11 3. Form a purpose group, “Dismantling Racism: Building Beloved Community.” (chairperson)
- 12 4. Contact stated clerk to discuss the forming of “Dismantling Racism: Building Beloved Community”  
13 purpose group. (chairperson)
- 14 5. Provide content/speaker suggestions at the June 19, 2018 presbytery meeting. (all)
- 15 6. Attend next gathering on February 21, 2:30-4:30 pm, with location to be determined. (all)

16 In Christ,

17  
18 Stephen L. Hodges  
19 2017 Moderator, Presbytery of the James  
20 Pastor, Providence Forge Presbyterian Church  
21 January 10, 2018  
22

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23  
24 **CONSENT DOCKET**

25  
26 Presbytery of the James, Stated Meeting #98  
27 February 17, 2018  
28 Host: Grace Covenant Church  
29 Richmond, VA  
30

31 Any item on the Consent Docket can be pulled for any reason. Simply make the request at the  
32 appropriate time and it will be placed under the appropriate committee report. If there are other  
33 nominees for the positions listed in the Consent Docket, request that the particular election is pulled for  
34 nominations from the floor.  
35

36 **I. THE STATED CLERK MAKES THE FOLLOWING RECOMMENDATION:**

- 37 A. That the minutes of the October 21, 2017 Stated Meeting be approved.  
38  
39

40 **II. COMMITTEE ON MINISTRY MAKES THE FOLLOWING RECOMMENDATIONS:**

- 41 1. That Rev. Rebekah Johns be Honorably Retired October 31, 2017
  - 42 2. That Rev. Rodney Spencer be Honorably Retired November 30, 2017
  - 43 3. That Rev. Elizabeth McGuire become Member at Large, 11/19/17.
  - 44 4. That Rev. Ed Kross become Member at Large, July 1, 2016
  - 45 5. That Rev. Brenda Walker become Member a Large, February 1, 2018
  - 46 6. That Rev. Lynne Clements be installed as Associate Pastor at Westminster,  
47 Charlottesville from the Covenant position at that congregation.
-

1 **III. COMMITTEE ON PREPARATION FOR MINISTRY**

2 That Ruling Elder Ruffin King, Olivet Church be elected Moderator, CPM, Class of 2018.

3

4

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5

6 **COMMUNICATION AND COORDINATION TEAM**

7 **(C&C TEAM and Trustees)**

8

9 **Presbytery of the James Meeting, February 17, 2018**

10

11

12 **The C&C Team Reports this Information:**

- 13 1. Ratified the following email vote for Christmas closings for the presbytery and Camp Hanover.
- 14 2. Learned that Clifton Edwards will retire March 29, 2018 and that Phyllis Perross will end her work at the
- 15 June, 2018 Presbytery meeting.

16 **The C&C Team Reports Taking the Following Actions:**

- 17 a. Will distribute to entire POJ the General Presbytery's response to an email which was widely distributed
- 18 by Cassandra Taylor
- 19 b. Will respond to Moderator Rick Hinchberger, Vision 2020 Team, letter with assurance that the
- 20 information from Vision 2020 will be given to the new Strategic Planning Committee.
- 21 c. Accepted with appreciation the invitation from Lord Jesus Korean Church to host the October, 2020, POJ
- 22 meeting.
- 23 d. Learned that First Church, Charlottesville, is not able to host the October, 2018 Presbytery meeting.
- 24 e. Learned that the Associate for Communications, Clifton Edwards will retire March 29, 2018, and Phyllis
- 25 Perross last Presbytery meeting with be the June meeting with her retirement June 30, 2018. Authorized
- 26 the Personnel Committee to take the best approach in these staff transitions and make recommendations
- 27 to C&C Team about new hires.
- 28 f. Learned that General Presbyter Carson Rhyne believed that assisting in appointing the Strategic Planning
- 29 Committee would be a conflict given his retirement plans December 31, 2018.
- 30

31 **The C&C Team Reports the Following Items for the Consent Docket:**

32 **The C&C Team Makes the Following Recommendation:**

- 33 1. That the Docket for February 17, 2018, Presbytery meeting be approved.
- 34 2. That the Presbytery call an INTERIM / TRANSITIONAL GENERAL PRESBYTER and STATED
- 35 CLERK (one person to fill both roles).
- 36 3. That the C& C Team be named as a Commission of the Presbytery, to implement the plan of calling an
- 37 INTERIM / TRANSITIONAL GENERAL PRESBYTER AND STATED CLERK (if Recommendation
- 38 #1 is approved) using the process as outlined. (see page 6)
- 39 4. That the Committee on Nominations nominate a Strategic Planning Committee for election at the June,
- 40 2018 POJ meeting.

41 -----

42

43 **The POJ Trustees Report this Information:**

- 44 1. Ratified the following email votes:
- 45 A. Contract for leasing two vans for Camp Hanover, for summer, 2018
-



1 Planning Team in its work for the next few years, and put the Presbytery in a good position for  
2 the next ‘permanent’ General Presbyter / Stated Clerk.

3  
4 The motion approved by the Presbytery at its October 2017 meeting provides a three-year  
5 timeline to develop, present, and approve a Strategic Plan for the Presbytery. With this approved  
6 timeline, the C&C Team believes that the call of an Interim / Transitional General Presbyter and/  
7 Stated Clerk would be easily accommodated in this timeline. Additionally, the Presbytery’s  
8 Ministry Information Form (MIF) (and resulting Terms of Call) to be developed would seek a  
9 candidate who is experienced in developing long-term plans. While other staffing responsibilities  
10 will be assigned to this person, his/her primary responsibilities would be to assist the Strategic  
11 Planning Team in developing the plan for presentation to the Presbytery.

12  
13 The plan being outlined by this recommendation and the next recommendation (if this first  
14 recommendation is approved), models the transition steps that we ask of our churches when there  
15 is a change in the Teaching Elder positions – call an interim / transitional pastor, work on a  
16 mission or other self-study assessment with the guidance of the interim / transitional pastor, and  
17 then begin a search for an installed pastor to implement the resulting mission plan.

18  
19 As part of working through this transition plan, the C&C and Rev. Carson Rhyne established his  
20 retirement date as December 31, 2018, 10 months from now.

21  
22 These two recommendations relate only to the call of an Interim / Transitional General Presbyter  
23 and Stated Clerk, as one position.  
24

25 **RECOMMENDATION #2 - TO IMPLEMENT THE DECISION TO CALL AN INTERIM /**  
26 **TRANSITIONAL GENERAL PRESBYTER AND STATED CLERK**

27 That the C& C Team be named as a Commission of the Presbytery, to implement the plan of calling an  
28 INTERIM / TRANSITIONAL GENERAL PRESBYTER AND STATED CLERK (if approved in  
29 previous motion) using the process as outlined:  
30

31 That the effective date of this call would be January 1, 2019, or as agreed-to by the Interim /  
32 Transitional General Presbyter and Stated Clerk Search Committee (Search Committee) and  
33 candidate after that date,

34 That the Search Committee be named by the C&C Team, with assistance by and consultation  
35 from the Presbytery’s Nominating Committee,

36 That the Search Committee consist of seven people, 3 Teaching Elders and 4 Ruling Elders,

37 That the Search Committee be announced when appointed, as well as at the June 2018  
38 Presbytery meeting,

39 That the C&C Team be authorized to approve the Ministry Information Form (MIF). After approval, the  
40 MIF would be shared presbytery-wide, including information of the proposed terms of the call,

41 That the Search Committee would give regular updates to the presbytery of its work with  
42 recommendation of a candidate to be approved by the presbytery, and

43 That the person called as the Interim / Transitional General Presbyter and Stated Clerk will not  
44 be considered by the Presbytery as a candidate for the Installed General Presbyter and Stated  
45 Clerk call.  
46

1 **COMMENTS FROM THE C&C TEAM**

2  
3 This recommendation outlines the basic logistics of calling the Interim / Transitional General Presbyter  
4 and Stated Clerk. Because of the relatively short time-frame to get the search organized and started, and  
5 still have the search concluded well in advance of the end of the year, the C&C Team believes that it is  
6 appropriate for the Presbytery to appoint the C&C Team to be a Commission of the Presbytery to  
7 accomplish this work efficiently.

8  
9 The Presbytery will be presented with the name, qualifications and terms of call for approval, once the  
10 Search Committee has identified the candidate.

11  
12 To summarize, the C&C Team would (a) appoint the Interim / Transitional General Presbyter and Stated  
13 Clerk Search Committee, (b) approve the MIF and proposed terms of call, and (c) serve as resource to  
14 the Search Committee.

15  
16 The Search Committee would (a) be appointed by the C&C Team, (b) would draft the MIF and proposed  
17 terms of call, submitting same to C&C for approval, (c) would conduct the search, (d) make progress  
18 reports to the Presbytery, and (e) bring a candidate to the Presbytery for approval.

19  
20 The Strategic Plan action taken at the October 2017 stated meeting includes responsibility for addressing  
21 Presbytery staffing patterns. Their final report would reflect details concerning the search for an  
22 installed General Presbyter / Stated Clerk.

---

23  
24  
25  
26 **REPORT OF THE MISSION AND SERVICE TEAM (MAST)**

27  
28  
29 Presbytery of the James

30  
31 February 17, 2018

32  
33 The Mission and Service Team (MAST) works with eight different purpose groups that bring together  
34 the work of the Presbyterian Church (USA) and the presbytery with our congregations to strengthen  
35 God's mission outside our walls, both locally and globally. The Team provides support, encouragement,  
36 consultation, and oversight to the following: Disaster Ministry, Cultivating a Culture of Evangelism,  
37 Haiti, Hunger, Public Policy Witness, Self-Development of People, Social Justice, and World Mission.

38  
39 **RECOMMENDATIONS**

- 40  
41 1. That the Presbytery of the James commission the Cultivating a Culture of Evangelism Purpose  
42 Group to authorize the sacraments of baptism and the Lord's supper in new worshipping  
43 communities under the care of the purpose group Cultivating a Culture of Evangelism as outlined  
44 in the CCE New Worshipping Communities Oversight Policy found in purpose group report. (see  
45 page 12)
- 46 2. That the Presbytery approve the New Worshipping Community Funding Policy (See page 11)
- 47



1   **ACTIONS AT THE PRESBYTERY MEETING**  
2

3   1. The Mission and Service Team celebrates the commissioning of a full team from the Presbytery of the  
4 James who will travel to Haiti to strengthen our presbytery's partnership with our mission co-worker  
5 Cindy Corell and our sisters and brothers there.  
6

7   2. The Mission and Service Team is pleased to announce the grant awarded by Self Development of  
8 People Presbyterian Church (USA) to the Brookland Park Young Leaders Project for \$6,113. The grant  
9 proposal came through the presbytery's Self Development of People purpose group.  
10

11   **REPORT OF THE HAITI PURPOSE GROUP**  
12

13   As always, the Haiti Purpose Group begins its report by offering up words of thanks to the  
14 congregations and individuals who have continued in their faithful support of Cindy Corell and her call  
15 to serve as a Presbyterian Church (USA) Mission Co-Worker to Haiti. Cindy has now entered her  
16 second term as a mission co-worker, a call that was only made possible through the vision and  
17 generosity of this Presbytery to provide her full support; a call that has been guided by the Holy Spirit  
18 every step of the way.

19   **A Bold Beginning:** Almost exactly eight years ago, teaching and ruling elders of the Presbytery of the  
20 James gathered together following the disastrous and deadly earthquake that struck Haiti on January 12,  
21 2010. In that room, voices rose up calling for a response that would go beyond disaster assistance; a  
22 response that would allow the presbytery to live out a missional relationship with Haitians that is healthy  
23 and not toxic. Through the course of our discussion, voices spoke up and called for putting a new  
24 mission co-worker on the ground in Haiti; a disciple of Christ who would live with Haitians, listen to  
25 Haitians, work with Haitians, and who would be our bridge so that lasting change could come to us as  
26 well as to the people of Haiti.

27   **Since that time,** Cindy Corell has answered her call to serve God in Haiti, and many members of this  
28 Presbytery have traveled there to witness the good news and beauty that Haiti offers and at the same  
29 time to offer our encouragement and our support. Cindy offers a compelling witness to the life-giving  
30 power of the Gospel; and in partnership with us, Cindy works with Haitian farmers to build a better life  
31 so they can feed their families, educate their children, and work together for a lasting justice, as they  
32 continue to face the misconceptions that many in the United States still have.

33   **Haiti Team for 2018:** The Haiti Purpose Group is proud to report that we have easily recruited a full  
34 team of 7 participants representing the Presbytery of the James from 6 congregations who will travel to  
35 Haiti from February 21-28. The Presbytery's delegation will visit several parts of the country and  
36 participate in the annual convocation of the farmers organizations that Cindy serves.  
37

38       *Service to Commission 2018 POJ Team to Haiti February 21-28*

39       Delegation:

40       *Rev. Patrick Dennis, Tuckahoe Presbyterian Church*

41       *Rev. Peter Smith, Blackstone Presbyterian Church*

42       *Grace Smith, Blackstone Presbyterian Church*

43       *Michael Reynolds, Mechanicsville Presbyterian Church*

44       *Barry Jones, the Presbyterian Church of Fredericksburg*

45       *Deborah Regal, Chester Presbyterian Church*

46       *Lynn Wiard, Salisbury Presbyterian Church*  
47



1 The CCE Purpose Groups is organized into four teams:

- 2 1. The **Strategy Team** provides oversight, engages in strategic planning, and is the primary  
3 decision-making body for this purpose group. This team will develop a presbytery-wide strategy  
4 for evangelism and church growth while also providing guidance and oversight for the three  
5 other teams.
- 6 2. The **Evangelism Team** provides resources, training, and encouragement in the foundational  
7 skills of evangelism.
- 8 3. The **New Worshiping Communities Team** identifies and mentors potential NWC leaders;  
9 identifies congregations interested in NWC work; and shepherds NWCs through the PMA Seed  
10 Grant, including tracking progress and regular evaluations of viability.
- 11 4. The **NWC Sustainability Team** shepherds NWCs through the PMA Investment Grant (12  
12 months after Seed Grant) and Growth Grant (18 months after Investment Grant); 18 months after  
13 receipt of the Growth Grant, the NWC and the Sustainability Team will determine whether the  
14 NWC is ready to be chartered as a congregation or dismissed from POJ care, depending on  
15 viability and sustainability, and report to the CCE Strategy Team for further action.

16  
17 The current members of the CCE Strategy Team are Caitlin Deyerle, Rebekah Johns, Brint Pratt Keyes,  
18 Ayars Lore, Ray Roberts, John Vest (moderator), Lindsey Williams, and Janet Winslow. Carson Rhyne  
19 sits on this team as an ex-officio member. The other teams are in the process of being formed. If you are  
20 interested in serving on one of these teams, please contact John Vest ([jvest@upsem.edu](mailto:jvest@upsem.edu)).

21  
22 On October 3, 2017, the CCE Strategy Team adopted the following policy regarding POJ funding of  
23 new worshiping communities.

### 24 25 **New Worshiping Community Funding Policy**

26  
27 The Presbytery of the James, through the Cultivating a Culture of Evangelism (CCE) Purpose Group,  
28 supports the development of New Worshiping Communities (NWCs) throughout the presbytery. Two  
29 CCE teams (NWC Team and NWC Sustainability Team) are responsible for this work and the CCE  
30 Strategy Team approves or disapproves the advancement and funding of NWC projects.

31  
32 The CCE New Worshiping Communities Team identifies and mentors potential NWC leaders and  
33 congregations interested in NWC work. This team shepherds NWCs through the process of applying for  
34 the Presbyterian Mission Agency's 1001 NWC Seed Grant of \$7500. Grant applications shall be  
35 submitted to the CCE Strategy Team for approval before forwarding to PMA.

36  
37 After a NWC receives the Seed Grant, it goes under the care of the CCE NWC Sustainability Team.  
38 This team will work with the NWC to develop a mutually agreed upon process of goal setting and  
39 evaluation.

40  
41 Twelve months after receiving a Seed Grant, the NWC is eligible to apply for the PMA 1001 NWC  
42 Investment Grant of up to \$25,000, to be matched by POJ. If the NWC has demonstrated potential for  
43 viable ministry, the NWC Sustainability Team will work with them to prepare an application for the  
44 Investment Grant. Grant applications shall be submitted to the CCE Strategy Team for approval before  
45 forwarding to PMA. Upon receipt of this grant, POJ will make a matching grant of up to \$25,000. These  
46 grants (up to \$50,000 total) are designated for a period of eighteen months. POJ will also cover up to  
47 \$2250 per year (for a maximum of three years) for coaching services as required by the PMA grant.

1 During the eighteen months of this grant cycle, the NWC Sustainability team will continue to work with  
 2 the NWC through a process of support, mutual accountability, and evaluation.

3  
 4 Eighteen months after receiving an Investment Grant, the NWC is eligible to apply for the PMA 1001  
 5 Growth Grant of up to \$25,000, to be matched by POJ. If the NWC has met its goals and/or  
 6 demonstrated potential for ongoing viability, the NWC Sustainability Team will work with them to  
 7 prepare an application for the Growth Grant. Grant applications shall be submitted to the CCE Strategy  
 8 Team for approval before forwarding to PMA. Upon receipt of this grant, POJ will make a matching  
 9 grant of up to \$25,000. These grants (up to \$50,000 total) are designated for a period of eighteen  
 10 months. POJ will also continue to cover up to \$2250 per year (not to exceed three years or \$6750 total)  
 11 for coaching services as required by the PMA grant. During the eighteen months of this grant cycle, the  
 12 NWC Sustainability Team will continue to work with the NWC through a process of support, mutual  
 13 accountability, and evaluation.

14  
 15 At the conclusion of the eighteen-month Growth Grant cycle, the NWC will have been under care of  
 16 POJ for more than four years and will have received as much as \$56,750 in financial support. At this  
 17 point, upon recommendation of the NWC Sustainability Team, the CCE Strategy Team will determine  
 18 one of three possible courses of action:

- 19 1. The NWC is chartered as a self-sustaining congregation of POJ and is no longer under the care  
 20 of CCE.
- 21 2. The NWC continues as an unchartered mission of POJ with ongoing support and funding  
 22 provided by entities other than CCE.
- 23 3. The NWC is no longer under POJ care.

24  
 25 The following timeline outlines the typical NWC development process envisioned by this policy:  
 26

	Year 1	Year 2	Year 3	Year 4	→
NWC emerges	12 months of experimentation	18 months of growth and development		18 months of growth and development	NWC is chartered or sustained as a mission or dismissed from POJ care
	\$7500 PMA 1001 NWC Seed Grant	\$25,000 PMA 1001 NWC Investment Grant		\$25,000 PMA 1001 NWC Growth Grant	
		\$25,000 POJ grant		\$25,000 POJ grant	
		POJ covers up to \$2250 for coaching	POJ covers up to \$2250 for coaching	POJ covers up to \$2250 for coaching	

27  
 28  
 29 On January 11, 2018, the CCE Strategy Team adopted the following policy regarding oversight for new  
 30 worshipping communities.

31  
 32 **New Worshipping Communities Oversight Policy**

33  
 34 New Worshipping Communities (NWCs) are governed by the Constitution of the Presbyterian Church  
 35 (USA) and are subject to the authority of the Presbytery of the James, as outlined in G-1.0103. NWCs  
 36 maintain a relationship of mutual accountability with the POJ through the Cultivating a Culture of  
 37 Evangelism Purpose Group (CCE).  
 38

1 NWCs shall be served by a minister of the Word and Sacrament or a commissioned ruling elder.

2  
3 NWCs shall have a leadership team, moderated by a minister of the Word and Sacrament or  
4 commissioned ruling elder, to guide the NWC in the fulfillment of its mission. This leadership team  
5 shall strive for diversity in leadership according to the principles of unity and diversity outlined in F-  
6 1.0403. The leadership team shall keep minutes and official records as outlined in G-3.0107. Finances  
7 shall be managed and recorded according to G-3.0205. If the NWC receives funding from POJ, financial  
8 records shall be open to CCE inspection.

9  
10 NWCs shall abide by sexual misconduct and child protection policies.

11  
12 If a NWC is a mission of an existing congregation, the planting congregation maintains membership  
13 records and authorizes sacraments. People baptized in the context of this kind of NWC will be enrolled  
14 as members of the planting congregation according to the membership categories outlined in G-1.04. If  
15 the NWC becomes an independent chartered congregation, these members may become organizing  
16 members of the new congregation following the provisions of G-1.02. If the NWC does not become an  
17 independent chartered congregation, these members will remain on the roll of the planting congregation.

18  
19 If a NWC does not have a partner congregation or is a mission of the presbytery, CCE maintains  
20 records of active participants (provided by the NWC leadership team) and authorizes sacraments.  
21 According to W-3.0403, a presbytery may authorize baptisms in the context of a NWC. On behalf of  
22 POJ, CCE will authorize such baptisms and maintain a roll of those who are so baptized. Such baptized  
23 person will be under the jurisdiction of POJ. If the NWC becomes a chartered congregation, these  
24 baptized persons may become organizing members of the new congregation following the provisions of  
25 G-1.02. If the NWC does not become a chartered congregation, CCE will encourage these baptized  
26 people to become members of another congregation and provide certificates of transfer (cf. G-3.0301c).

