

**106th Meeting of Presbytery of the James
October 17, 2020
via Zoom Meeting**

**Report of the Stated Clerk
Presbytery of the James
October 17, 2020**

I. Communications

- A. Most of the readers of presbytery minutes for the June 16, 2020 Stated Meeting have made corrections and approved the minutes. Minutes will be emailed to people who request them. The stated clerk will recruit persons present today from Regions E and F to review the minutes.
- B. Rev. Walter Canter (pastor, Blue Ridge Church, Ruckersville) submitted a report as presbytery's commissioner to the Synod of the Mid-Atlantic Assembly held September 14, 2020 (see page 2).

II. Commission Reports

- A. The Administrative Commission for New Covenant Church, North Chesterfield is meeting together with the Session and focusing much of their time on membership, property, and finance. Members of the AC are:
 - Teaching Elder Kerra English, moderator (Ashland Church, Ashland)
 - Teaching Elder Willie Woodson (Trinity Ghanaian Fellowship, Richmond)
 - Teaching Elder Sarah Nave (Covenant Church, Petersburg)
 - Ruling Elder Tim Beane (Tuckahoe Church, Richmond)
 - Ruling Elder Susan Edwards (New Covenant Church, North Chesterfield)
 - Ruling Elder Frank Pierce (Southminster Church, North Chesterfield)
- B. The Administrative Commission for Lakeside Church, Richmond has been appointed by the C&C Team as designated by the presbytery. The congregation of Lakeside met to consider a vote on closure. They acted to consider such a decision on March 28, 2021. The AC's training was postponed pending congregational action. Members of the AC are:
 - Teaching Elder Brittany Tamminga (The Presbyterian Church, Fredericksburg)
 - Teaching Elder Jim King (Salisbury Church, Midlothian)
 - Teaching Elder Robert Johnson (New Hanover Church, Mechanicsville)
 - Ruling Elder Tonya Johnson (Eastminster Church, Richmond)
 - Ruling Elder Aaron Volovick (Lakeside Church, Richmond)
 - Ruling Elder Jennifer Gwyn (River Road Church, Richmond)

III. The Stated Clerk reports the following for information: None.

IV. The Stated Clerk makes the following recommendation for the Consent Agenda:

- A. That the minutes of the June 16, 2020 Stated Meeting be approved.
- B. That the 2021 Balancing of Commissioners Proposal be approved. (see page 4)

V. The Stated Clerk makes the following recommendation: None.

Synod Representative Report

The 246th stated meeting of the Synod of the Mid-Atlantic (SOMA) took place on September 14th over Zoom. I attended the meeting from the pastor's study in