27  
28 If a NWC receives funding from POJ, CCE shall evaluate the progress and viability of the NWC on  
29 a regular basis. For each funding cycle, CCE and the NWC will agree upon a contextual set of goals and  
30 assessment metrics in the following areas: outreach, discipleship, worship, service, and finances. An  
31 evaluation of progress relative to these goals shall inform the consideration of additional funding cycles.

32  
33 Respectfully submitted,

34  
35 John W. Vest  
36 Moderator, Cultivating a Culture of Evangelism Purpose Group  
37

## 38 39 **REPORT OF THE SELF DEVELOPMENT OF PEOPLE PURPOSE GROUP**

40  
41 The Self Development of People (SDOP) committee enjoyed a successful year (2017) accomplishing  
42 and achieving many goals and objectives. The goals and objectives included increasing the number of  
43 committee members. The SDOP committee currently has nine members, six of whom are minorities. A  
44 second goal was to offer monthly “Workshops.” The committee offered monthly workshops each month  
45 beginning in May 2017, none in November, and ending in December with thirteens participants present  
46 to discuss writing SDOP Grant Applications. Our major achievement was the assistance GIVEN to three

1 SDOP Grant Applicants and the submission of two SDOP Grant Applications one to the Mid-Level  
2 Council and one to the National Level.

3  
4 The SDOP committee has reached out to many new communities, which include the Tri-City Hispanic  
5 Community, and has plans to host a Hispanic Workshop in early 2018. The efforts by the SDOP  
6 committee in the Presbytery of the James have not gone unnoticed! The National Office of the SDOP  
7 has invited us to host a Regional Workshop in March 2018. The Regional Workshop will be held on the  
8 campus of Union Presbyterian Seminary and will include the participation of other presbyteries.  
9 Additional information will be sent to all churches in our presbytery and in the invited presbyteries.

10  
11 The goals for 2018 include visiting new communities and partners in the Presbytery of the James. The  
12 SDOP committee hopes to partner with churches in our presbytery and with their communities to  
13 conduct “Workshops” and offer Grant Opportunities to people who are oppressed by poverty, suffer  
14 injustice, and are economically poor. The SDOP Committee can be contacted by calling the presbytery  
15 office (804-262-2074).

16  
17 Lamar Lockhart,  
18 Moderator, Self Development of People Purpose Group  
19

## 20 **REPORT OF THE WORLD MISSION PURPOSE GROUP**

21  
22 World Mission Purpose Group continues to support and to provide a forum to educate and to advance  
23 our Presbytery through mission programs, projects, and possibilities. For example, on October 18, the  
24 Purpose Group held its fall meeting and heard reports on both the Presbytery’s mission partnership in  
25 Haiti, as well as our Presbytery’s mission trip to Guatemala which was a joint trip with Peaks  
26 Presbytery. At that meeting, the Purpose Group heard a report from two of our Guatemalan partners  
27 from the Protestant Center for Pastoral Studies in Central America (CEDEPCA) who hosted the  
28 delegation from the two presbyteries.

29  
30 On January 22, our meeting featured Professor Stan Skreslet, from Union Presbyterian Seminary, who  
31 gave an update on Egypt, “Seven years after the Revolution: Christians and Muslims in Egypt” and led  
32 an engaging discussion. Professor Skreslet served as a mission co-worker in Egypt for 10 years before  
33 joining the seminary faculty and continues to lead travel seminars to the Middle East.

34  
35 Ron Bullis,  
36 Moderator, World Mission Purpose Group  
37

## 38 **REPORT OF THE PUBLIC POLICY WITNESS PURPOSE GROUP**

39 **The Public Policy Witness Purpose Group** was formed in 2010 to continue and enhance the  
40 presbytery’s longstanding practice of encouraging effective public policy witness among individuals and  
41 congregations of the presbytery. The group serves as a liaison between those members of the presbytery  
42 who seek to be engaged in advocacy work and selected faith-based organizations practicing public  
43 policy witness within the state of Virginia.

44 **Members** of the committee are Liz Hulme-Adam, Louie Andrews, Bob Becker, Lana Heath de  
45 Martinez, Gaylee Einstein, Ray Inscoe, Lauren Ramseur, Nelson Reveley, Igmara Sanchez-Prunier,  
46 Charles Summers, and Mary Jane Winter.

1 **Judy Holland** has energetically served as moderator for the last 4 years for which we extend our  
2 gratitude and appreciation! Nelson Reveley is now the convener of this purpose group beginning  
3 January 2018.

4 In partnership with the Virginia Center for Public Policy, we have encouraged engagement for the 2018  
5 **Day for All People**, January 23, where people from around the Commonwealth spend a day of advocacy  
6 at the General Assembly. Also **Witness at the Capitol** which is comprised of volunteers who serve as  
7 advocates for legislative issues through mid-March 2018. Retired clergy, elders, deacons and lay persons  
8 are sought. If you are interested and have question, contact Kim Bobo at  
9 [Kim@virginiainterfaithcenter.org](mailto:Kim@virginiainterfaithcenter.org).

10 The Charlottesville Coalition for Gun Violence Prevention working in conjunction with the Public  
11 Policy Witness Purpose Group, the League of Women Voters, and Westminster Presbyterian Church,  
12 Charlottesville, rented a bus which took 33 gun violence prevention advocates (many of them  
13 Presbyterians, including 5 Presbyterian pastors) to Richmond on Martin Luther King Day, Monday,  
14 January 15. At our state's capital, we met with other likeminded individuals to advocate for sensible gun  
15 laws. We listened to dynamic speakers, including our own Alex Evans, and our new governor, Ralph  
16 Northam. After 45 minutes of prayer, testimony and listening to speeches, we headed for the General  
17 Assembly offices. We met with aides for Mark Obenshain and Rob Bell, and we met with Creigh  
18 Deeds, whom we thanked for his efforts to curb gun violence in our state.

19 We move that the presbytery approve the distribution of the Position Paper on Gun Violence to  
20 educators, ministers, and clerks of session. The paper was adopted by the presbytery at the October 21,  
21 2017, stated meeting.

22 Ray Incoe and Nelson Reveley,  
23 Moderators, Public Policy Witness Purpose Group

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## REPORT OF THE COMMITTEE ON NOMINATIONS

PRESBYTERY OF THE JAMES  
February 17, 2018

### I. THE COMMITTEE REPORTS THE FOLLOWING AS INFORMATION:

33 A. On behalf of the Presbytery, thank you letters have been sent to the Committee/Team members  
34 listed below who completed at least four full years and part of a fifth (most of two terms) of  
35 service at the end of 2017. We offer our sincere thanks to all who offer service to the teams and  
36 committees that do the work of the presbytery!

- **Committee on Ministry:**

- Ruling Elder Greg Govan (moderator), Cove
- Rev. Cheryl Sumner, Honorably Retired

- **Committee on Preparation for Ministry:**

- Rev. Rodney Spencer (moderator), Pryor Memorial
- Ruling Elder Amy Clark, Ginter Park
- Rev. Robert Johnson, Validated

- 1       • **Committee on Nominations:**
- 2             ○ Ruling Elder Evalyn Page, First United
- 3       • **Communication & Coordination Team:**
- 4             ○ Ruling Elder Bill Brownfield, Three Chopt
- 5             ○ Ruling Elder David Ross, Ginter Park
- 6       • **Leadership Connections Team:**
- 7             ○ Ruling Elder Tim Williams (moderator), Chester

8  
9       B. **Solicitation of Nominations for Vice Moderator of the Presbytery of the James:**

10       Later this month, the Nominations Committee will be sending a letter to teaching elders and  
11       churches inviting them to submit the names of potential candidates to serve as Vice Moderator of  
12       the POJ in 2019. Remember that, under our recently adopted system, the vice moderator will  
13       ordinarily succeed the moderator. The deadline for submissions is April 1. In an effort to balance  
14       male and female Teaching and Ruling Elders serving in this position over time, we will be seeking  
15       female Ruling Elder candidates this year. There is a nominating form on the POJ website.

16  
17       **II. CONSENT DOCKET RECOMMENDATIONS**

18  
19       The committee recommends that the following individuals be elected for service.

20  
21       **Committee on Preparation for Ministry**

22       Class of 2018, Moderator, Ruling Elder Ruffin King, Olivet

23  
24  
25       **III. THE COMMITTEE REPORTS THE FOLLOWING VACANCIES:**

26  
27       The following vacancies exist on Committees and Teams that are filled by the Committee on  
28       Nominations:

- 29  
30       • **Leadership Connections Team**
- 31             ○ Class of 2018, Region B, Ruling Elder or Member of Congregation
- 32       • **Committee on Ministry**
- 33             ○ Class of 2018, Region A, Minister of Word & Sacrament
- 34             ○ Class of 2020, Region C, Ruling Elder
- 35       • **Mission and Service Team**
- 36             ○ Class TBD, Vice Moderator
- 37       • **Preparation for Ministry**
- 38             ○ Class of 2018, Region A, Ruling Elder
- 39             ○ Class of 2020, Region D, Ruling Elder

40  
41       If you are interested in any of these opportunities for service, please contact Joshua  
42       Andrzejewski, Moderator, Committee on Nominations at [josh3936@gmail.com](mailto:josh3936@gmail.com).



# REPORT OF THE COMMITTEE ON MINISTRY

## PRESBYTERY OF THE JAMES

*February 17, 2018*

*(October, November, December, 2017, and January, 2018 meetings)*

### **I. THE COMMITTEE REPORTS THE FOLLOWING ACTIONS:**

#### A. Reception of Ministers into the Presbytery:

1. Rev. Jim King, Northumberland Presbytery, as Pastor, Salisbury Church. (p. 30)
2. Rev. Connie Weaver, Salem Presbytery, as Pastor, Hebron Church. (p.41)
3. Rev. Chris Shearer, Reformed Church in America, to become Interim pastor, Culpeper Church. (p. 37)
4. Rev. Donna Ruggles, Evangelical Lutheran Church in America, to become Covenant Pastor, Lakeside Church. (p. 34)
5. Rev. Liz Adam (POJ) to become Installed Pastor, Tabor Church, Crozet, VA (p.21)

#### B. Transfer of Ministers to other Presbyteries

1. Rev. William Charles to Abingdon Presbytery.

#### C. Covenant Pastor I Concurrences: (up to six months):

1. Rev. Glynn Bell and King's Chapel, 10/1/17 – 3/31/18
2. Rev. Aaron Houghton and Amphill, 8/1/17 - 1/31/18
3. Rev. David Wood and Wyllyesburg, 11/1/17 – 12/31/17
4. Rev. David Wood and Chase City First, 11/1/17 – 12/31/17
5. Rev. Karen Stanley and Brett Reed Church, 10/1/17 – 12/31/17
6. Rev. Brett Underdown and New Covenant Church, 11/1/17 – 4/30/18
7. Rev. Arch Wallace and Petersburg Second, 12/31/17 - 6/30/18
8. Rev. Brint Keyes and All Souls, 1/1/18 - 6/30/18
9. Rev. Dan Hale and Rivermont 1/1/18 - 6/30/18
10. Rev. Rebekah Johns and Louisa 12/4/17 - 3/3/18
11. Rev. James Goodloe and Mattoax & Pine Grove, 1/1/18 - 4/30/18
12. Rev. Nancy Summerlin and St Andrews, 1/7/18 - 4/1/18
13. Rev. Walter Winegar and Milford, 1/1/18 - 6/30/18
14. Rev. Michael Clang and Bethlehem, 1/3/18 - 1/31/18
15. Rev. Gay Lee Einstein and Scottsville, 1/1/18 - 6/30/18
16. Rev. Mark Grussendorf and Salem, 1/31/18 - 7/31/18

#### D. Covenant Pastor II Approvals: (up to twelve months):

1. Rev. Liz Forney and Charlottesville First, 9/1/17 - 8/31/18
2. Rev. Shady Clark and Eastminster Church, 1/1/18 - 12/31/18
3. Rev. Ron Bullis and Hopewell First, 1/1/18 - 12/31/18
4. Rev. Sylvester Bullock and Village, 11/1/17-10/31/18
5. Rev. Karen Stanley and Brett-Reed, 1/1/18 - 12/31/18
6. Rev. Charles Blasdell and Milden, 1/1/18 - 12/31/18
7. Rev. Lindsey Williams and Kirk O'Cliff, 1/1/18 - 12/31/18
8. Rev. Lynne Clements and Westminster Charlottesville, 1/1/18 - 12/31/18
9. Rev. Karen Witt and Providence Gum Spring, 1/1/18 - 12/31/18
10. Rev. John Storey and Madison, 1/1/18 - 12/31/18
11. Rev. Jeff Butler and Woodlawn, 1/1/18 - 12/31/18

- 1 E. Appointed Session Moderators
- 2 1 Southminster Church (maternity leave): Rev. McGuire and Rev. Lester-Bacon
- 3 2. Zion Hill Church: Rev. Jeremy Cannada
- 4 3. St. Andrews: Rev. Bill Arnold
- 5 4. Campbell: Rev. Tom Coye & Rev. Judy Thomson for Nov and Dec, 2017.
- 6 5. Bethesda Church: Rev. Pete Smith
- 7 6. Pryor Memorial: Rev. Pete Smith
- 8 7. Bethlehem: Rev. Darren Utley
- 9 8. Culpeper: Rev. Al Moreau
- 10 F. Approved Election of Pastor Nominating Committee for Bethlehem Church.
- 11 G. Approved Interim Covenants:
- 12 1 Rev. Brint Keyes and Overbrook, 11/1/17 - 4/30/18
- 13 2. Rev. Liz Adam and Orange Church, 1/1/18 - 1/21/18
- 14 3. Rev. Rebekah Johns and Three Chopt Church, 2/12/18 – 12/31/18
- 15 4. Rev. Susie Atkinson and Bethlehem Church, 2/1/18 – 1/31/19
- 16 H. Approved dissolution of Pastoral Relationships:
- 17 1. Rev. Rodney Spencer and Pryor Memorial Church, 11/30/17
- 18 2. Rev. Rebekah Johns and Bethlehem Church, 10/31/17
- 19 3. Rev. Elizabeth McGuire and Salisbury Church, 11/19/17
- 20 4. Rev. Brenda Walker and Three Chopt Church, 1/31/18
- 21 5. Rev. Kevin Channell and South Plains Church, 1/31/18,
- 22 I. Approved persons preaching in a congregation without pastoral leadership for more than
- 23 three times in a quarter:
- 24 1. Dr. Eniko Ferenczy for Southminster Church
- 25 2. Rev. Jim Goodloe and Genito Church, October – December, 2017
- 26 J. Approved Ordination/Installation Commissions
- 27 1. Ordination Commission for Brett Underdown, Fairfield Church, November 29,
- 28 2017, 4 PM
- 29 2 Ordination Commission for Laura Kelly (POJ), December 10, 2017, 3 PM, Ginter
- 30 Park Church
- 31 3. Ordination/Installation Commission for Andrew Whitehead, January 14, 2018,
- 32 4:00 PM, River Road Church.
- 33 K. Approved the following Parish Associate Covenants:
- 34 1. Rev. Hal Breitenberg and Tuckahoe Church, 9/27/17 – 9/26/18
- 35 2. Rev. Diane Prevary and Tuckahoe Church 1/1/18 – 12/31/18.
- 36 3.. Rev. Dwight Nave and Covenant Church, 1/1/18 - 12/31/18
- 37 4. Rev. Terry Diebold and New Hanover, 1/1/18 - 12/31/18
- 38 5. Rev. Kelly Kaufman and Olivet, 8/1/17 - 7/31/18
- 39 6. Rev. Samuel Adams and Richmond Second, 1/1/18 - 12/31/18
- 40 L. Approved Designated Pastor covenant between Rev. Terry Woodard and Aberdour and
- 41 Emporia First, 1/1/18 - 12/31/18.
- 42 M. Made shared grant financial request to the Board of Pensions and received \$2,000 grant for a
- 43 pastor.
- 44 N. Voted to send a letter to all recipients of the recent email received by many members of the
- 45 presbytery. From Cassandra Taylor.
- 46 O. Approved Commissioned Ruling Elder Charles McRaven and Waddell, 1/1/18-12/31/18
- 47 P. Working on proposal about Regional Contacts (see page 20)
- 48

1       **II. CONSENT DOCKET RECOMMENDATIONS:**

- 2           1. That Rev. Rebekah Johns be Honorably Retired October 31, 2017  
3           2. That Rev. Rodney Spencer be Honorably Retired November 30, 2017  
4           3. That Rev. Elizabeth McGuire become Member at Large, 11/19/17.  
5           4. That Rev. Ed Kross become Member at Large, July 1, 2016  
6           5. That Rev. Brenda Walker become Member a Large, February 1, 2018  
7  
8           6. That Rev. Lynne Clements be installed as Associate Pastor at Westminster, Charlottesville  
9           from the Covenant position at that congregation.

10  
11       **III. THE COMMITTEE MAKES THE FOLLOWING RECOMMENDATION**

- 12       A. That the presbytery elect an Administrative Commission to assume original jurisdiction of the  
13       Greenwood Church, Chesterfield, VA (G-3.0303e). The Commission would also have the  
14       powers of Session (G-3.02). Members of the Commission will be named at the February POJ  
15       meeting.  
16

17       **Background for the motion:**

18       The General Presbyter was contacted in January, 2018, by the Session of the Greenwood Church  
19       (Chesterfield County) requesting information about possibly closing the church. Rev. Rhyne and Cherry  
20       Peters, moderator of the Church Pastor Relations Subcommittee of the Committee on Ministry, met  
21       twice with the Session to discuss options. After consideration of the circumstances in which they find  
22       themselves, the Session has requested that an Administrative Commission be appointed to assume  
23       original jurisdiction of the church for a period of time to help the church through their current situation.  
24       The plan would be to return original jurisdiction to a duly elected and trained Session at some point in  
25       the future.

26  
27       January 11, 2018  
28  
29

30                               **Administration and Pastoral Care Subcommittee Proposal regarding**  
31                               **Enhancing Communications in the Presbytery of the James**  
32

33       How can we enhance communications between the churches in the Presbytery of the James  
34       (POJ) and communications between the POJ and its churches? It's a question that members of the  
35       Presbytery have been discussing recently and it's something that other Presbyteries have also been  
36       discussing as they work to strengthen their congregations and to make their churches more relevant in  
37       their communities.

38       The Presbytery of James includes 104 churches which are located in six Nomination Regions in  
39       Central Virginia. Five of the six regions have 15 to 22 congregations and there are 11 congregations in  
40       the Richmond region alone. The POJ offices are located in Richmond and most of the committees meet  
41       in the Presbytery building. It's not unusual for members to drive more than an hour to attend Committee  
42       and Stated meetings. Similarly, many of the churches in the POJ's six regions are a large distance from  
43       each other.

44       The POJ staff works hard to communicate with its churches, pastors and the members of their  
45       congregations. The POJ bi-weekly "FYI" newsletter is sent to teaching elders, educators, administrators  
46       and clerks with the request that they share the information with their congregations. "FYI" highlights  
47       upcoming events (speakers, workshops and conferences, advocacy events, training opportunities)  
48       occurring in congregation's ministries, information that churches need to submit, and policies that

1 churches need to understand and even listing excess equipment that are available churches! It is an  
2 excellent source of information for the readers.

3 In the past, members from the Committee on Ministry (COM) would periodically meet with a  
4 church pastor and the session during a Triennial Visit. These were somewhat helpful but weren't as  
5 useful as hoped.

6 Recent conversations within COM expressed the need to improve connections between the POJ  
7 and its churches and as well as among the churches within the Presbytery. Those conversations include  
8 looking for ways to cultivate closer relationships and shared ministry opportunities. They also address  
9 the need for new ways for churches and pastors to share their experiences with one another – what is  
10 working, what is not working, how they help each other, etc.

11 The Administration and Pastoral Care (APC) subcommittee of COM has been discussing this  
12 effort for several months. It is developing a proposal that could address these issues and determine how  
13 costs for such an effort could be met. As the subcommittee continues its work, it would appreciate input  
14 from the members of POJ on our proposal for Regional Contacts

15 within the POJ. See the following information below. We would like to discuss your thoughts  
16 at our next COM meeting.

### 17 18 *Regional Contacts for the Presbytery of the James*

19  
20 We believe that a program designed to enhance communications with our churches, pastors and  
21 congregations is needed, especially those churches with fewer than 100 members. While the  
22 Presbytery's social media efforts are commendable and our General Presbyter/Stated Clerk does a great  
23 job, the size of our presbytery makes it unrealistic to add this to their job description. Therefore, the  
24 Administration and Pastoral Care subcommittee believes that identifying Regional Contacts who will  
25 work with our churches could provide the needed enhanced communications.

26  
27 **What is a Regional Contact?** A Regional Contact would be someone who has a gift for listening and  
28 the ability to organize and communicate. This person should not have a fulltime call to a church, they  
29 may or may not be retired, and would be willing to regularly communicate with local churches and  
30 ministers. This person may be a Minister or a Ruling Elder and they would be compensated for their  
31 work.

32  
33 **How many Regional Contacts do we need?** Currently POJ is divided into six geographical regions.  
34 We propose hiring six individuals who will serve as contacts with congregations, sessions, and pastors  
35 in their regions. The selected Regional Contacts must reside within the bounds of the POJ and it is  
36 desirable, but is not required, that they reside in the region they are serving.

### 37 38 **What would be their job description?**

- 39  
40 1. Attend Session meetings of each church not less than once every two years.  
41 2. Attend periodic group meetings with pastors, as needed. Some regions may already have this  
42 vehicle in place. This could be anything from a Bible study group to an informal luncheon.  
43 The format will be determined by the Regional Contact in consultation with the region's  
44 ministers.  
45 3. Personal communications with ministers, Clerks of Session or others through telephone or  
46 email correspondence each month.  
47 4. Meet quarterly with other Regional Contacts.
-

- 1           5. At least once a year there should be a social or educational event to connect the churches in  
2           the region. This event can be planned by the Regional Contact or it could be an event planned  
3           by a church in the region with input from the Regional Contact.  
4           6. Each Regional Contact will be responsible for 17 congregations.  
5

6           The Regional Contacts will have a conversation with the General Presbyter quarterly (or as  
7           needed) and provide a yearly report to COM regarding the churches they serve.  
8

9           **Selection and Supervision:** Individuals interested in serving as a Regional Contact will submit a letter  
10          explaining why they would like to serve this position, how they would carry out this responsibility and  
11          how they would handle issues that might arise at the churches they are supporting. The POJ, COM,  
12          Administration and Pastoral Care subcommittee will evaluate the responses and recommend the selected  
13          candidates for approval by the Committee on Ministry.  
14

15          The Regional Contacts will be accountable to and will meet with the General Presbyter or  
16          members of the Administration and Pastoral Care subcommittee once a year to discuss the process and  
17          issues they have addressed and the General Presbyter will provide comments to the subcommittee  
18          regarding performance of the Regional Contacts as needed.  
19

20          (Note: The salary issue is not discussed here.)  
21

22          Please send comments/questions to: [mcdeaderick@verizon.net](mailto:mcdeaderick@verizon.net) by May 1, 2018.  
23  
24

---

25  
26          **Liz Hulme Adam**

27          lizhulmeadam@gmail.com  
28

29          **Ecclesiastical Status:** Minister of Word and Sacrament

30          **Membership Presbytery:** James

31          **Actively Seeking:** Open to Call

32          **Ordination Date:** 10/24/1999

33          **Formal Education:** University Of Missouri School of Journalism, BJ 1988-1992, cum laude  
34                                  Princeton Theological Seminary, MDIV, 1994-1997

35          **Continuing Education:** Archaeological dig, Megiddo, Israel, Tel Aviv University, summer 1996.

36                                  University of Virginia Medical Center, Chaplain intern, Sept. 2010- Feb. 2011

37                                  University of Virginia Medical Center, Chaplain Resident, Jan. 2012- May 2013

38          **Employment Type:** Open to Both

39          **Minimum Effective Salary:** \$63,116/yr.

40          **Position Types and Experience level:**

41                                  Solo Pastor, 2-5 years. Associate Pastor (Youth), 2-5 years. Associate Pastor (Other), 2-5 years.

42                                  Pastor Interim, 2-5 years. Pastor (Other temporary i.e. Supply, Student), 0-2 years. Chaplain, 2-5  
43                                  years, Communicator, 0-2 years.

44          **Geographic Choices:** Virginia

45          **Languages:** English

---

- 1 **Leadership Competencies:** Compassionate, Preaching and Worship Leadership, Spiritual Maturity,  
2 Lifelong Learner, Change Agent, Externally Aware, Risk Taker, Willingness to Engage Conflict,  
3 Flexibility, Self-Differentiation.
- 4 **Training/Certification:** Clinical Pastoral Education Training. Interim Ministry Training Week 1 by  
5 PC(U.S.A.) at Union Seminary, Richmond, VA in 2011.
- 6 **Clergy Couple:** False
- 7 **Housing Type:** Housing Allowance
- 8 **Work Experience:** September 2015-
- 9 Interim Minister, Orange Presbyterian Church, Orange, VA. I have been helping the church clarify its  
10 identity and prepare for new leadership (less than 100 active members). We successfully  
11 completed a Mission Study and the church is poised to embrace new leadership and new  
12 purpose.
- 13 June 2013-December 2014 Chaplain, Westminster-Canterbury of the Blue Ridge (WCBR),  
14 Charlottesville, VA. I served as a chaplain to residents (over 400) and staff (over 300) at a  
15 Continuing Care Retirement Community founded by the Presbyterian and Episcopal churches. In  
16 addition to pastoral care duties and end-of-life counseling, I led many memorial services and  
17 worship services, book groups, meditation groups, support groups, and opportunities for  
18 interfaith dialogue and study. I also interfaced with the surrounding community for special  
19 events, speakers and clergy collaboration.
- 20 January 2012 - May 2013. Chaplain Resident, University of Virginia Health System, Charlottesville, VA  
21 As a first, then second year chaplain resident, I covered the Medical Intensive Care Unit, as well  
22 as the step down units, 3W and 3C; I covered all areas of the hospital during on-call shifts,  
23 staying overnight every 7-10 days. I led interfaith worship services in the hospital chapel and at  
24 Health South. I provided a variety of rituals to the units I served, and a memorial service for a  
25 young nurse who died tragically in a car accident.
- 26 September 2010-February 2011. Chaplain Intern, University of Virginia Health System, Charlottesville,  
27 VA As part of the Clinical Pastoral Education process, I served three areas -- the surgery,  
28 Pediatric and Labor and Delivery floors, and stayed overnight twice a month as on-call chaplain  
29 for the entire hospital.
- 30 March 2008- January 2011. Chair The Charlottesville Waldorf Foundation (CWF), Charlottesville, VA  
31 After service as a board member for a year, I became chair in March of 2009 in order to help the  
32 organization complete its \$4.6 million project to build the "greenest campus in America." The  
33 15-member board was led by an executive group office, which I led twice a month. I was  
34 responsible for overseeing all aspects of the project, from finance and governance,
- 35 Church Leadership Connection The Call System for the Presbyterian Church (U.S.A.) to architecture,  
36 building, publicity and fundraising. I also led quarterly board meetings. April-December 2009  
37 Counselor, Augusta League of Therapists (ALT), Waynesboro, VA I was offered a position with  
38 ALT because of my background in pastoral counseling and my experience with the special-  
39 needs community. In addition to counseling families, I also advocated for parents in the public  
40 school system. This position ended when Medicaid withdrew funding.
- 41 August 2007 -September 2010. Pulpit supply preacher (mostly for Tabor Presbyterian in Crozet, VA;  
42 also served as frequent worship leader for Kirk O-Cliff Presbyterian in Mineral, Va: preached  
43 occasionally for Sojourners United Church of Christ in Charlottesville, VA)
- 44 January 2006- August 2007. Pastor to Youth and Families, Tabor Presbyterian Church, Crozet, VA;  
45 (suburban, approx. 130 members) My responsibilities included spearheading community  
46 outreach, preaching, teaching and publishing a monthly newsletter. With an elder of the church I  
47 also created our monthly "Companion Soup on Sundays" to meet the needs of the hungry in our  
48 community. I provided local mission opportunities for young people and their families, including

1 a monthly ministry at the Salvation Army taking care of children and teens while their parent(s)  
2 participated in life-skills classes. In addition, I organized community forums for the discussion of  
3 environmental issues.

4 August 1999 - May 2001. Pulpit Supply, Newton Presbytery (NJ) I served many congregations in the  
5 Presbytery, from large suburban to small, rural churches.

6 August 1997- August 1999. Interim Associate Minister, The Presbyterian Church in Morristown,  
7 Morristown, NJ (city, over 800 members) What began as an internship after seminary (1997)  
8 turned into an ordained position. I was responsible for leading both the year-long Confirmation  
9 Class and the New Member classes, as well as serving as pastor to the youth and families of the  
10 congregation. I led the senior high group every Wednesday and taught the junior high class on  
11 Sunday mornings. I regularly participated in worship, preaching periodically. My other  
12 responsibilities included reaching out to visitors and leading the Invitation Committee members  
13 as they welcomed newcomers and integrated them into the life of the church. Once a week I  
14 served as pastor to the juvenile detention center in Morristown. I also led mission trips to New  
15 York City, as well as a Habitat for Humanity project in Tampa, Florida.

16 September 1996 - May 1997. Assistant, Editor, Media Services, Princeton Theological Seminary,  
17 Princeton, NJ

18 June 1995- August 1995 Intern, United Christian Parish (multi denominational church), Reston, VA  
19 (suburban, over 300 members)

20 September 1995 - May 1996 Hospital Chaplain, Mercer Medical Center, Trenton, NJ

21 January 1994 - August 1994 Writer, Editor, COMSAT Corporation, Bethesda, MD

22 January 1993 - January 1994 Program Director, Jenny Craig Weight Management Center, Bethesda, MD

23 August 1991 - June 1992 Reporter, Anchor, KOMU-TV, Columbia, MO

24 September 1988 - June 1992 Executive Assistant, Editor, New Directions for News, a not-for-profit  
25 media think-tank, Columbia, MO

26 September 1990 - June 1992

27 Editor, The National Women and Media Project, a long-term study conducted at the University of  
28 Missouri for the Gannett Corp., Columbia, MO

29 August 1990 - May 1992 Producer, Reporter, Writer, KBIA, a public radio station, Columbia, MO

30 10/11/2017 6:52:52 PM. Church Leadership Connection The Call System for the Presbyterian Church  
31 (U.S.A.)

32 November 1990 - May 1991 Reporter, Writer, KCMQ/KTGR, a commercial radio station, Columbia,  
33 MO

34 May 1991 - August 1991. Intern, Evko Productions, a public-service production company, Rosslyn, VA

35 June 1996 - July 1988. Student Assistant, Writer, Gazette Newspapers, Gaithersburg, MD  
36

### 37 **Other Services:**

38  
39 As my experience will attest, I have been serving the church and church people in a variety of  
40 ways, having a hand in ministry while meeting the complex demands of mothering three, one with  
41 special needs. Most recently I met with fellow Presbyterians for the NEXT CHURCH conference in  
42 Kansas City, MO (March 2017) and attended the Advocacy Days (April 2017) in Washington, D.C. as a  
43 representative of the Public Policy Witness Purpose Group of the Presbytery of the James. I am also part  
44 of a Presbytery group exploring "Ministry and Outreach with Nones, Dones, and the Spiritual but not  
45 Religious." (A Series of Practicums and Seminars for Pastors, with Diana Butler Bass and John Vest). I  
46 have partnered with other ministers in the Presbytery to lead elder training series. Ecumenically, I served  
47 from 2015-2016 as a delegate and donor to IMPACT Charlottesville, and I continue to meet monthly

1 with a women's clergy group. As a member of the Newton Presbytery, I served on the Communications  
2 Committee and started their first Newsletter.

3  
4 **Describe a moment in your recent ministry that you recognize as one of success and fulfillment.**

5  
6 I'd like to answer this question by way of challenging it, insofar as my example will qualify what  
7 we mean by success. I consider the practice of discipleship just as important as who we say we are in  
8 terms of belief. Beliefs are malleable and expandable. I am interested in how we include spiritual  
9 practice into our everyday lives, and how those practices reinforce, challenge or augment beliefs. I have  
10 been encouraging the current community I serve to build spiritual practice into their routines. I've  
11 offered various options throughout the liturgical year. During Lent I used the story of Jesus' temptation  
12 in the desert as an invitation for us to give up three attachments that can inhibit spiritual maturity.  
13 Practices are difficult and require discipline. It has been fulfilling not only to lead others in practice but  
14 also to recognize my own need for discipline- to rest in the presence of the holy and invite what comes;  
15 otherwise, we get busy, and distracted, we find ourselves dwelling on our own needs or the demands of  
16 a needy world. We must be fed spiritually in order to enter into that world with faith and compassion.  
17 One of our practices included giving up the need to be effective/successful (turning stone to bread). We  
18 can get caught up in the need to see the results of our discipleship. Giving up the need for recognition, or  
19 to see the fruit of our spiritual labor, can free us to depend on God alone. Success becomes measured not  
20 by results but by the peace of Christ.

21  
22 **Describe the ministry setting to which you believe God is calling you.**

23  
24 With our “Reformed, Always Reforming” identity, Presbyterians enjoy a robust respect for the  
25 past AND an eagerness to discern how God is working to shape the church in new ways. With that in  
26 mind, I am looking for a church that honors its tradition (local and historic) without reverencing the past  
27 in a way that stymies innovation and spiritual discovery. Jesus modeled this balance; he was wed to his  
28 tradition AND open to challenging it with hope and grace. The body of Christ in each church will  
29 function in ways unique to context and call. I am looking for a context that values inquiry, and is open to  
30 engaging with other faith traditions and denominations in bridging difference to make a difference. The  
31 church must be the voice crying in the wilderness; if we are Christ’s body in the world, we must be both  
32 a prophetic voice and a healing balm. We must be able to see ourselves as Jesus sees us -- flawed, and  
33 prone to distraction and hubris, yet capable of doing those “greater things” he promised we would do.  
34 And while we do those “greater things” we do well to remember a key ingredient in the life community -  
35 joy. When a congregation exhibits joy, there is no task too large, no endeavor too daunting! The future  
36 waits with joy.

37  
38 **What areas of growth have you identified in yourself?**

39  
40 Our spiritual lives could be described as a series of deaths; we begin with baptism, when we  
41 recapitulate through sacrament the entrance to new life by way of dying to sin. Leaving childhood is like  
42 a death, episodically, as innocence fades, as fantasy gives way to realities harsh and disruptive.  
43 Adolescence can feel like a death too; people we once admired we see as flawed; we can feel distant  
44 from connections that were once idealized. Like a toddler abandons crawling to walking, our faith life  
45 also takes shape by way of releasing what no longer serves, giving up in order to grow. This is where I  
46 want to grow, in giving up, which is risky! I consider the Christian life an exercise in being ready, not  
47 only for physical death but to take Jesus at his word when he said we must lose our life to find it. Being  
48 ready means cultivating as much as possible the peace of Christ such that fear no longer captures the



1 heart and mind as it once did. I've made some progress in this regard - facing fears, stepping into the  
2 unknown, taking risks. But I have a long way to go. Often we are risk-adverse! I'm leading a book group  
3 on Waking Up White. We risk being vulnerable; we risk exposing how our histories create blindness to  
4 others' difficulties. Risking vulnerability has brought us closer, and given us new lenses and new ideas  
5 for ways to reach out to others.

6  
7 **Describe a time when you have led change.**

8  
9 I came into a church situation that required immediate change with regard to finances. We  
10 explored the possibility of a zero-based budget by giving adequate time for people to understand how  
11 and why such a change could better prepare the church for a new chapter. Within a year the crisis  
12 mentality of previous years had been replaced by stability and focus. I helped this particular  
13 congregation move from seeing itself as a large church to seeing itself as a small church with agility and  
14 vision. This process required trust-building at the start, and opportunities for people to share their input  
15 and hopes by way of surveys and small group gatherings. I also led leadership in forming a Behavioral  
16 Covenant to guide them in their commitment to each other and the work of the church. Advances in  
17 these areas helped people move from a pattern of avoiding conflict to facing it with tools and biblical  
18 guidance. The more people experience moving through conflict without the sky falling, the more  
19 dexterity we will have in meeting conflict without over-reaction. A good start to addressing conflict is  
20 defining the difference between reacting and responding; Jesus modeled a posture not of reaction, but of  
21 responsiveness borne of patience, compassion and regard for "other."

22  
23 **Optional Links:** I preach weekly and have sermons available upon request. They are not posted to a  
24 website.

25  
26 **Statement of Faith:**

27  
28 There comes a time, perhaps gradually, when childhood beliefs are tested and challenged,  
29 particularly as we recognize and experience life's troubling contradictions and ambiguities. All too soon  
30 we observe the realities of injustice and conflict, which seem to mock our youthful vision of a loving  
31 and peaceful world.

32 And yet, it is in the darkness that light becomes visible; in the words of T.S. Eliot, "the way up is  
33 the way down, the way forward is the way back." 1 For it is often in the midst of conflict, confusion,  
34 pain and doubt that we are acquainted with the Light that overcomes darkness.

35 This Light is the God we know in three persons – Father, Son and Holy Spirit. For me, however,  
36 to know this God required an experience with Jesus the Christ, an experience of divine love and grace.  
37 Though I believed in God throughout my life, God was distant and remote – an object of my academic  
38 gaze, or an ineffable figure who defied understanding. It wasn't until I began to inquire about Jesus that  
39 God became real for me. Thus, my understanding of incarnation is more than doctrinal, mental  
40 acrobatics – the incarnation, God with us, is experiential, both on a personal level and every time I  
41 gather with the community of believers. The Word made flesh reconciles me to God and to God's  
42 people. It is Jesus Christ who rekindled in me the childhood expectation that love, justice and peace will  
43 reign supreme, both personally and corporately. God's kingdom will come. Nothing can eclipse God's  
44 agenda. This is the God whom the Hebrews called YHWH, for God cannot be named or defined by us.  
45 This is the one true God who formed the universe and called it "good." Humanity is not only a part of  
46 this good creation, but we are created in the divine image, created to be in harmonious relationship with  
47 God, one another, and all of creation. Because of sin, however, we distance ourselves from God, each

1 other and our world. God’s presence with us through Christ bridges that distance so that we are no  
2 longer bound by sin.

3 In life Christ modeled for us what it means to love and serve God. He extended God’s love by  
4 feeding the hungry, healing the sick, forgiving sinners, and preparing humanity for God’s kingdom. The  
5 death of Christ demonstrates the reality of human sin, and our capacity to reject God. Nonetheless,  
6 though we are estranged from God, God acts to restore the broken relationship; “God proves God’s love  
7 for us in that while we still were sinners Christ died for us.” (Rom. 5:8) In resurrecting Jesus God  
8 exhibits the divine power over death – for nothing can separate us from the love of God.

9 As Creator, God planned for our existence and covenants with us to be our God. As Reconciler,  
10 God through Christ overcomes the hostility and alienation that separate us from our Lord and each other.  
11 As Holy Spirit, God frees us for service in the world, comforting and encouraging us as we live the life  
12 Jesus taught us to live.

13 We come to know this God through Scripture; it is through Scripture that God comes to us. I  
14 believe the Bible is the central, decisive rule and guide for our faith. It is the story of God’s relationship  
15 with us, and it is the means by which God speaks to us and directs us, today as much as yesterday.  
16 Written by fallible human beings, inspired by the Holy Spirit, the Bible leads us to the One who calls us  
17 from death to life, from sin to salvation.

18 The church supplies the forum and the community for us to interact with God and listen for  
19 God’s direction. Through the church, we receive the Word of God both in the hearing of the written  
20 word and by participating in the sacraments of baptism and communion. Baptism is the sign and seal of  
21 our entry into the community of faith by grace. The Lord’s Supper is an outward, physical sign of  
22 Christ’s promise to be with us. As the body of Christ, we are implored to go out into the world, to serve  
23 others as Christ has served us. As the church, we are called to continue the work of Christ, in both word  
24 and deed, serving as the provisional sign of God’s kingdom on earth. What a gift, and responsibility, to  
25 accept that call!

26  
27 **Sexual Misconduct Self-Certification Statement:**

28  
29 I certify below that no civil, criminal, ecclesiastical complaint has ever been sustained or is pending  
30 against me for sexual misconduct; and I have never resigned or been terminated from a position for  
31 reasons related to sexual misconduct.

32 I have read this certification and release from and fully understand that the information obtained may  
33 be used to deny my employment or any other type of position from the employing entity. I also agree  
34 that I will hold harmless the employing of judicial authority or any other entity from any and all claims,  
35 liabilities, and causes of action for the legitimate release of any information related to sexual  
36 misconduct.

37  
38  
39  
40 **Lynne Taylor Clements**  
41 Clements.lynne26@gmail.com

42  
43 **Ecclesiastical Status:** Minister of Word and Sacrament

44 **Formal Education:** Union Presbyterian Seminary, Richmond, VA - Masters of Divinity - May 2014.  
45 Union Presbyterian Seminary, Richmond, VA - Master of Arts in Christian Education - May  
46 2011. James Madison University, Harrisonburg, VA - Bachelor of Arts in English/Secondary  
47 Education - May 1985

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1 **Training/Certification:** Clinical Pastoral Education Training

2 **Experience Level:** Associate Pastor (Christian Education), 0-2 years.

3 Associate Pastor (Other), 0-2 years.

4 Christian Educator (non-certified), 0-2 years.

5 **Geographical choices:** Virginia

6 **Leadership competencies:** Compassionate, Hopeful, Preaching and Worship Leadership, Spiritual

7 Maturity, Lifelong Learner, Teacher, Public Communicator, Collaboration, Interpersonal

8 Engagement, Flexibility

9 **Languages:** English

10 **Clergy Couple:** No.

11 **Minimum Effective Salary:** \$55,000/yr.

12 **Housing:** Allowance

13 **Work Experience:** Westminster Presbyterian Church, Charlottesville, VA - Director of Christian

14 Education - September 2014 - present. WPC is a 500 member church located in a small

15 Southern city within a block of a major university.

16 Madison County Public Schools, Madison, VA - homebound instructor - August 2010

17 through May 2014 Orange County Public Schools. Orange VA - English teacher - August

18 1985 through June 2010

19

20 **Describe a moment in your recent ministry that you recognize as one of success and**  
21 **fulfillment.**

22 Recently, I completed teaching confirmation at WPC. I restructured the program to include  
23 an in-house retreat, community service, class discussions and a new way of completing the Session  
24 examination. The students were engaged and often asked deep and profound questions about God,  
25 proof of God's existence them that part of a life of faith was learning to live with the questions. To  
26 believe without the answer or see the proof is to have faith.

27 During their examinations with Session, I heard many of them offer that the challenge to live  
28 with the questions was a profound learning moment for them and gave them a sense of peace. I  
29 experienced a sense of deep fulfillment watching them share their faiths. I heard a desire to have the  
30 answer and their sense that, without the answer, they were unable to profess their faith or be  
31 confirmed. In our time together, I shared with stories and share their still unanswered questions. For  
32 me, the work I had done with them was successful.

33

34 **Describe the ministry setting to which you believe God is calling you.**

35

36 I always thought that God was calling me to small church ministry. My own personal  
37 experience for the past 30 years has been as a member of a church of 100 or less active members. I  
38 completed two internships in a small church and loved the warmth and deep connections in these  
39 family-sized congregations. I believe that I have gifts for ministry in a small church setting,  
40 particularly that I find great joy in getting to know people and their stories. The work of the small  
41 church is often the work of care and compassion and the role of nurturer is a central part of my  
42 calling. I find worshiping in a small church rich and deep because of the personal relationships.  
43 Since arriving at WPC, I now see myself as part of a larger church staff. I love the collaborative  
44 nature of being on a staff, the energy generated by robust programming, the variety of worship  
45 experiences, and the value of close collegial relationships. Therefore, I could see myself in either  
46 of these contexts.

47

1 **What areas of growth have you identified in yourself?**

2  
3 One of the first areas of growth is in the area of engaging conflict. I have often avoided  
4 conflict, instead seeking to restore peace through personal compromise, leading to emotional  
5 fatigue. In this area, my most profound learning has been that not all conflict is mine to resolve.  
6 When I am in the presence of conflict - even low-level ones - my emotional response is high. I  
7 have learned to recognize and acknowledge the emotions, while at the same time, talking myself  
8 through the situation. The result has been a decrease in emotional fatigue; I still feel the emotions,  
9 but they do not overwhelm me. Furthermore, I am able to identify my own place in the conflict,  
10 enabling me to step out of those situations that do not involve me. Another key area of growth for  
11 me has been in the area of risk taking. I often do not try things that I already do not know how to  
12 do. I was afraid of not looking competent. I am realizing that there is value and growth in taking  
13 risks. Recently, I have taken a step out of my comfort zone and begun learning about web design  
14 so that I can enhance the CE page on the church's website. Finally, I am learning to trust myself. I  
15 told the committee from WPC in my interview that I didn't think I could do the job of DCE.  
16 Though I had never been a DCE, I was negating all the transferrable skills I did have from years of  
17 work in a classroom. I am learning to use those skills from teaching as well as those from  
18 parenting and from serving in my small church.

19  
20 **Describe a time when you have led change.**

21  
22 Over the past few months, I have worked with the Adult Education Committee as they  
23 examined the adult offerings for education. I observed that much of their discussion was permeated  
24 by a sense of 'we've always done it this way' thinking. As a university church that sits a block from  
25 the grounds, the adult offerings reflected a distinct intellectual bias. The discussion at most  
26 meetings was dominated by what scholar we might entice to come and deliver a lecture/class.  
27 Because these offerings were so valued, the other adult classes seemed less so and were, as a result  
28 the least publicized and least attended. I brought in articles about adult faith formation and began  
29 challenging them to think about our work in context of the church's mission statement and as part of  
30 developing faithful adult disciples. As we have moved through this year, I see changes happening.  
31 The committee members are beginning to ask the question about connection to mission when a  
32 new topic or class is suggested. Our publicity no longer privileges the lecture-style format and our  
33 content has broadened. Next year, the offerings will be even broader, including classes in spiritual  
34 formation and bible study. Finally, I am seeing that the committee is viewing adult education  
35 beyond Sunday mornings as they engage their imaginations to envision ways to include those who  
36 aren't coming on Sundays.

37  
38 **Statement of Faith**

39  
40 I believe in a triune God--a God that is one whole, yet comprised of three persons--  
41 Father/Mother, Son and Spirit--which are interrelated and whose works cannot be separated, a  
42 Divine community that lives with and for each other. I know God through God's on-going acts  
43 of creation, redemption and sanctification.

44 I believe in God who is sovereign over all creation, who is Alpha and Omega, who loves  
45 without limit and whose grace gives me eternal life. I believe God made all that we see and all  
46 that we don't. God's creating power is evident in the natural world and throughout the universe.  
47 God is always at work to reconcile creation back to God. I believe that God's image is imprinted  
48 in all that lives and moves. There is nothing in creation that is beyond God. I believe that in God  
49 we live and move and have our being. God is the giver of life. I believe

---

1           That God is infinite, beyond our capacity to understand, yet God knows each of us by  
2 name. God's power is without parallel; therefore God has dominion over all other powers on  
3 heaven and earth. I believe that the scriptures are God's revelation of self to the people of God.  
4 The scriptures are our rule for faith and life; they are the witness without parallel to God's  
5 ongoing presence in creation and the lives of God's children. The overarching message in  
6 scripture is that God is love. I am saved by that love – not because I deserve it, but because God  
7 is gracious. By this grace alone, I have the promise of eternal life.

8           God's love is made manifest to us in the person of Jesus, God's only Son, who was born  
9 by the union of the Holy Spirit and a human mother, whom we meet in scripture, who lived and  
10 walked in the footsteps of humankind, who challenged the authorities of the world with a still  
11 radical rhetoric of justice and righteousness, who was without sin, who was unjustly charged as a  
12 criminal and sentenced to death. Jesus was crucified and died, but was raised again on the third  
13 day. In Jesus' resurrection, death was destroyed and the promise of life everlasting came to the  
14 world. In life, Jesus walks with us, sharing our joys and sorrows; as our Risen Lord, Jesus calls us  
15 into eternal life – a life of joy with God. I believe that God's plan for us to live in

16           Communion with God was destroyed through original sin, corrupting human nature and  
17 marring God's image in us. Sin is universal, so that nothing we do is free from this corruption.  
18 The consequence of Sin is death.

19           Separated from God and tainted by Sin, we are without hope. Yet through Jesus, we have  
20 redemption. The one who has power to condemn us is the same one who stands with us and takes  
21 our sins upon him. By no merit of our own, only by God's amazing grace, we have salvation.  
22 Jesus is the Christ, the Lord of Lords. Jesus Christ sits at the right hand of God. I believe Jesus  
23 will come again and rule God's kingdom of goodness that one day will be triumphant. I believe  
24 that Jesus Christ calls his followers to proclaim the good news of God's love for all people, to  
25 witness to the saving power of God's love, to serve those who suffer and to work for justice for  
26 all.

27           Christ stands alongside us as we serve, always urging us to fulfill the great commission to  
28 teach and baptize in his name until the world once again knows communion with its creator. I  
29 believe that in the sacraments we experience God's grace and God promises are sealed. In  
30 baptism I am joined with Christ and am grafted into the family of God. In the waters of baptism,  
31 I die to sin and am raised to new life in Christ. In communion, I meet the crucified and risen  
32 Lord. In the breaking of bread and pouring of the wine, I recall how Jesus spoke of these  
33 elements as symbols of his body and blood and as signs of the new covenant. At the table, I  
34 remember Jesus' life, crucifixion, death and resurrection and am renewed and sustained. At that  
35 joyful feast, I commune with all the saints of every time and place and glimpse the heavenly  
36 banquet where there is room for all.

37           I believe that as we wait for Jesus' coming, we have the Holy Spirit with us, moving  
38 through us and around us, energizing and challenging us. I believe that we experience the Holy  
39 Spirit in a variety of ways—as wind and flame, as a whisper or nudge, or as a mighty storm. I  
40 believe that the Holy Spirit moves me to act, stirs my passion in worship and service, and lives  
41 within me. The Holy Spirit is present in my daily life, inspiring me, filling me with liveliness,  
42 which I express as enthusiasm in my learning and as joy in times of worship. Through the Holy  
43 Spirit, the Word of God is opened to me and I hear God speaking to me and to our world today. I  
44 believe the Holy Spirit impels me to respond actively to God's word in work and service.

45           Through the Spirit's sustaining presence circulating through me, I have the courage to  
46 follow this calling.  
47

1 a. **Sexual Misconduct Self-Certification Statement:**

2 I certify below that no civil, criminal, ecclesiastical complaint has ever been sustained or is  
3 pending against me for sexual misconduct; and I have never resigned or been terminated from a  
4 position for reasons related to sexual misconduct.

5  
6 I have read this certification and release form and fully understand that the information  
7 obtained may be used to deny my employment or any other type of position from the  
8 employing entity. I also agree that I will hold harmless the employing or judicial authority or  
9 any other entity from any and all claims, liabilities, and causes of action for legitimate release  
10 of any information related to sexual misconduct.  
11  
12

---

13  
14 **James C. King**

15 jkinghigh4@gmail.com  
16

17 **Ecclesiastical Information:** Minister of Word and Sacrament

18 **Formal Education:** Gordon-Conwell Theological Seminary, South Hamilton, MA, Doctor of Ministry  
19 – 2011. Fuller Theological Seminary, Pasadena, CA, Master of Divinity-1992  
20 Westmont College, Santa Barbara, CA Bachelor of Arts, Economics -1984

21 **Continuing Education:**

22 April 2004 – May 2011 Gordon-Conwell Theological Seminary, DMin program Pastoral Skills  
23 for the 21st Century  
24 May 1997 – December 2000 Princeton Theological Seminary, Field Education Supervisor  
25 August 1998 Stephen Ministry, Leaders Training Seminar  
26 May 1995, 1997 Princeton Seminary, Youth Ministry Institute  
27 November 1994 Prepare/Enrich training and certification, Pre-marriage, marriage counseling

28 **Experience:**

29 February 2001 – present First Presbyterian Church, Lewisburg, PA. Pastor/Head of Staff  
30 Small Town/College, 520 members  
31 April 1993 – February 2001 First Presbyterian Church, Moorestown, NJ, Associate Pastor  
32 Multiple Staff, Suburban community, 1200 members  
33 June 1991 – May 1992 First Presbyterian Church, Lindsay CA. Ministry Intern Small Church,  
34 Agricultural Community, 190 members  
35 July 1986 - June 1988 Walnut Creek Presbyterian Church, Walnut Creek, CA Director of Youth  
36 Ministry  
37 Multiple staff, Suburban Community, 1500 Members  
38 October 1984 – May 1986 Campus Life Director, East Bay Youth for Christ Concord, CA

39 **Community Service:**

40 2015 - present Union County YMCA Board  
41 2012 – present Lewisburg High School Varsity Tennis Coach  
42 2008 - 2009 Upward Basketball coach, Wolf Cub Scout leader  
43 2007 – 2009 Lewisburg Little League coach  
44 2005 – 2008 Chaplain, Bucknell University Football  
45 2001 – Present Lewisburg Ministerium  
46 2003 – 2006 Lewisburg AYSO Soccer coach  
47

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1 **Other Service to the Denomination:**

- 2 2017 Executive Presbyter Search Committee (Vice Chair)  
3 2015 Moderator Northumberland Presbytery  
4 2009 – 2014 Presbytery of Northumberland, Committee on Ministry  
5 (2010-2014) Committee Chair  
6 2007 - Present Special Committee of Council  
7 2006 - 2016 Presbytery of Northumberland, Council  
8 2004 –2009 Arnot Presbyterian Church, Arnot, PA Moderator of Session  
9 2004 – 2009 Committee On Ministry Tioga Cluster Task Force  
10 2001 – 2007 Presbytery Committee on Service  
11 1998 – 2001 Presbyterians for Renewal, Board of Directors  
12 1996 – 2001 Presbyterians for Renewal, Fun in the Son Northeast Planning Team

13 **Work Experience:**

14 Everything I do and any success I have had, or will have, in life and ministry is because of God’s  
15 blessings and His power working in and through me.

16 As a young man, through the feedback of others, I came to discover that God had given me the  
17 ability to communicate the essential aspects of Christianity in ways that people could easily understand.  
18 Since then I have sought to continue developing this gift. My goal every time I preach or teach is to  
19 introduce people to an aspect of God, His love for us, and our relationship with Him as revealed in  
20 Scripture. For many it is simply reminding them of what they already know, doing so in a way that  
21 inspires and encourages them in their walk of faith. For others it is introducing them to something that  
22 may be totally new to them. I try to keep this in balance as I share the gospel.

23 My time with the congregation in Lewisburg has been a wonderful season of ministry, growth,  
24 and development (both corporate and personal). Lewisburg is a college town (Bucknell University) of  
25 5000, home to a Federal Penitentiary and community hospital and bedroom community for Geisinger  
26 Medical Center, a renown teaching and research center. I arrived in Lewisburg with the basic purpose of  
27 leading the congregation, filled with high powered professionals and hard working folks, to a deeper  
28 understanding and commitment to our Lord Jesus Christ. This is the essence of my call to ministry. I  
29 seek to fulfill this sense of call in five ways:

- 30 1. Proclaiming God’s good news as found in Scripture, through biblical preaching and teaching.  
31 2. Leading God’s people in meaningful, thoughtful, and joyful worship.  
32 3. Furthering the prayer, care, and fellowship of the community of faith through visitation and  
33 programs that draw people closer to one another.  
34 4. Assessing the needs in the greater community and seeking to meet some of those needs in the  
35 name of Christ.  
36 5. Bringing peace to those in conflict, through counsel and mediation.

37 I believe I have been faithful and successful in all these areas during my sixteen years in Lewisburg.  
38 The congregation has always been appreciative and responsive to my preaching and teaching. This  
39 continues to grow over time. When I arrived, like many churches, it was an aging congregation with a  
40 few core families. The intentional search for a pastor with a young family led to us answering God’s call  
41 to this church. Young families were drawn to the church, and that pattern has continued through the  
42 years. Today the worship experience is made up of a wonderful mix of mature saints and many young  
43 families. In a time when church attendance and membership is decreasing nationwide, what a wonderful  
44 blessing it is to not have enough room on the chancel for all the children that come forward for the  
45 children’s sermon. The congregation has also grown closer together and therefore more responsive to  
46 one another’s needs.

47 God has blessed the congregation with many gifted musicians and we work well together in  
48 providing meaningful worship. To attract and subsequently to nurture our new and existing members,

1 we hired a Youth Director, established a successful Children’s Ministry, and began a small group  
2 ministry. To help our members put their faith into action we developed a local “soup kitchen” ministry  
3 and Medical Mission trips to Guatemala. Our growth necessitated renovation of the sanctuary which  
4 went remarkably well; on time, under budget and without congregational conflict.

5 The gifts and abilities that have been key to my success in Lewisburg have been continually  
6 developed throughout my life. As an Associate Pastor in Moorestown, NJ the church grew from 1,050  
7 members to 1,350. Originally called as the Associate Pastor of Youth Ministry, as the church grew I  
8 transitioned into the role of Associate Pastor of Family Life.

9 It was also the time when I met my wife (Pauline), and where both of our children (Libby and  
10 Drew) were born. The embrace by that congregation of me and then my family is something I will  
11 always cherish. When Pauline and I sensed God might be calling us somewhere else it wasn’t much of a  
12 secret and the congregation celebrated our ministry together and their role in preparing us for our next  
13 call. We hated to leave there, but clearly felt God’s call to Lewisburg. Once again, even though we love  
14 Lewisburg, the place we have raised our family, Pauline and I sense that God may be calling us on to  
15 another ministry. We are open to the Lord’s leading.

## 16 17 **Leadership Style**

18  
19 I have learned much from many leaders (my father, college tennis coach, and five experienced  
20 pastors). These experiences have allowed me to develop a flexible leadership style. Currently I lead a  
21 paid staff of 9 (full time Director to Youth, full time Director to Children) I also work closely with a  
22 Session of 12, Deacons Board of 15, and a Board of Trustees of 9. It is always a challenge to keep the  
23 balance of being hands on and empowering others — this is something at which I work hard.

24 I have an open door policy. Unless someone is meeting with me, my office door is open and I am  
25 generally available. I can be reading, writing, working on any number of projects, and be available for  
26 the frequent, “Hey Jim, you got a minute?” I have found these times to be some of the most important  
27 times for ministry.

28 Significant values of my leadership style are being prepared, prompt, listening, and  
29 communicating clearly. Pastoral Leadership, which I think is generally in short supply, was the focus of  
30 my doctoral thesis.

## 31 32 **Theological Perspectives**

33  
34 I believe that all of life should revolve around our relationship with God. This relationship is  
35 only made possible through belief in the life, death, and resurrection of God’s only Son, Jesus Christ.  
36 Christian life is as straightforward as these simple statements, and yet these statements lead to a life that  
37 is complex, ever changing, adventurous, and full of purpose.

38 Our purpose is to love God and to love our neighbor. As Jesus showed in His teaching, behind  
39 this simple statement is a call to a life that is not easy or comfortable. The Christian Life is full of  
40 worship, service, humility, and risk. Surrounding all this is God’s grace, a love and forgiveness which  
41 we neither deserve nor earn, but is given to anyone who believes. The grace comes at the highest price  
42 possible, God’s act of salvation on the cross.

43 These truths are the beginning and the ending of all that I preach and teach. Within these there  
44 are countless issues to be studied, learned, and lived. I believe the Bible is God’s Holy and authoritative  
45 word, God’s truth revealed to humanity! With Scripture as our guide, we seek to live out and share with  
46 others the adventure of faith.



1 **Skills in Ministry**  
2

3 My most significant skills for ministry are leadership and communication. Through a variety of  
4 ministry experiences, there has been a recurring affirmation of my ability to clearly communicate the  
5 Biblical implications on any topic. I identify with the typical concerns of lay people. I wrestle with the  
6 same things most Christians wrestle with. I have found that when I preach, teach, or discuss, those  
7 listening can identify with and follow what I have said.

8 I am a natural administrator with an eye for logistics. Skills of a good administrator include  
9 knowing what is going on, knowing how to get things done, and staying on top of things, while still  
10 having flexibility. I enjoy putting all the bits and pieces together so that things run smoothly; whether it  
11 is Forty Days of Purpose, a major building remodel, development of a weekly “soup kitchen”, or a  
12 Sunday morning worship service.

13 I believe God has gifted me as a teacher. From camp counseling and tennis instructing during my  
14 college years, even teaching my wife to golf, through years of youth ministry and now teaching  
15 primarily adults, I have received confirmation of my ability to teach. I continue to be encouraged that as  
16 we use the gifts God has given us, He allows His pleasure to be reflected to us; I love to teach because I  
17 feel in touch with God’s desire for me.

18 Pastoral Care is an essential part of ministry and the life of the church. I believe the pastor should  
19 model good pastoral care, but also encourage the whole congregation to grow in their care for one  
20 another.

21  
22 **Other Information:**  
23

24 I have been told that I have a contagious enthusiasm that reflects a love for God and a love for  
25 life. I accepted this compliment but didn’t fully understand what people meant by this until I met Pauline  
26 --I see this contagious enthusiasm in her. “A pastor’s spouse will either be their greatest asset or their  
27 greatest liability in ministry” is an axiom I heard in seminary. I have discovered this to be true. Pauline  
28 is my greatest asset; she is my biggest advocate and toughest critic. She helps me keep a proper  
29 perspective and helps me prioritize. She has a wealth of ministry experiences and has used them  
30 faithfully wherever we have been.

31 Our daughter, Libby, is a college sophomore at the University of Richmond. She is driven,  
32 enthusiastic and a leader on campus. Our son, Drew, is a High School Junior. He is more reserved,  
33 reflective, and keeps us laughing with his great sense of humor. He plays tennis, trumpet in the marching  
34 band, is in the school musical and loves all things sports.

35 My main source of recreation has been athletics. I played competitive tennis from junior high  
36 through college, and still play competitively. I enjoy golf, cycling, ice skating, skiing, and pickup  
37 basketball. Pauline’s favorite type of recreation is gardening.

38 We are open to receiving a call to a church where God can continue to use our gifts to encourage  
39 others in their faith as we grow closer to God and closer together.  
40

41 **Statement of Faith:**  
42

43 There is one True and Living God, creator of all things. God consists of three persons, Father,  
44 Son, and Holy Spirit, who are of the same essence.

45 Humanity has been separated from God by disobedience; not created to be separated from God,  
46 the Lord made a covenant of redemption, first entered into with Adam and Eve, then with Noah, and  
47 again with Abraham and Sarah. Fulfillment of this covenant came in an act of divine mercy, when the  
48 Father sent the Son to bridge this separation. The Son humbly became a man, Jesus Christ, who was

1 fully God and fully human and is without sin. He lived and then submitted to torture and death by  
2 crucifixion. The Son conquered death and rose after three days of tombment. Through His life, death,  
3 and resurrection individuals have the opportunity to enter into relationship with God. While on earth the  
4 Son taught what it means to love God with all your heart, mind, soul, and strength, and to love your  
5 neighbor as yourself.

6 Jesus taught that there is only one way to have one's sins forgiven and enter into a relationship  
7 with God: through a spiritual rebirth entered into by personal confession of sin and acceptance of God's  
8 mercy all prompted by God's leading. All Scripture is from God and is the guide to how believers  
9 should live, it should be interpreted in light of Christ, the whole of Scripture, and the original audience.  
10 There is one holy church, made up of all who confess that Jesus is Lord and believe that

11 God raised Him from the dead, transcending denominational, ethnic, and cultural lines. Its  
12 mission is to proclaim God's glory and work of redemption to the world by introducing all to the person  
13 of Jesus. It is also to be a body of fellowship for believers and to care for those who are in need.

14 All believers are called to proclaim what the Lord has done in their lives. Though some are  
15 chosen to be ministers of the Word and Sacrament, all believers are to seek and do ministry. Jesus  
16 instituted two sacraments as physical symbols and seals of the believer's relationship with God. Baptism  
17 is the physical symbol and seal of the believer's cleansing from sin, dying with Christ, rising with Him  
18 into new life, and uniting with the Bride of Christ. Baptism is open to all who profess their faith in Jesus,  
19 and to their children as a sign of joining the community of faith. Communion is open to all who confess  
20 their Christian faith; it is a celebration of the reconciliation of believers with God and with one another.  
21 Upon Jesus' ascension the Holy Spirit was given to Christians, as their guide and sustainer, and is the  
22 person in the Godhead present among believers. It is the Holy Spirit who grants believers wisdom and  
23 comfort.

24 I believe in the resurrection of the dead and that Christ is returning to take all believers to  
25 establish the new Heaven and the new Earth. Believers are not to know or try to estimate the time of  
26 Christ's return; we are called simply to be ready for it.

27  
28 **Sexual Misconduct Self-Certification Statement:**

29  
30 I certify below that no civil, criminal, ecclesiastical complaint has ever been sustained or is pending  
31 against me for sexual misconduct; and I have never resigned or been terminated from a position for  
32 reasons related to sexual misconduct.

33 I have read this certification and release from and fully understand that the information obtained may  
34 be used to deny my employment or any other type of position from the employing entity. I also agree  
35 that I will hold harmless the employing of judicial authority or any other entity from any and all claims,  
36 liabilities, and causes of action for the legitimate release of any information related to sexual  
37 misconduct.

38  
39  
40  
41 **Donna L. Ruggles**

42 donnaleeruggles@gmail.com

43  
44 **Education:** Graduate of Dodge City KS High School - 1957

45 2 semesters Friends University Wichita, KS, - 1964 - Major- Religion 1-year Music

46 Academy of the West, Santa Barbara, CA -1966

47 M. Div. Lutheran School of Theology @ Chicago, IL - 1983

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1 4 Units Advanced Clinical Pastoral Education - Methodist Medical Center of  
2 Illinois, Peoria, IL. - 1984

3 Continuing Education through the ELCA too numerous to mention. The latest was a  
4 course in "Theology of Dietrich Bonhoeffer" - 2017.

5 **Experience:** Being a professional singer with symphonies and my own television performances  
6 gave me a great background for parish ministry.

- 7 • It offered many opportunities for being in front of the public and public speaking. I  
8 learned early on, how to work on my own and discipline my time
- 9 • Through singing, the sovereignty and power of God was made very clear to me at an  
10 early age.

11 First Call – N. Henderson, Henderson Grove, IL - 1984-1987 - Senior Pastor

12 Second Call -- Staff Chaplain, Methodist Medical Center of IL (Gave up my parish to serve due  
13 to a dire emergency at the hospital. I had been the only person trained to work in the  
14 operating room of open heart surgery and the chaplain who had trained me was  
15 dying of an inoperable brain tumor.)  
16 1987-89.

17 Third Call-- First Lutheran, Varna, IL and Lacon, IL. 1989-1991 (The bishop contacted me to  
18 take a parish as he was short of pastor's. I was offered anything I wanted, I requested  
19 a troubled church, seeing that as a challenge.)

20 Fourth Call --Pt. Madison Lutheran Church, Bainbridge Island, WA. 1991-1994. (This move was  
21 made at the request of my husband's physician. He felt the more moderate weather  
22 would be of some assistance to his Multiple Sclerosis. This was a dying congregation  
23 that tripled in size in one year. Again I got the reputation for pastoring very difficult  
24 congregations.)

25 Fifth Call--Lakeridge Lutheran Church, Seattle, WA. 1994-2001. (I was asked to take this  
26 parish at the bishop's request. It had just had a split so horrible that the national  
27 bishop and his attorney's had been involved. I stayed with this congregation until I  
28 took retirement at age 62. My husband was becoming more care at home. I moved  
29 to Richmond to be near my son for support.)

30 First Interim-- Redeemer Lutheran Church - Newport News, VA 2001-2003 Second  
31 interim--St. Luke's Lutheran Church - Richmond, VA. 2003-2005

32 Vice Pastor--Peace Lutheran Church, Charlottesville, VA on 2 occasions 2005

33 Third Interim--Parkersburg Lutheran Church, Parkersburg, IA. 2007-2009

34 (This move to Iowa was made because of the tremendous medical benefits for  
35 seniors. I had to put my husband in a nursing home at that time. My daughter  
36 lived there for support as well.)

37 Sixth Call--First Lutheran Church, Waterloo, IA. 2011-2012 (I was called out  
38 of retirement to take this call. I was there only a year when I had to put my  
39 husband in the nursing home and moved to Story City, IA for him to have  
40 better care.

41 Fourth Interim--Bethesda Lutheran Church, Jewell IA 2013

42 This was an intentional interim for the purpose of keeping a convoluted  
43 congregation in the ELCA during the firestorm following the vote in behalf of  
44 the gay community.

45 Iowa State University, Ames IA - After recovering from Polymyalgia Rheumatoid I  
46 taught military history courses in the senior's program 2014-2016.  
47

1 With my daughter's move to Univ. of WI. for a new position, I returned to Richmond, VA.  
2 Since spring of 2017 I have preached several occasions in my home congregation (Christ  
3 Lutheran, Richmond, VA) while awaiting an interim assignment. I have and currently am teaching  
4 adult classes at the church. I also do pulpit supply in Central Virginia on a regular basis.  
5

6 **Skills:** My strongest skills, I believe, are preaching, visitation and counseling. I am a strong  
7 leader, never hesitant to speak up and make decisions. Above all, my faith in a sovereign God, his  
8 love for me, and the assurance of the Holy Spirit guiding my life, keeps me forever looking forward  
9 to the wonder and mystery of God and my own resurrection to come.

10  
11 **Statement of Faith:**

12  
13 In the beginning God created the world. God is the Sovereign God as attested to in the Holy Bible. At  
14 the heart of the faith is: "Jesus is Lord". The marks of the true church are the following: 1. True  
15 proclamation of the Word. 2. The right administration of the Sacraments. 3. The faithful exercise of  
16 church discipline. All of these are given to us by the guidance of The Holy Spirit and above all God's  
17 Grace.

18 God made a covenant giving humankind dominion over the earth and it's creatures. It was a  
19 universal covenant with Adam, known as "The Covenant of Works". Adam and Eve broke the  
20 covenant by disobeying God. This attempt to be like God is called "original sin". Because of this we all  
21 fall short of the glory of God. People today rebel against God's authority just as they did in the  
22 beginning of time. In each of us there is a spark of desire to merge with God. In our rebellion we get cut  
23 off from God, each other, and are powerless to save ourselves. We become poor caretakers of the world  
24 we have inherited. Our personal behavior even infects human institutions keeping us from experiencing  
25 God's peace in the world. It is only through God's Covenant Grace we are saved.

26 God remains faithful and continues to reveal himself to us, in the OT and NT through his covenants  
27 and the sending of his Divine Son, Jesus Christ in human form,  
28 tempted by sin yet committing no sin and incarnating a message of unconditional love. He gives us the  
29 gift of salvation and sanctification. All of this by grace through faith in Jesus Christ. In substitutionary  
30 atonement Christ takes our sins upon himself and dies in our behalf. There are other perspectives on  
31 atonement as well. This model indicates that we too might have to pay the cost of discipleship by going  
32 to the cross for our belief in a Sovereign God, Jesus Christ and the Holy Spirit.

33 And who is the Holy Spirit and its purpose? It is part of God's plan to call us out of sin and into  
34 relationship with the triune God. The Holy Spirit speaks to our heart and we are convicted of our sin.  
35 This salvation we receive is God's free gift. It continues to grow in us as we live in obedience to God,  
36 which is known as sanctification. We shall, from time to time, struggle with sin but it will not overcome  
37 us for God is faithful and just.

38 In baptism we participate in Christ's death, dying to sin and being cleansed by washing of His  
39 blood and rising to new life. We are "grafted" into Christ.

40 We baptize children in recognition that God is already at work in their lives before they are able to  
41 respond in faith. Jesus offers the gift of "living water" to us.

42 The Lord's Supper is spiritual food. Christ is present with us. This spiritual food gives us the  
43 strength to go and serve in a broken world.

44 The church believes scripture can be interpreted as far as God has revealed it to us through the  
45 Holy Spirit. God's covenants are treasured as His promise and guidance leading to salvation,  
46 sanctification and eternal life. It is the mission of the church to go into the world preaching and

1 administering the sacraments as spoken of in Christ’s Great Commission. And above all giving God the  
2 glory in all that we do. We are “thankful” Christians.

3  
4 **Sexual Misconduct Self-Certification Statement:**

5  
6 I certify below that no civil, criminal, ecclesiastical complaint has ever been sustained or is pending  
7 against me for sexual misconduct; and I have never resigned or been terminated from a position for  
8 reasons related to sexual misconduct.

9 I have read this certification and release from and fully understand that the information obtained may  
10 be used to deny my employment or any other type of position from the employing entity. I also agree  
11 that I will hold harmless the employing of judicial authority or any other entity from any and all claims,  
12 liabilities, and causes of action for the legitimate release of any information related to sexual  
13 misconduct.

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14  
15  
16  
17 **Christian Raymond Shearer**

18 crshearer1969@gmail.com

19  
20 **Ecclesiastical Status:** Other: PC (U.S.A.)

21 **Actively Seeking:** Open to receiving a call and moving within 9 months.

22 **Employment Type:** Full or Part Time.

23 **Ordination:** Originally ordained in 12/96, transferred that ordination into the Reformed Churches of  
24 America (RCA), a partner denomination of the PCUSA, UCC, ELCA, and CRC, with whom  
25 there is a “formula of agreement” to expedite sharing of clergy and ministry work, in the summer  
26 of 2007 when called to the pastorate of RiverTree Community Church (Wyoming, MI), and am  
27 now a member in good standing of the Great Lakes City Classis of the RCA.

28 **Formal Education:** Ph.D. Trinity Theological Seminary in affiliation with the University of Canterbury  
29 – Christ College. Major emphases - New Testament Studies and Postmodern Apologetics.  
30 Completed in 2006. Graduated summa cum laude. Th.M. Dallas Theological Seminary, Dallas,  
31 TX. Major emphases - Pastoral Ministries and Theological Studies. Completed in 1995.  
32 Graduated summa cum laude. Received several honors, namely for thesis work on the Trinity  
33 and the Imago Dei, and for classroom teaching excellence. Revised 3/2016 B.A. The Master’s  
34 College, Newhall, CA. Major emphases - Pastoral Ministries and New Testament Studies.  
35 Completed in 1991. Graduated summa cum laude. Graduation honors for classroom teaching  
36 excellence and biblical studies.

37 **Continuing Education:**

- 38 1) Conflict resolution and mediation training (Lombard Peace Institute)  
39 2) Organizational systems analysis (through Peter Steinke and the Healthy Congregations group)  
40 3) Individual spiritual direction and group spiritual discernment  
41 4) Appreciative inquiry organizational analysis/planning  
42 5) Research into millennial ministry and spirituality (as part of a Classis research effort)  
43 6) Church redevelopment and transition  
44 7) Natural Church Development training, including as a consultant/coach  
45 8) REVEAL adult spiritual formation training, focused on the stages of spiritual growth and  
46 what’s needed in each phase of development (through Willow Creek Community Church,  
47 and then branching to the work of Fowler and Rohr on the same subject)  
48
-

- 1           9) Missional ministry training, including neighbor and neighborhood investment strategies  
2           (“When Helping Hurts” approach to benevolence and community engagement, etc.)  
3 **Certification/Training:** Interim/Transitional Ministry Training, Union Seminary, Richmond  
4 **Experience:** Head of Staff, 19 years; Associate Pastor (Youth), 3 years; Pastor  
5           (Transformation/Redevelopment), 19 years. Chaplain, 4 years; Seminary Staff, 3 years, Campus  
6           Ministry, 7 years.  
7 **Geographic Choices:** District of Columbia, Maryland, Virginia  
8 **Leadership Competencies:** Preaching and Worship Leadership, Lifelong Learner, Spiritual Maturity,  
9           Teacher.  
10 **Organizational Leadership:** Advisor, Change Agent, Contextualization, Strategy and Vision.  
11 **Interpersonal Engagement:** Interpersonal Engagement, Bridge Builder  
12 **Languages:** English  
13 **Clergy Couple:** No.  
14 **Housing Type:** Manse or Housing Allowance.  
15  
16 **Work Experience:** Please list your work experience: (Please include position title, city, state, church  
17           size, community type, and dates from/to or number of years.)  
18 6/07 – 9/17 Senior Pastor, RiverTree Community Church (RCA), Wyoming, MI. - Came to RTCC to  
19           lead it through an anticipated season of massive fiscal and congregational instability into a new  
20           chapter of vitality and ministry - 50% of the RTCC body have come to RT from either  
21           unchurched/dechurched  
22           Backgrounds - Likewise, RT has transitioned from a demographically-narrow church to one that  
23           was very diverse socio-economically, religiously, generationally, etc. - Designed and  
24           implemented a thorough, overarching “love your neighbor” system, designed to empower and  
25           support individual attenders as they seek to care for and serve one another, as well as their actual  
26           neighbors (coworkers, acquaintances, etc.) - Church size: 70-200; community type: diverse  
27           suburban 9/98 - Present Church Consultant, The Church Toolbox, Grandville, MI - Have  
28           consulted with churches nationwide, and especially within my current denominational district, on  
29           a periodic basis, typically regarding revitalization generational transition, strategic planning,  
30           spiritual discernment, missional engagement, and spiritual formation - Am currently investing  
31           this consultation in my work within my own Classis and its new emphasis on small church  
32           sustainability and missional church ministry 9/99 - 9/07 Senior Pastor, Mountain View Church,  
33           Los Alamos, NM - Came to MVC to revitalize a dying small congregation. - Much of this  
34           revitalization work focused on creating a church that was focused on the reaching the  
35           unchurched, uniting differing Christian groups into one united ecumenical body, and creating  
36           adult spiritual formation and community programs/structures - Church size: 75-125; community  
37           type: highly-educated small town  
38 7/98 - 8/99 Contracted Restart Pastor, First Baptist Church, Tucson, AZ - Placed as head of staff,  
39           responsible for all hiring and firing of a staff overhaul - Started “Undergrounds,” an alternative  
40           Christian community geared toward University of Arizona students - Church size: 100 at the  
41           church, 100 at Undergrounds; community type: urban university setting  
42 6/92 - 6/96 Chaplain to Resident Students, Dallas Theological Seminary, Dallas, TX - Created and  
43           supervised spiritual formational programs for all resident students. - Offered crisis and spiritual  
44           counseling to resident student body. - Served on the Spiritual Life Team overseeing the spiritual  
45           and personal development of 1500 students. Revised 3/2016  
46 9/89 - 12/91 Junior High Youth Pastor, Fellowship in the Pass, Beaumont, CA, and Grace Baptist  
47           Church, Newhall, CA  
48

1 **Describe a moment in your recent ministry that you recognize as one of success and fulfillment.**

2  
3 Here are some from just the last few months; once I learned the spiritual discipline of paying  
4 attention to the everyday turnings and movings of God’s Spirit, it’s amazing how often you see divine  
5 activity in your work (I thank St. Ignatius and Thomas Merton, among others, for this tutelage) –

6 a) A woman shackled by perpetual poverty and its resultant mental conditioning has begun to  
7 find surer footing personally, leading her take more vocational initiative and personal responsibility for  
8 her wellbeing.

9 b) A 20 year old who had lost his faith has started to find the beauty of Christ again through the  
10 gracious, accepting, countercultural efforts of our church.

11 c) Our church is currently navigating its way through a careful month-long spiritual discernment  
12 process, the goal of which is see what God has for us next. Our members are engaged and excited, the  
13 process is circumspect, and we’re already beginning to glean insights that we didn’t anticipate.

14 d) More and more of our church’s members, especially the teens and 20-somethings, are  
15 embracing “neighborly love” (Jesus’ 2nd great commandment) as a way of life, and are reaching out  
16 actively to those in their little part of the world. This includes community service efforts, relational  
17 connection, and financial assistance undertaken both personally and through the benevolence ministries  
18 of the church.

19  
20 **Describe the ministry setting to which you believe God is calling you.**

21  
22 Though I didn’t really set out after seminary for this to happen, God has seemed to place me in the  
23 same kind of ministry settings over and over again. At this point, His call on me seems unmistakable.  
24 What He’s led me to pursue, and now embrace fully, is renewal/redevelopment, missional, and  
25 formational church ministry. I’m almost 20 years into learning that specialized kind of ministry, and all  
26 three of those descriptive words are distinctive: renewal/redevelopment work may be the most difficult  
27 you can undertake, because real change that reshapes the future is slower than you think and harder than  
28 most realize, but always worth it in the end; to be missional means to partner together to join God’s  
29 redemptive, restorative already underway in the world; and to be formational means that we don’t just  
30 talk about spirituality, but instead learn together how to experience and practice that reality, day in and  
31 day out, month in and month out.

32  
33 **What areas of growth have you identified in yourself?**

34  
35 While we all know that life is a journey, mine has on occasion taken sharp, 90 and 180 degree  
36 turns into the pitch black unknown. I have the bumps and bruises, and scraped hands and knees to prove  
37 it (metaphorically speaking). I would not have predicted at 23 that I end up here at 47; I would have  
38 never imagined that my young, naïve, narrow-minded fundamentalism was to implode, and send me  
39 hurtling off in a tight spin toward new and uncharted spiritual territory.

40 But here’s the key: that how growth happens. It is a product of fear and faith, letting go  
41 anxiously and reaching out courageously, albeit often blindly.

42 The 23 year old who was inflexible and hard-edged about what should be believed and what  
43 shouldn’t is now a perpetual learner, not nearly as sure I once was, and a lover of those with whom I  
44 differ. The old me feared doubt; the present me embraces doubt as a letting go in order to find an even  
45 better alternative or reality. The young me was comfortable in his group, his tribe, and equally  
46 uncomfortable with some of those not in it; the middle aged me has been led by God’s Spirit to a  
47 radically inclusive perspective, one that is optimistic and generous in spirit.

1           If the next 23 years resembles in kind or extent the categorical shifts made in the last 23, I'm in  
2 for one exhilarating ride. I can't wait. Young me could have never typed that last sentence.

3  
4 **Describe a time when you have led change.**

5  
6 My entire ministry track record is one of leading change, and specifically change in congregations in  
7 transition, preparing for a new chapter/future, or in decline/crisis. Though the instances are almost  
8 innumerable, let me land on my first pastoral work right out of seminary. I was hired as a contracted  
9 "change" associate pastor by a small, aging, urban small church in the heart of Tucson, AZ, near the  
10 University of Arizona. Their goal was to find a way to invest in their surrounding neighborhood, and in  
11 so doing preserve the church for the next generation. We started by doing some demographic work  
12 around us, identifying those who were passionate for this missional renewal within the congregation,  
13 and plan how to fund the efforts from the church's endowments. Appreciative inquiry (finding and  
14 building on your strengths) was less important in this particular case, insofar as we were seeking to  
15 reach out to a generation not well  
16 represented at the church. The end result was the identification of three major new endeavors – a) a  
17 college ministry and alternative worship gathering called "Undergrounds" (in the redone basement of  
18 the church, including a coffee shop), b) a city-wide ministry to and gathering for adult (over 25) singles,  
19 and c) seeking and securing several congregations to come on to the campus, meet there, and partner  
20 with us in several key ministries (like youth/kids).

21  
22 **Statement of Faith**

23  
24           God has always been, Father, Son, and Spirit, One, Three in relationship, a divine mystery of "I"  
25 and "We." So then Love has always been, because God is inherently and indivisibly Love. It is this Love  
26 that created all things, and now sustains all things. God, who is Love, has been speaking this Love from  
27 the beginning. Jesus the Son – who He was, what He did, what

28           He taught, why He died, and how He rose victorious – is God's greatest self-expression of Love  
29 to us. The Bible is the story of this Love, moving through the patriarchs and Israel, culminating with and  
30 then stretching forward from Christ, the promises (covenants) of Love uniting the sequence into a  
31 whole.

32           Therefore, God, who has always been Love, has always Loved all people and all things like  
33 Jesus, for the Son reveals the Father to us. So then Love has always been Christ-like, it sounds, acts,  
34 thinks, and feels like He did and does: it sacrifices for justice, serves humbly, watches over the broken  
35 and marginalized, forgives readily, challenges the self-righteous, seeks peace, gives generously, trusts  
36 radically, delights in good, withstands evil, hopes ceaselessly, and it does not quit.

37           Human beings, each and every one, were envisioned by this Love that has always been to be His  
38 unique signature in and for the world; humanity is meant to stake out the claim of Love upon the  
39 cosmos. We were and are meant to receive and then channel this Love outward, but alas both blind and  
40 willful resistance to it is intrinsic to our nature. And whenever we choose against Love, it is sin, the  
41 inverse and undoing of Love, resulting in a world of inflated "I's and diminished "you's, "us against  
42 them," not "we". The ripple effect of this anti-Love, from person to person, society to society, epoch to  
43 epoch, is the rip tide pulling against where Love has been leading everything.

44           God's Spirit, which is Love, is active among and around us all, tireless and persistent, coaxing  
45 every person to embrace this Love, stirring us to believe God's Love more than we believes anything  
46 else, and imploring us to refract that Love to others. No one is outside of or forgotten by the initiative of  
47 divine Love; none are excluded from the insistent whisper of Love, not for one day, from our first to our  
48 last.



1 To agree with God’s Spirit of Love at work in our midst is to agree with the call of that Spirit to  
2 follow the personification of Love called Jesus. We entrust ourselves to God’s Love wholly, say a  
3 grateful “YES!” to it for doing what we cannot do ourselves, and become its students (disciples). This is  
4 salvation, this is no less than the start of new creation. We awoken from the darkness of a life that is not  
5 Love, we are realigned to our divine intent, and join God in liberating our world from what it is to what  
6 Love has always yearned for it to be.

7 The church is the collection of those who have yielded to this Love as expressed in Christ and  
8 perpetuated by His Spirit, and who are freed and empowered by it. Its mission is parallel to its genesis:  
9 those who have received this great Love that is God in turn give their lives to Love each other,  
10 neighbors, strangers, and even enemies as they first have been Loved. Those entrusted with this Love  
11 become its ambassadors. They gather for worship and relationship through which Love renews them for  
12 mission. They testify to this Love in part through the sacraments: in baptism, they celebrate the Love  
13 that encompasses them before they ever open themselves to it, and they welcome one another fully into  
14 the community and school of Love; in the Lord’s Supper, they remember, rejoice over, and are  
15 spiritually connected to that divine Love, epitomized in the cross and resurrection of Christ.

16  
17 **Sexual Misconduct Self-Certification Statement:**  
18

19 I certify below that no civil, criminal, ecclesiastical complaint has ever been sustained or is pending  
20 against me for sexual misconduct; and I have never resigned or been terminated from a position for  
21 reasons related to sexual misconduct.

22 I have read this certification and release from and fully understand that the information obtained may  
23 be used to deny my employment or any other type of position from the employing entity. I also agree  
24 that I will hold harmless the employing of judicial authority or any other entity from any and all claims,  
25 liabilities, and causes of action for the legitimate release of any information related to sexual  
26 misconduct.  
27

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28  
29 **Connie Stoutt Weaver**

30 conniesweaver@live.com  
31

32 **Ecclesiastical Status:** Minister of Word and Sacrament

33 **Actively Seeking:** Yes

34 **Membership Presbytery:** Salem

35 **Ordination Date:** 6/4/2000

36 **Formal Education:** I am currently enrolled in a Doctor of Ministry program at Pittsburgh

37 Theological Seminary; Columbia Theological Seminary, M.Div., 2000; Decatur, Georgia University  
38 of Tennessee, B.S./Communications, 1981; Knoxville, Tennessee

39 **Continuing Education:** Recent professional expense allocations have been used for doctoral Study and  
40 mission travel to Russia.

41 I have also attended several continuing education events at Union Seminary, including seminars  
42 on Strategic Leadership, and on Romans and the Gospel of John.

43 I participated in CREDO in October 2011.

44 I completed Part One of Interim Training at Union Seminary (see below) in 2009.

45 Previous continuing education at Columbia Seminary has included seminars on Young Adult  
46 Ministry, Church Finance, Grief & Pastoral Care, Purpose-Driven Ministry, and The Missional  
47 Church.

48 **Employment Type:** Full Time

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1 **Minimum Effective Salary:** \$65,000/yr  
2 **Position Types and Experience Level:** Associate Pastor, 10 years.  
3 **Geographic Choices:** Alabama, Georgia, Indiana, Kentucky, North Carolina, Ohio, Pennsylvania,  
4 South Carolina, Tennessee, Virginia, West Virginia  
5 **Languages:** English  
6 **Leadership Competencies:** Compassionate, Preaching and Worship Leadership, Spiritual Maturity,  
7 Decision Making, Organizational Agility, Collaboration, Interpersonal Engagement, Motivator,  
8 Personal Resilience, Initiative.  
9 **Training Certification:** Clinical Pastoral Education Training, Interim Ministry Training, Week 1 by  
10 PC(U.S.A.) at Union Seminary, Richmond, VA in 2009  
11 **Clergy Couple:** False  
12 **Housing Type:** Open to Manse/Housing Allowance.  
13 **Work Experience:** First Presbyterian Church, Asheboro, NC, Associate Pastor, 2007 to present  
14 Fort Hill Presbyterian Church, Clemson, SC. Associate Pastor, July 2000 to Oct 2005  
15 Attended Columbia Theological Seminary, 1997 – 2000  
16 Decatur Presbyterian Church, Supervised Ministry, Summer 1998  
17 Other part-time, temporary work at First Presbyterian Church, Atlanta and at a new church  
18 development in Cumming, GA  
19 Nathaniel’s Books & Gifts, Morganton, NC, Co-owner, 1994-1996  
20 NICHD Child & Family Services, Morganton, NC, Adm. Assistant, 1992-1994  
21 Grace Hospital, Morganton, NC, Public Relations Director, 1991-1992  
22 Frye Regional Medical Center, Hickory, NC, Assistant Director of Public Relations, 1989-1991  
23 The Daly Group, Winston-Salem, NC, Adm. Assistant, 1988-1989, Lambe-Young Realtors,  
24 Winston-Salem, NC, Agent, 1987-1988  
25 WGHP-TV, High Point, NC, News assignments manager, 1986-1987  
26 WSJS/WTQR Radio, Winston-Salem, NC, Reporter, announcer, news assignments manager,  
27 1981-1986  
28 Part-time radio work during college, WNOX/Knoxville and WGAP/Maryville  
29 **Other Services:** Commission on Ministry, Salem Presbytery, 2016 to present  
30 Maryville College (PCUSA) Board of Church Visitors, 2014 to present  
31 Christians United Outreach Center, Asheboro, NC - Current and former board member, with two  
32 previous years as president.  
33 Hunger Task Force, Salem Presbytery, with one year as chair  
34 East Neighborhood Council, Salem Presbytery  
35 Committee on Preparation for Ministry, Foothills Presbytery  
36 Committee on Theological Concerns, Foothills Presbytery  
37 Theological Student Advisory Delegate to 1999 General Assembly  
38

39 **Describe a moment in your recent ministry that you recognize as one of success and fulfillment.**  
40

41 I am continually amazed by God’s faithfulness in the midst of any situation for which I do not  
42 feel capable. I experience this most often in pastoral care situations - who ever feels confident walking  
43 into the presence of a person who is experiencing grief, fear, loss or uncertainty? Feelings of inadequacy  
44 can be magnified by one’s own preoccupations or fatigue, but each time I pray, “Lord I am not capable  
45 for this, you must help me,” God is faithful to do so. I am never more aware of being an instrument in  
46 God’s hands than in those moments. Each time I experience God’s faithfulness in this way, it builds my  
47 trust in God.  
48

1 **Describe the ministry setting to which you believe God is calling you.**

2  
3 I am seeking to move forward into new responsibilities, either as a pastor or in an associate  
4 pastor role with different and expanded duties. I recently pursued some professional development work  
5 to help identify strengths that I have to offer to the next church I serve. Strengths identified by  
6 colleagues and close working associates in my congregation include  
7 strong interpersonal skills that reflect genuine caring and empathy, coupled with organizational skills  
8 and the ability to lead a group of people in goal-setting. After self-consideration using several resources,  
9 I identified three particular abilities that also bring me joy and satisfaction; 1) Awakening the visual  
10 imagination of others; which is reflected in sermon-writing and helping groups identify their goals; 2)  
11 Helping others tell their stories; which is reflected in enabling and encouraging people to consider their  
12 own stories of faith and to share them; and 3) Explaining structure and how things work, and why;  
13 which is applicable in countless ways both within the church and in helping a congregation consider its  
14 context and identify its purposes. I seek to serve a church in which these identified skills and abilities  
15 can be put to the best service.

16  
17 **What areas of growth have you identified in yourself?**

18  
19 Please refer to Question #2. I look forward to new challenges; including greater involvement in  
20 discipleship/stewardship teaching and leadership, more opportunity to direct spiritual growth and  
21 outreach, and working with congregational leaders to address future needs of the church, both locally  
22 and globally.

23  
24 **Describe a time when you have led change.**

25  
26 I was part of a team that worked for two years on a restructuring plan for our congregation. It had  
27 become apparent that transitioning our Board of Deacons to a care-giving model would be both  
28 beneficial for our congregation, and more in line with a biblical model for our diaconate. This meant  
29 reorienting deacons to new responsibilities, and restructuring sessional responsibilities for ministry  
30 teams. I found the opportunity for leadership in this collaborative effort very rewarding.

31 Earlier in my time at my present church, I was able to fulfill an important role during a time of  
32 transition between installed pastors. While we had an interim pastor, I found that my leadership as  
33 associate pastor during that time was critically important in providing a sense of security and of  
34 continuity during the period between the departure of our retiring pastor and the arrival of our new  
35 installed pastor. I supported the work of our interim in identifying transitional needs, while holding the  
36 best interests of our congregation to heart during this time of change.

37  
38 **Optional Links:**

39 Audio of sermons can be accessed here: <http://www.fpcasheboro.org/sermons>

40  
41 **Statement of Faith:**

42  
43 The guiding principle of my theology and of my life is my belief in the sovereignty of God. This  
44 is, I believe, what ultimately frees us from all vestiges of “paganism.” Unless and until we embrace the  
45 knowledge of God’s sovereignty in the happenings of our lives, we are doomed to be dependent upon  
46 ourselves; this leads us to be anxious, fearful, strident, and ultimately, leads us to despair. To say that  
47 God is sovereign is not to say, however, that God denies us our agency as human beings. Our agency is  
48 a gift from God that frees us to love God purely. A wise and thoughtful person once explained it to me

1 this way; “God’s sovereignty does not depend on God’s ordering of every event and decision in human  
2 life, but on God’s ability and willingness to redeem and bring good out of every bad thing that happens,  
3 as we are willing to surrender these things to God, seeking forgiveness and healing.” This understanding  
4 of God’s sovereignty is attested throughout the Scriptures, and is central to my practice of ministry and  
5 to my personal journey of faith.

6 There are many biblical images used to describe and explain the redemptive power of the life,  
7 death and resurrection of Jesus Christ. A most powerful image for me is that of “first born.” (Romans  
8 8:29; Colossians 1:15, 18; Hebrews 1:6; Rev. 1:5). It says to me that because Christ came, I may live.  
9 He paved the way, he cut the path, he opened the door so that I may go in, he showed me what to do;  
10 more symbolically, he opened the womb of God’s new creation. I believe that God’s love for us led God  
11 to enter the human condition through the person of Jesus, effecting our salvation and redemption  
12 through God’s own suffering. If God is not limited by the bounds of human time, then it is possible that  
13 each time I sin, I place a greater burden upon Christ on the cross. This leads me to seek to live faithfully,  
14 even as I rest in God’s forgiveness and grace.

15 The Holy Spirit is God moving and working in our minds, our lives, and the life of God’s  
16 creation. My understanding of the Holy Spirit is informed by my belief in the sovereignty of God. If  
17 God is truly sovereign, then God’s Spirit cannot be limited; it moves and works as God wills. God’s  
18 Spirit cannot be conjured by our actions, nor can it be bound by our limited understanding of the nature  
19 of God (1st Corinthians 13:9-12). The Scriptures tell us that the fruits of God’s Spirit are love, joy,  
20 peace, patience, kindness, generosity, faithfulness, gentleness, and self-control (Galatians 5:22-23).  
21 Wherever these are found then, they must be of God. While we cannot control God’s Spirit, we can  
22 choose actions that either alienate us from God’s Spirit or which bring us into closer communion with  
23 God’s Spirit so that we might better “hear” what God has to say to us, and better “see” what it is that  
24 God would have us know.

25 The Church is the witness to the world of God’s redeeming power in Jesus Christ. When I was  
26 growing up, our pastor frequently reminded us that “the church” was not the building, but the people.  
27 “Even if this building burned to the ground today,” he’d say, “the church would still be here, because the  
28 church is you.” I sometimes speculate what “the Church” would be like if we didn’t have any buildings  
29 at all. As proud as I am of the Church’s structural and organizational presence in the world, I fear that  
30 we too often seek our identity in “the institution.” Every building, every parking lot, every pulpit must  
31 simply be a tool, not a monument, and we must continually be willing to “spend” what we have – to use  
32 it up and wear it out – for the sake of the Gospel and the people God loves.

33 The sacraments of Baptism and the Lord’s Supper are powerful sensory reminders of God’s  
34 actions in history on our behalf. I believe that Christ is present with us in a particular way at baptism and  
35 in the sharing of the Lord’s Supper, and that these are indeed “sacred moments” in the larger life of the  
36 Church. I believe that the Lord’s Supper should be enjoyed often and with great reverence. I believe that  
37 baptism should be carried out thoughtfully and carefully, with great joy. These events nourish us, teach  
38 us, and direct our eyes and our hearts once again to our ultimate hope in God’s grace in Jesus Christ.

39  
40 **Sexual Misconduct Self-Certification Statement:**

41  
42 I certify below that no civil, criminal, ecclesiastical complaint has ever been sustained or is pending  
43 against me for sexual misconduct; and I have never resigned or been terminated from a position for  
44 reasons related to sexual misconduct.

45 I have read this certification and release from and fully understand that the information obtained may  
46 be used to deny my employment or any other type of position from the employing entity. I also agree  
47 that I will hold harmless the employing of judicial authority or any other entity from any and all claims,

1 liabilities, and causes of action for the legitimate release of any information related to sexual  
2 misconduct.  
3  
4

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### 5 6 **Retirement Recognition**

7  
8 Retiree's Name – The Rev. Dr. Judith E. Thomson

9 Education – A.B. Lafayette College, Easton, PA; M.A., Lehigh University, Bethlehem, PA; M.Div.,  
10 Andover Newton Theological School, Newton Centre, MA; D.Min., Boston University School of  
11 Theology

12 Current Church/Work Location – (retired in January 2017) St. Andrews Presbyterian Church,  
13 Kilmarnock

14 Position Title & Length of Time in Service – Associate Pastor at time of retirement. Joined the staff in  
15 2006 as Family Ministry Chaplain. Became Pastor for Ministry Development in 2010. Installed as AP in  
16 2014. Total time: 11 years

17 Previous Churches/Work – Chaplain, Merrimack Valley Hospice, Lawrence, MA, 1989-2004; Stated  
18 Supply Pastor, Hyde Park Presbyterian Church, Hyde Park, MA, 1989-1994

19 Special Achievements – Serve on Church-Pastor Relations subcommittee of COM; commissioner to GA  
20 (2010), Presbytery of Eastern Virginia; commissioner-elect to GA (2020), POJ. Committee service in  
21 Boston Presbytery and the Presbytery of Eastern Virginia.

22 Family Names – Husband is Jim Myers. We live in White Stone on the Northern Neck. Our son,  
23 daughter-in-law, granddaughter, and grandson live in Boston, MA.

24 Other – Currently working (part-time) as Executive Director of Macedonia Community Development  
25 Corporation, Inc. (MACorp), Heathsville, VA, and (part-time) Assistant to the Vice Pastor, Living  
26 Water Lutheran Church, Kilmarnock, VA. Serve on the Board of Directors of The Link (“Linking Hope  
27 and Help”), Lancaster, VA, the Board of Trustees of Rappahannock Westminster-Canterbury, Irvington,  
28 VA. and the steering committee of LEAD Northern Neck, Kilmarnock, VA.  
29  
30

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### 31 32 **Retirement Recognition**

33  
34  
35 Retiree's Name: Dr. David "Tuck" Knupp

36 Speaker's Name/ Phone /email: Bill Ruch, 804-683-6818, wlr68@verizon.net

37 Swift Creek, Moseley VA

38 Pastor, Head of Staff - 12 years

39 Previous Churches/ Work - 5 years Executive Pastor Williamsburg Community Chapel, Williamsburg  
40 VA, 30 years field staff with Young Life in Maryland and Virginia

41 Special Achievements - Inauguration of Bridge Builders - a dialogue with Spring Creek Baptist,  
42 historically African American congregation

43 Wife - Cindy (will likely not be in attendance on 2/17)  
44  
45

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## Retirement Recognition

1  
2  
3  
4 **Retiree's Name:**

5 Rebekah J. Johns  
6

7 **Speaker's Name, Phone Number, Email Address:**

8 Ruling Elder, Pat Valentine

9 [Patgapoj@aol.com](mailto:Patgapoj@aol.com)

10 Home: (434) 296-6772

11 Mobile: (434) 962-2901  
12

13 **Current Church/Work Location:**

14 Bethlehem Presbyterian Church

15 2446 Old Church Road

16 Mechanicsville, VA 23111  
17

18 **Position Title & Length of Time in Service:**

19 Installed Solo Pastor – 14 years  
20

21 **Previous Churches/Work:**

22 2003 -2017 Bethlehem Presbyterian Church / Mechanicsville, Virginia / Installed Pastor  
23 *Solo Pastor / Rural / 178 Members*

24 2002-2003 Three Chopt Presbyterian Church / Richmond, Virginia / Interim Pastor  
25 *Head of Staff / Suburban / 630 Members*

26 2000-2002 Hartwood Presbyterian Church / Fredericksburg, Virginia / Interim Pastor  
27 *Solo Pastor / Suburban / 145 Members*

28 1999-2000 Rockfish Presbyterian Church / Nellysford, Virginia / Interim Pastor  
29 *Solo Pastor / Rural / 187 Members*

30 1995-1999 Buena Vista Presbyterian Church / Buena Vista, Virginia / Installed Pastor  
31 *Solo Pastor / Rural / 143 Members*

32 1993-1995 First Presbyterian Church / Ambler, Pennsylvania / Installed Pastor  
33 *Associate Pastor / Suburban / 875 Members*

34 1991-1993 United Presbyterian Church / Plainfield, New Jersey / Student Intern  
35 **I. Associate Pastor / Suburban / 370 Members**  
36

37 **Special Achievements:**

38 1990 – 1993 Princeton Theological Seminary, Princeton, New Jersey  
39 *Master of Divinity – Concentration: New Testament*

40 1986 – 1989 Virginia Commonwealth University, Richmond, Virginia  
41 *Bachelor of Science – Double Major: Psychology & Religious Studies*

42 1990 Honors in Philosophy and National Award from American Bible Society

43 1993 Ordained Minister of Word and Sacrament – Philadelphia Presbytery

44 1999 Interim Ministry Training – Phase I (Montreat, NC)

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1 2000 Interim Ministry Training – Phase II (Montreat, NC)

2  
3 **Other (Service to the Church):**

4 1995 Disciplinary Committee – Philadelphia Presbytery  
5 1999 Executive Presbyter Search Committee – Shenandoah Presbytery  
6 2001-03 Vice-Moderator, Committee on Ministry – Presbytery of the James  
7 2002 Moderator, Committee on Ministry – Presbytery of the James  
8 2007 Moderator of the Presbytery of the James  
9 2012 Alternate Commissioner to 221<sup>st</sup> General Assembly – Detroit, MI  
10 2014 Commissioner to 222<sup>nd</sup> General Assembly – Portland, OR  
11 Presently serving on Committee on Preparation on Ministry (CPM), Preaching & Worship  
12 Institute (PWI), and Creating a Culture for Evangelism (CCE).  
13

14 **Retirement Recognition**

15  
16 Retirees Name – Rev. Dr. John W. Turner  
17 Speakers Name, Phone number, Email address – Rev. Dr. Richard Haney(I'm sure you have  
18 His ph. No. and e-mail)  
19 Current Church/Work Location –St. James Pres., King William Cnty.  
20 Position Title & Length of Time in Service –Covenant 2 pastor; ~3 years  
21 Previous Churches/Work – Centenary Untd. Meth., Portsmouth, VA Assoc. Min. 1978-81;  
22 CPE at Rich. Mem. Hosp., 1981 -82; Grace Covenant, Rich., 1983 – 86, Asst. Pastor; Pastor,  
23 Gilboa Christian Church, Cuckoo, VA, 1986 – 2011, now Pastor Emeritus, of that church; Validated  
24 Ministry, Director of Religious Studies for Colonial Williamsburg Fndtn., 1990 – 2008;Tappahannock  
25 Pres, Interim, 2011 – 2013; Montrose Pres., Covenant Pastor, 2014(?)  
26 Special Achievements – Established Presbyterian Meetinghouse in the Historic Area of Colonial  
27 Williamsburg; authored chapters of two books on American Religious history;  
28 Awarded Honorary Doctorate in 2002 by Lees McRae College  
29 Family Names – Late wife, Chris Wagner Turner(married in 1972, d. in 1982); daughter,  
30 Allison Garrison(grandchildren, Logan and Lindsay); current wife, Moira Joyce Turner,  
31 m. in 1983, son, Jonathan(grandchildren Daphne and Jack)  
32  
33 Other – B.S. Biology, William and Mary, 1972; D.Min., UTS in Va., 1978; MRE, PSCE, 1986;  
34 PhD.,Adult Education, VCU, 1989 Course in Religious Studies, Oxford Univ. 1992  
35  
36

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37  
38  
39 **REPORT OF THE COMMITTEE ON PREPARATION FOR MINISTRY**

40 PRESBYTERY OF THE JAMES

41 February 17, 2018

42 Meetings November 28, 2017, January 23, 2018  
43

44 **I. THE COMMITTEE REPORTS THE FOLLOWING FOR INFORMATION:**

45  
46 A. Of the 20 persons under care on January 23, 2018, 6 are inquirers, and 14 are candidates. Of the  
47 candidates, 4 are ready to be examined for ordination pending a call.

---

1  
2 B. Ordinations: Brett Underdown (Fairfield) October 29, 2017 to serve as Covenant Pastor at New  
3 Covenant Church; Laura Kelly (Ginter Park), December 10, 2017, to serve as Second-Year Resident,  
4 Chaplaincy, VCU; Emily Hook (Richmond First) by Presbytery of the Grand Canyon, December 17,  
5 2017, to serve as Associate Pastor for Community and Health at Desert Palms Presbyterian Church in  
6 Sun City West, AZ.

7  
8 C. Welcomed new members to the committee: Carla Pratt Keyes (Ginter Park), Arnold Moody (Colonial  
9 Heights), Gene Rosen (Fairfield), Mark Sprowl (Laurel).

10  
11 **II. THE COMMITTEE REPORTS THE FOLLOWING ACTIONS:**

12  
13 A. Approved the following persons' continuation in the preparation process on the basis of an annual  
14 consultation: Susan Butterworth (River Road) [Nov 28]; Jessica Cook (Ginter Park) [Jan 23].

15  
16 B. Certified the following person ready to be examined for ordination, pending a call: David Frost (Swift  
17 Creek), pending also his completion of the M.Div. degree [Nov 28].

18  
19 C. Appointed the following liaisons for the following inquirers and candidates, whose liaisons are  
20 leaving the committee: for Susan Butterworth, Rebekah Johns; for Jessica Cook, Mack Curle; for Sarah  
21 Dennis, Linda Coye; for Enikő Ferenczy Janet Winslow; for Caitlin Hahn, Linda Coye; for Humphrey  
22 Muraya, Darren Utley; for Catherine Turner, Jim Bushong [Nov 28].

23  
24 D. Elected a grading committee for Candidate Humphrey Muraya's ordination examinations: Sylvester  
25 Bullock, moderator; Elsa Falls, Robert Johnson. Also decided to use old ordination examinations rather  
26 than those that are administered currently by Louisville, because Louisville will not allow the grading  
27 committee to see the exam in advance [Jan 23].

28  
29 E. Granted request by Candidate Humphrey Muraya for \$1,700 for Clinical Pastoral Education [Jan 23].

30  
31 **III. CONSENT DOCKET RECOMMENDATIONS:** None

32  
33 **IV. THE COMMITTEE MAKES NO RECOMMENDATIONS**

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34  
35 **REPORT OF THE LEADERSHIP CONNECTIONS TEAM**  
36 **For February, 2018 Presbytery Meeting**

37  
38 **The Team reports the following:**

39 The Leadership Connections Team is charged with working with thirteen purpose groups, serving as  
40 resources and consultants to them. We can look for opportunities to help groups further their objectives  
41 individually, or when projects touch more than one group, collaboratively. The LCT, purpose groups,  
42 and congregations can work together to provide opportunities for churches and individuals to become  
43 involved in a wide range of ongoing activities, and in so doing encourage leadership development across  
44 the presbytery.

---



1 Lisa Salita  
2 Leadership Connections Team Moderator

3 **The Team supports and encourages the following Purpose Groups:**

- 4 1. Black Caucus
- 5 2. Camp Hanover
- 6 3. Christian Education
- 7 4. Collegiate Ministries
- 8 5. Community of Ministry and Worship
- 9 6. Older Adult
- 10 7. Presbyterian Women
- 11 8. The Resource Center
- 12 9. Small Church
- 13 10. Small Church Internship
- 14 11. Southside Presbyterians in Ministry
- 15 12. Stewardship
- 16 13. Youth Ministry

17 -

18 -  
19 **The Leadership Connections Team Reports Activities for the Following Purpose Groups:**

20  
21 **1. Black Caucus Purpose Group: no report**

22  
23 **2. Camp Hanover Purpose Group:**

24  
25 **REPORT OF THE CAMP HANOVER MINISTRIES BOARD PURPOSE GROUP**

26 Welcome and greetings from Camp Hanover! This is my second Purpose Group report as  
27 Moderator. While I am still learning the job, I'm getting more and more comfortable with the  
28 help of Camp Hanover's excellent staff and the capable and valuable guidance and support from  
29 our dedicated Board. If you think of Camp Hanover as just a summer camp, you may think there  
30 is not a lot going on this time of year. Far from it! We've had a busy fall and winter and are  
31 already preparing for spring and the opening of Summer Camp on June 17.

32 **Hanover Christmas**

33 First the not so good news. As December 8 approached, all was getting ready for our 5<sup>th</sup> annual  
34 Hanover Christmas event. Lights were strung. Actors were ready for their roles. Cookies were  
35 baked. Bands were ready to play.... And then the snow came. We did not feel it was safe to  
36 have the event that Friday or the next evening. We attempted to reschedule Hanover Christmas  
37 for December 15<sup>th</sup> or 16<sup>th</sup>, but we couldn't secure enough volunteers to make it happen. So,  
38 while you missed out on Hanover Christmas 2017, it's a good time to put Hanover Christmas  
39 2018 on your calendar. It will be December 7<sup>th</sup> and 8<sup>th</sup>, beginning at 6:00 pm.

40 **Winter Camp**

41 Now for better news. Right after Christmas we had our annual Winter Camp from December 28 to  
42 December 30. Twenty-five youth from across the Presbytery dismissed the cold for the warmth  
43 of fellowship and fun at Camp Hanover. High points included "Chopped" style campfire  
44 cookouts and of course, the traditional bonfire on the last night of Winter Camp.

45 **Reaching Forward in Faith: Capital Campaign Update**

46 We continue to work with the various agencies who must grant permits for "Hadder Way" (the  
47 access road to the lake), "Pearson's Trail" (the wheelchair accessible path that will connect Wise

1 Lodge to the lakefront), and the new dock system. Our hope is that these elements of the Capital  
2 Campaign will be completed by the start of Summer Camp.

3 This progress is possible solely through the gifts and pledges we have received from individuals and  
4 churches who share our vision for Camp Hanover’s future ministry. To date, pledges and gifts  
5 received total over \$390,000. We remain on track to complete this phase of the capital campaign  
6 by the end of 2018, having already surpassed the halfway mark to our goal of \$750,000. If you  
7 or your congregation would like to make a pledge or gift, or learn about naming opportunities,  
8 please contact Doug Walters, Executive Director at Camp Hanover, or a Purpose Group member.  
9

### 10 **Board Action on Incorporation**

11 At its December meeting, the Camp Hanover Ministries Board Purpose Group unanimously  
12 approved a motion to begin preparing for the process of incorporation and, to prepare a  
13 recommendation to Presbytery, to be made when practicable, that Camp Hanover become  
14 incorporated.

15 In a separate motion, the Board also unanimously approved to engage the expertise of Brian  
16 Frick, Associate for Camp and Conference Ministries, in the Denomination’s office of the  
17 Presbyterian Mission Agency, to guide us through this process.

18 The Purpose Group’s decision comes after several years of discussion and exploration amongst  
19 its members, consultation with outside resources, evaluation of various structures of camp operation,  
20 and follows a trend of incorporation among healthy mainstream Presbyterian camps. Moving to a  
21 structure of incorporation also responds to the Denomination’s position in the Book of Order  
22 (G-4.0101) that churches should incorporate where allowed by state law.

23 In no way does moving to an incorporated structure, if ultimately supported by the Presbytery of  
24 the James in the future, separate Camp Hanover from the Presbytery of the James. To the casual  
25 observer -- a summer camper or parent, a retreat participant, John Q. Public--Camp Hanover would  
26 appear exactly the same. But on the inside, the Camp and Presbytery’s ability to achieve ministry  
27 and mission goals, would be stronger.

28 Incorporation would strengthen the bond between Camp Hanover and the Presbytery of the  
29 James by allowing us to focus more deeply on our shared spiritual mission, as opposed to a  
30 relationship which far too often focuses on money, financial burdens and scarcity of resources.

31 Incorporation will provide greater financial certainty for the Presbytery as the relationship with  
32 the Camp would be defined by a contractual covenant agreement which would include financial  
33 commitments. Under the current structure, the Presbytery must make good any shortfalls the Camp  
34 incurs in its annual operations. Incorporation places the responsibility for financial stewardship more  
35 squarely on the Camp Hanover Ministry Board, charged with direct oversight and responsibility for  
36 operation of the Camp.

37 By incorporating the Camp Hanover ministry, the Presbytery can insulate itself from liability  
38 risks unique to the operation of a camp facility. Similarly, incorporation would add a level of  
39 security for the future of the Camp, protecting its ministry were the Presbytery to be impacted by  
40 unforeseen liability, litigation or financial circumstances unrelated to the operation of the Camp.

41 In addition, moving to incorporation can allow for a wider base of philanthropic support from  
42 other funding institutions, grant opportunities and gifts from individuals that is currently not possible  
43 under the current structure.

44 The process of preparing for incorporation should take about 12 to 18 months from this point.  
45 We will reach out to as many interested parties as possible during this process to gather your input  
46 and ideas, to understand and address concerns and questions that may arise, and to chart the best  
47 path forward in this endeavor. We invite you or any representative of your congregation to join us  
48 as we begin, to learn about and discuss what moving to this type of structure could mean for Camp

1 Hanover and the Presbytery of the James. We will use these Purpose Group reports to keep you  
2 informed of our progress. And, at a time it becomes practicable, we will seek the Presbytery's  
3 approval to incorporate. To join us on this journey, please contact me at  
4 [timothybeane@gmail.com](mailto:timothybeane@gmail.com) or Doug Walters at [doug@camphanover.org](mailto:doug@camphanover.org).

#### 5 **Looking Ahead to Summer Camp**

6 Summer Camp will open exactly four months after the Presbytery meeting, on June 17<sup>th</sup>. Online  
7 enrollment is open and ready to receive campers for both overnight camp and Onsite Day Camp.  
8 Visit [www.camphanover.org/register](http://www.camphanover.org/register) to sign up. Please share this information with your  
9 congregation. Traveling Day Camp is also accepting applications for host sites. To make sure you  
10 get your preferred week to bring the camp experience to your community, email Kaylyn McGhee at  
11 [kaylyn@camphanover.org](mailto:kaylyn@camphanover.org) as soon as possible.

#### 12 **How Can You Help Camp Hanover?**

13 We have mentioned this before, but our need for camp vehicles has become dire. “Rocky,” the  
14 affectionately named 1995 green 15-passenger van was sent to the “big garage in the sky” after  
15 finally refusing to start despite the best efforts of our maintenance staff and Hanover County's finest  
16 mechanics. Similarly, “Snowball,” the white 1997 Ford 150 pick-up truck is on its last legs (or tires).  
17 It has over 109,000 miles, often has trouble starting, and costs more to maintain than it is worth. **If  
18 you know of anyone in your congregation that might have a pickup truck or minivan in  
19 serviceable condition they would be willing to donate or sell to Camp Hanover, please, please  
20 have them contact Doug Walters or a member of the Purpose Group.**

21 Other ways you can help your Camp include:

- 22 • Invite a staff member or purpose group member to your church to share about camp.
- 23 • Bring a group from your church to Camp Hanover for a weekend retreat.
- 24 • Make a pledge to the Reach Forward in Faith Campaign.
- 25 • Make Camp Happen with a gift to the Annual Fund.
- 26 • Form a group, pick an item from the Camp Hanover Wishlist, and make that happen.
- 27 • Put Camp Hanover in your will.
- 28 • Bring a friend to Camp just to visit.
- 29 • Organize a group of volunteers for a workday or service project.
- 30 • Offer to volunteer for a couple of hours a week, there's plenty to do!
- 31 • Attend a program like Common Chords or our Open House (and bring a friend)!
- 32 • Learn more about your camp by visiting [www.camphanover.org](http://www.camphanover.org)

34 Respectfully Submitted,  
35 Tim Beane, Moderator

### 37 **3. Christian Education Purpose Group**

38  
39 The purpose of the Christian Education Purpose Group is to connect those who are responsible for  
40 the Christian Education ministry of the church for support, sharing of ideas and resources, and  
41 refreshment in the midst of this important ministry.

42  
43 We are committed to helping strengthen the educational ministries in churches of the POJ and  
44 beyond. The group is open to anyone interested in Christian Education, including paid professional  
45 church staff, volunteer educators, Sunday School teachers, CE committee members, pastors, youth

1 workers, and anyone else with a heart for the formation and discipleship of church members. We  
2 have welcomed educators from nearby presbyteries who do not have such a group, and are open to  
3 people of any denomination.

4  
5 The POJ Christian Educators group meets about every other month for support and education, from  
6 10-11:45 with lunch afterward. We vary our meeting days to avoid staff meetings, etc.

7  
8 There is no cost for these events. Details of upcoming gatherings are from any of the co-conveners.  
9 Please contact *Marilyn Johns* to be added to our e-mail list so that you will know about the  
10 gatherings.

11  
12 Some upcoming events planned are:

13  
14 **March, 2018** – Professor Cindy Kissel-Ito will share her work on collaborative curriculum  
15 development.

16  
17 **May, 2018** – Self-Care for Church Educators and CE Volunteers

18  
19 We'd love for you to join us!

20  
21 Co-Conveners:

22 Marilyn Johns (mjohns@upsem.edu)

23 Mary Park (mpark@fprichmond.org)

24 Leigh Anne Ring (leighanner@rrpcusa.org)

25 **4. Collegiate Ministries Purpose Group: nothing to report**

26  
27 **5. Community of Ministry and Worship Purpose Group**

28 *A Report of the Community of Ministry and Worship (formerly The Preaching Institute)*

29 *to the Presbytery of the James*

30 *January 2018*

31 *Gary Charles and Jill Duffield*

32 Thanks to the vision of leaders in the Presbytery of the James (Carson Rhyne, Rebekah Johns, Beverly  
33 Zink Sawyer, Steve Eason, Jill Duffield, Gary Charles) and with the support of Brian Blount, President,  
34 Union Presbyterian Seminary, a new Community of Ministry and Worship (CMW) will be launched by  
35 the Presbytery of the James in February 2018. Originally, envisioned as a "Preaching Institute," group  
36 wisdom and prayer led us to a broader vision of this Presbytery effort that will also include the  
37 development of preaching skills and worship leadership.

38 The CMW will have two foci:

39 • Provide educational events to advance the practice of preaching and worship leadership for  
40 interested members of Presbytery, e.g., sponsoring the visit of the Rev. Will Willimon in February,  
41 2018.

42 • Create cohorts of pastors to be mentored by seasoned pastors in a wide array of ministry  
43 issues, leadership challenges, to include the development of preaching and worship leadership skills.

1 The first cohort of the CMW will begin in February 2018 with the goal of providing mentoring,  
2 coaching, and pastoral support to ordained pastors who are recent graduates from seminary (less than  
3 seven years out of seminary). In conversation with members in the first cohort of pastors, areas of  
4 pastoral leadership that need continued development will be identified and then the cohort will focus on  
5 developing those areas of pastoral leadership. Jill Duffield and Gary Charles will serve as mentors to  
6 the first cohort.

7 Each participant has agreed to meet for a four hour monthly seminar, followed by a community  
8 lunch, including an all-day retreat in August. We are impressed with the gifts that each participant  
9 brings to this new opportunity and we look forward to sharing with you next year our (and their)  
10 observations about the value of such an intensive post-Seminary graduate endeavor.

11 Our prayer is that this new “Community” effort will soon develop additional cohorts to include  
12 mentoring/coaching with pastors who have served in parish ministry for longer periods of time and yet  
13 who still desire to grow and develop in their pastoral leadership and identity.

14 Potentially, we hope that this visionary project of the Presbytery of the James will expand to  
15 presbyteries across the country and will become a vital partnership between presbyteries and seminaries  
16 as presbyteries help build upon the outstanding theological education of its member pastors.

17  
18 *Why should the Presbytery of the James create and support a Community of Ministry and*  
19 *Worship?*

20 Gary: It is easy for church leaders of any age, but especially new church leaders, to mistake the  
21 call to lead with possessing an overabundance of wisdom about church leadership.

22 I was a freshly minted Seminary graduate (Union Theological Seminary in Richmond; now Union  
23 Presbyterian Seminary in Richmond and in Charlotte) in the summer of 1980 when I was called to  
24 serve a congregation in Wilmington, N.C. I had completed my theological education, had passed all my  
25 ordination exams, and was ready to lead (or so I thought).

26 What I lacked in 1980 (and no fault of the excellent theological education at Union) was the  
27 practical tools of pastoral leadership. It is one thing to know that God is the source of the church’s re-  
28 formation, it is quite another to know how to lead others daily in pursuit of God’s lead and in  
29 discipleship of God’s son, and how to grow daily in one’s own spiritual practice and leadership  
30 acumen.

31 My deficiencies in pastoral ministry were legion. I could not read a financial spreadsheet or help a  
32 Finance Committee understand the irregular flow of income in most congregations versus the regular  
33 outflow of monthly expenses. I could moderate a Session meeting according to the theory I had learned  
34 in Seminary, but mostly, I led by the seat of my pants. I had no clue how to motivate people to respond  
35 as generous stewards to the overabundance of God’s grace and to move from putting a buck in the  
36 offering plate on occasional Sundays to committing to an annual tithe of their income.

37 And then there was the small matter of PREACHING EVERY SUNDAY! I sat in my office at the  
38 end of my first month of preaching, thinking: “I don’t have anything left to say! How am I possibly  
39 going to preach next Sunday much less for the next forty years?”

40 When I began my ordained ministry nearly forty years ago, there was still a remnant of state-  
41 supported Christian practice alive in society, especially in the American South. Many members had  
42 grown up attending church, whether they wanted to or not. They were the “churched.”

1 That day has passed. Church leaders today are increasingly engaged with people who are not  
2 antagonistic toward the church; they simply do not notice that the church exists or do not see the need  
3 for the church. Religious faith and religious practice are alien to most and church leaders now must  
4 function capably within the church, but increasingly, beyond the church.

5 Even though most students who enter Seminary today possess a deep faith, many come from an  
6 often thin church ecology. Seminaries are charged with equipping these potential church leaders with  
7 skills in biblical study, theological reflection, ethical discernment, pastoral care and counseling,  
8 Christian education, Church history, and administrative skills in a three year graduate experience. Many  
9 seminary graduates are ordained to pastoral ministry, committed to serve the church with energy,  
10 intelligence, imagination, and love, and yet within the first five years of ministry realize that they  
11 would be wise to pursue another vocation.

12 Even the finest seminary education is but one critical step along a lifetime of theological  
13 education. If we want to support recent seminary graduates to develop the ability to listen attentively, to  
14 read Scripture critically and creatively, attend to the voice of God and to the cries of God’s people,  
15 participate effectively in church councils/judicatories/governing bodies, preach powerfully and  
16 faithfully, then Presbyteries must commit resources to mentoring pastors at every stage of pastoral  
17 ministry, especially those in their early post-Seminary life.

## 18 19 **Older Adult Purpose Group**

20  
21 The Older Adult Purpose Group of the Presbytery of the James in Richmond, Virginia hosted another  
22 Fall Retreat at Camp Hanover featuring Keynote Speaker Rev. Dr. Samuel Adams, Professor of Old  
23 Testament at Union Presbyterian Seminary. The theme of the retreat was ***Reconciliation and***  
24 ***Embracing Aging***. Some 40 Seniors attended this event. Breakout sessions featured: Rev Janet James  
25 on *Reconciliation with modern technology and the aging process*; Rev Rebekah Johns on  
26 *Reconciliation and maintaining relationships with family and friends*; Rev Jock O’Connell on *Sharing*  
27 *our own reconciliation with the potpourri of aging*; Lillian Rhudy, MSW, LCSW on *Reconciliation*  
28 *with changes in our independence and aging*. The cost of this retreat was only \$20.00, and included a  
29 delicious continental breakfast, and hardy family style lunch on a beautiful autumn day, September 28,  
30 2017. Some of you POAMN members will remember having a visit and dinner at Camp Hanover at  
31 the 2016 Annual Conference here in Richmond, VA.

32  
33 POJ’S Older Adult Purpose Group also sponsored a 2-hour mini workshop on Sunday afternoon, August  
34 27,2017 at the historic Byrd Presbyterian Church in Goochland, VA. The pastor of this church sent out  
35 invitations to the churches in this rural area west of Richmond.

36  
37 This workshop for seniors, families of seniors, pastors, and DCE’s was to explore issues related to “End  
38 of Life Planning.” This workshop focused on three components of preplanning: The Five Wishes,  
39 Planning Your Memorial Celebration of Life Service, and Writing Your Own Obituary. These were lead  
40 respectively by Lillian Rhudy, MSW, LCSW and POAMN Board Member; Rev. Dr. Carroll A.  
41 Londoner, PhD, HR, Teaching Elder; and Rev. Mary Jane Winters, M.DIV, Teaching Elder. These  
42 presentations were well received. A couple of comments were included one from the Norfolk  
43 Presbytery asking us to consider going down there, and Byrd church, encouraged by the attendees, to  
44 continue with this series for others as they found it very helpful.  
45

1 Some 65 persons attended this Sunday afternoon event at the Historic Byrd Presbyterian Church from 4-  
2 6 p.m. About 15% were from other faith groups. All members of the OAPG participated in this well  
3 received event. We provided a supper of fruit salad, sandwiches, veggie tray, cookies and drinks. We  
4 provided this through using Fresh Market, Sam's Club, and Costco at a cost of \$3.75 per person. Each  
5 attendee was given a copy of the Five Wishes.

## 6 7 **6. Presbyterian Women Purpose Group:**

8  
9 The Fall Gathering was held November 4, 2017 at Amelia Presbyterian Church. Missions reports are  
10 as follows:

### 11 **Justice and Peace**

12 Justice and Peace Coordinator, Antoinette Archer, shared that at Spring Gathering on May 6<sup>th</sup> the  
13 Mission Offering was collected for Spirit Rising. Antoinette read a thank you letter from Co-  
14 founder and President Sharon Sun Eagle The 2017 Mission Offering totaled \$1297 and the thank  
15 you letter outlined some of the issues the funds helped with. Antoinette shared that she received  
16 information about four agencies as possible recipients of the 2018 Spring Gathering's Mission  
17 Offering.

18  
19 The offering at Spring Gathering 2018 will benefit a global mission project of the Presbytery of the  
20 James. Antoinette received information from several sources this year and after reviewing the  
21 information received and visiting the Presbytery's website, she recommended:

22 Presbyterian Disasdter Assistance;  
23 Tumaini Children's Ministry;  
24 Hope for Humanity, Inc., and  
25 The Persecution Project.

26 **PDA** – Harvey made landfall late Friday and early Saturday, August 25<sup>th</sup> and 26<sup>th</sup> as a category 4  
27 hurricane, and though downgraded now to tropical storm status, remained dangerous as it continued  
28 to churn inland into Texas. Damage in and near Rockport and Port Lavaca, where the storm made  
29 landfall, was catastrophic. There are several reported deaths and massive damage reported, and the  
30 flood event is continuing as the storm is dumping heavy rains in South Texas. The storm is forecast  
31 to continue to produce heavy rains, with serious flooding into the middle of the week. And this  
32 week another storm is brewing off the coast of Florida.

33 PDA continues to be in touch with presbytery leadership in New Covenant, Mission, and South  
34 Louisiana Presbyteries. National Response Teams are being deployed into the affected regions when  
35 it is safe to do so. Read the Presbyterian News Service stories linked below under "Updates &  
36 News" for more specifics about our response at this time.

37 **Tumaini Children's Ministry** – A mission effort of the Presbyterian Church of East Africa (PCEA)  
38 Riamukurwe parish, Tumaini and Huruma homes house over 300 destitute children. Over 100  
39 children reside at Tumaini and are attending school. The parish also cares for over 50 children at  
40 Huruma, a nearby facility that includes a number of disabled children. The success of many children  
41 is a great inspiration for the younger children in the program. A vocational training program,  
42 including computer and sewing classes, serves post-secondary students and people from the  
43 community. Work has begun on an expanded vocational training center that will permit the program  
44 to offer more courses such as carpentry, auto mechanic and body repair, plumbing and electronics

1 repair. We are also excited about the e-learning program, an online course in partnership with the  
2 Presbyterian University of East Africa and the Kenya Methodist University. This year Mercy  
3 Wangiku Waihuini, tennis champion, received a full scholarship to Kenya Methodist University. She  
4 has started her classes and is very happy to be pursuing higher education.

5 The hope brought by witnessing to the love of Christ to these vulnerable children is bearing fruit in  
6 wonderful ways. Some talented young people have completed high school and, with help from this  
7 ministry, are pursuing vocational training and university studies at several institutions of higher  
8 learning. Their success is a great witness of the church in their gospel message to care for the least of  
9 these in Christ's name. They need \$360 per year supports a primary school child, \$500 per year  
10 supports a secondary student. We are seeking to raise \$80,000 a year for operations which feeds,  
11 houses, clothes, educates and cares for these children; \$2,200 per scholarship for e-learning and an  
12 additional \$20,000 for the vocational training center.

13 **Hope for Humanity** – Each day, Hope for Humanity, Inc. changes and transforms the futures of  
14 South Sudanese youth. Through the gift of a quality education, these children are able to move  
15 beyond poverty and illiteracy and become self-sufficient adults, preparing to lead a new nation. With  
16 your help, Hope for Humanity, Inc. will educate and feed more than 300 students at Hope and  
17 Resurrection School in Atiaba, South Sudan. Your donation will provide hope and equip students to  
18 bring themselves out of poverty. Each time you give a gift, you help make change possible in our  
19 students' lives, their community, South Sudan, and the world we share.

20 **The Persecution Project** – Works to provide Dignity Kits. Dignity Kits are for women in South  
21 Sudan in war zones who cannot go anywhere when they are on their menstrual cycle. The kits are  
22 reusable feminine hygiene solutions that provides a woman with a soft, hygienic solution for up to  
23 three years. Each kit comes with two tie-on underwear that are adjustable from size XS to XXL, has  
24 two leak-proof breathable shields, six absorbent microfiber liners and a clutch bag. A small booklet  
25 is included explaining how to use and a safe and private way to wash the kit liners and underwear.

26 **7. The Resource Center Purpose Group: see attached pdf – let me know if you need to have the**  
27 **info cut and pasted into this document instead.**

28  
29 **8. Small Church Purpose Group:**

30  
31 Since our last report, the Small Church Purpose Group concluded responses to congregations  
32 requesting small church grant funds for 2017. As of this writing, we are awaiting a figure from the  
33 Trustees for awards from 2018. We are also working with the General Presbyter to advance a  
34 proposal by the Foundation to offer a program of financial assessment for smaller churches to  
35 promote long-term stability. We continue our program of taking a small church pastor to lunch are  
36 busy considering events for small church leaders in the coming months. We're always open to new  
37 members! – *Mark Sprowl, Moderator*

38  
39 **9. Small Church Internship Purpose Group: nothing to report**

40  
41 **10. Southside Presbyterians In Ministry (SPIM) Purpose Group: nothing to report**

42  
43 **11. Report of the Associate for Stewardship**



1  
2 It's the beginning of another year, and your Annual Stewardship Program last fall may have been the  
3 best you've ever experienced. For others, you may not be as satisfied with the outcome of the fall  
4 program. So what happens next? I believe we are called to work to strengthen generosity throughout the  
5 year. Here are some suggestions for what that might look like:  
6

- 7 1) **Thank** people for what they are doing – the giving of their time, talents, and resources. Do this  
8 throughout the year when people least expect it.
- 9 2) **Inform** people about where their giving is going, both inside and beyond the walls. A missional  
10 spending plan or narrative budget is a helpful tool.
- 11 3) **Teach** people what you want them to know about why they should give. Use scripture. Provide  
12 tools so these principles can be learned at home.
- 13 4) **Inspire** people with stories about why people give and how their giving is making a difference in  
14 the life of others.
- 15 5) **Tie together** how giving to the congregation is also a way to give to the larger body of Christ  
16 and how we can accomplish more together than alone.
- 17 6) **Encourage** people to pledge and give. Don't be afraid to ask!  
18

19 It sounds so easy, but changing the culture of your congregation to expand their understanding of  
20 Stewardship beyond the fall Stewardship program takes time and nurture. In my journeys around the  
21 Presbytery, I have found that Stewardship and Finance Committees often focus most of their energy on  
22 the finances of the church and not as much time on nurturing Stewardship.  
23

## 24 **Special Invitation**

25  
26 If you currently chair the Finance Committee or the Stewardship Committee in your congregation or you  
27 are the Treasurer, Financial Secretary, or part of the Church's Financial staff, you are invited to join me  
28 for a special workshop to explore the roles and responsibilities you each might embrace to enhance the  
29 Stewardship of your congregation.  
30



### 31 **Stewardship and Finances:**

#### 32 **A Meaningful Relationship**

33 Sunday, February 11 from 3:00-5:00 pm

34 Brandermill Church

35 4500 Mill Ridge Parkway, Midlothian, VA

36 Leader: Deborah Rexrode,

37 POJ Associate for Stewardship

38 No Cost but please register now on the POJ website!

39  
40 We will answer some of these important questions:

- 41 1) What's the difference between the Finance Committee and the Stewardship Committee?
- 42 2) What are the tools I need to lead the Stewardship Program?
- 43 3) What kind of Stewardship Program is most effective in our congregations?
- 44 4) How do we communicate the finances of the church to the congregation?
- 45 5) How should we handle our responsibilities if the work is being done by one committee?
- 46 6) Who should be involved in the financial work of the church?

1 **Our Annual Leadership and Stewardship Event**

2  
3 Many of you have participated in our Annual Leadership and  
4 Stewardship Events over the past three years. This year’s event is  
5 scheduled for April 28. Here are the details:

6  
7 **Taking a Holistic Approach to Stewardship**

8 Saturday, April 28 from 9:00-1:00

9 Cost: \$10 per person includes lunch.

10 Location: First Presbyterian Church, Richmond

11 4602 Cary Street Road, Richmond

12 Leaders: Jill Duffield, John Vest, and Deborah Rexrode

13 **Topics for the Day:**

14 Stewardship of Spiritual Gifts

15 Stewardship of Community

16 Stewardship of time and Money



17  
18 The leaders for this event represent three initiatives of the Presbytery of the James. Jill Duffield is the  
19 editor of The Outlook and serves as part of the leadership team for our Preaching and Worship Initiative.  
20 John Vest is a Visiting Professor of Evangelism at Union Presbyterian Seminary and assists  
21 congregations in the POJ with their evangelism efforts. Deborah Rexrode is the Associate for  
22 Stewardship for the Presbytery and works with POJ congregations to help them strengthen their  
23 Stewardship programs and create cultures of generosity.

24  
25 The theme for this year’s event was developed from a recent publication edited by Adam J. Copeland  
26 entitled, **“Beyond the Offering Plate: A Holistic Approach to Stewardship.”** Copies of the book will  
27 be available for purchase at this event for \$13.00 each.

28  
29 Deborah Rexrode, Associate for Stewardship

30  
31 **12. Youth Ministry Purpose Group: nothing to report**

2017 BUDGET			
POJ TEAMS & PURPOSE GROUPS			
2017			
	Jan - Dec	Budget	\$Over Budget
<b>Income</b>			
Undesignated Support (POJ, Synod Per Capita, and G.A.)	684,459.77	722,563.75	-38,103.98
POJ Annual Budget	71,930.98	36,881.39	35,049.59
Per Capita ( \$.80 for Synod; \$7.12 for G.A.)	17,872.31	18,563.00	-690.69
Designated Giving to Validated Missions thru G.A.	42,220.76	47,333.00	-5,112.24
General Assembly Extra Commitment Opportunities	1,500.00	0.00	1,500.00
<b>Other Designated Mission - non G.A.</b>	14,983.50	10,000.00	4,983.50
Checking Account Interest	17.87	20.00	-2.13
Endowment-Church Dev/Redev Proj.	89,691.18	104,723.00	-15,031.82
Insurance Dividend Income - Brotherhood		0.00	0.00
Transfer from POJ Undesignated Reserves			0.00
Transfer from GA Commissioner Reserves		0.00	0.00
Office Park Funds	96,114.47	127,315.00	-31,200.53
Other Designated Income	72,954.83	56,825.00	16,129.83
	1,091,745.67	1,124,224.14	-32,478.47
<b>Camp Hanover Income</b>	558,819.12	596,500.00	-37,680.88
<b>TOTAL POJ/CAMP HANOVER INCOME</b>	<b>1,650,564.79</b>	<b>1,720,724.14</b>	<b>(70,159.35)</b>
<b>SYNOD AND GENERAL ASSEMBLY</b>			
Synod Support	16,374.00	16,374.00	0.00
GA Support			
Per Capita	150,023.11	150,023.11	0.00
Shared Mission Support	43,720.04	47,333.00	-3,612.96
<b>TOTAL SYNOD AND GENERAL ASSEMBLY</b>	<b>210,117.15</b>	<b>213,730.11</b>	<b>-3,612.96</b>
<b>Other Designated Gifts - non G.A.</b> <i>(Outreach Fdn., Frontier Fellowship, Union Sem., etc.)</i>	14,983.50	10,000.00	4,983.50
<b>CONSTITUTIONAL COMMITTEES:</b>			
<b>COMMITTEE ON MINISTRY</b>			
5601 · Committee on Ministry Admin.	1,686.16	4,000.00	-2,313.84
<b>Total COMMITTEE ON MINISTRY</b>	<b>1,686.16</b>	<b>4,000.00</b>	<b>-2,313.84</b>
<b>COMMITTEE ON PREP FOR MINISTRY</b>			
5701 · Financial Aid	15,000.00	21,000.00	-6,000.00
5702 · Psychological evaluations	367.00	1,360.00	-993.00
5703 · Comm on Prep for Min Admin	375.44	700.00	-324.56
5710 · Travel		1,500.00	-1,500.00
<b>Total COMMITTEE ON PREP FOR MINISTRY</b>	<b>15,742.44</b>	<b>24,560.00</b>	<b>-8,817.56</b>

2017 BUDGET			
POJ TEAMS & PURPOSE GROUPS			
2017			
	Jan - Dec	Budget	\$Over Budget
<b>COMMITTEE ON REPRESENTATION</b>			
<b>5900 · NOMINATIONS COMM</b>			
5901 · Admin. Expenses	205.64	500.00	-294.36
GA Alternate Commissioners Gross Expense	5,000.00	5,000.00	0.00
<b>Total 5900 · NOMINATIONS COMM</b>	<b>5,205.64</b>	<b>5,500.00</b>	<b>-294.36</b>
<b>5950 · PERMANENT JUDICIAL COMMISION</b>			
<b>TOTAL CONSTITUTIONAL COMMITTEES</b>	<b>23,569.17</b>	<b>34,060.00</b>	<b>-10,490.83</b>
<b>COMMUNICATION &amp; COORDINATION TEAM</b>			
5102 · Communications	22,215.10	25,000.00	-2,784.90
<b>POJ Staff</b>			
5104 · Salaries	250,892.99	251,168.00	-275.01
5105 · Housing Allowances	43,500.00	43,500.00	0.00
5106 · Payroll Taxes	14,129.46	14,150.43	-20.97
5107 · Auto expense-Gen Pres	1,217.50	3,000.00	-1,782.50
5110 · Pension/medical expense	61,773.12	62,653.42	-880.30
5117 · Staff Professional Expenses		300.00	-300.00
5117-1 - Professional Exp. - Rhyne	629.10	2,000.00	-1,370.90
5118 · Medical Reimbursement	3,206.58	5,000.00	-1,793.42
<b>Total POJ Staff</b>	<b>375,348.75</b>	<b>381,771.85</b>	<b>-6,423.10</b>
5120 · Presbytery Meeting Expenses	461.33	750.00	-288.67
5271 - Land Purchases for New Church Develop.	24,298.22	30,723.00	-6,424.78
<b>Presbytery Office Expense</b>			
5504 - Utilities	9,766.75	10,900.00	-1,133.25
5502 · Insurance	5,999.74	6,200.00	-200.26
5505 · Office supplies	1,844.04	4,000.00	-2,155.96
5506 · Postage	1,040.35	2,500.00	-1,459.65
5507 · Telephone/Internet	3,743.92	4,200.00	-456.08
5508 - Grounds/Building Maintenance	8,258.25	7,600.00	658.25
5552- Remote Bank Fees	231.78	480.00	-248.22
5511 · Audit	9,000.00	9,300.00	-300.00
5512 · Payroll expense	620.95	700.00	-79.05
<b>Total Presbytery Office Expense</b>	<b>40,505.78</b>	<b>45,880.00</b>	<b>-5,374.22</b>
5540 · General Presbyter Expenses	384.71	500.00	-115.29
5560 · Communication & Coordination Admin. Expenses	335.66	500.00	-164.34
5530 - Capital Replacement Transfer Expense	10,000.00	10,000.00	0.00
<b>Total C &amp; C Team</b>	<b>473,549.55</b>	<b>495,124.85</b>	<b>-21,575.30</b>
<b>LEADERSHIP CONNECTION TEAM :</b>			
Administrative Expenses for Team	262.15	600.00	-337.85
Black Caucus	2,134.46	2,600.00	-465.54

2017 BUDGET			
POJ TEAMS & PURPOSE GROUPS			
2017			
	Jan - Dec	Budget	\$Over Budget
Camp Hanover (POJ Subsidy)	136,500.00	136,500.00	0.00
Christian Education Purpose Group	1,272.64	2,650.00	-1,377.36
Collegiate Ministries **	86,999.88	92,500.00	-5,500.12
Older Adult	1,161.69	3,835.00	-2,673.31
Presbytery Women	1,000.00	1,000.00	0.00
Resource Center	3,800.00	3,825.00	-25.00
Small Church	400.15	800.00	-399.85
Small Church Internship	3,255.92	7,600.00	-4,344.08
SPIM	1,089.78	2,500.00	-1,410.22
Stewardship	3,137.82	3,000.00	137.82
<b>TOTAL LEADERSHIP CONNECTION</b>	<b>241,014.49</b>	<b>257,410.00</b>	<b>-16,395.51</b>
<b>MISSION AND SERVICE TEAM:</b>			
Administrative Expenses for Team		300.00	-300.00
Disaster Relief Team**	2,685.16	5,000.00	-2,314.84
First Things First ***	0.00	0.00	0.00
Haiti	7,625.86	12,500.00	-4,874.14
Hunger**		500.00	-500.00
Evangelism and Church Growth	65,392.96	74,000.00	-8,607.04
Public Policy	6,450.60	9,000.00	-2,549.40
World Mission	8,676.35	11,000.00	-2,323.65
<b>TOTAL MISSION AND SERVICE</b>	<b>90,830.93</b>	<b>112,300.00</b>	<b>-21,469.07</b>
Camp Hanover Expenses (without subsidy)	596,500.00	596,500.00	0.00
<b>TOTAL EXPENSE:</b>	<b>1,650,564.79</b>	<b>1,719,124.96</b>	<b>-68,560.17</b>
<b>TOTAL NET INCOME:</b>	<b>0.00</b>	<b>1,599.18</b>	<b>1,599.18</b>

\*\* Receives funding and/or portion from other sources

\*\*\*Program no longer exists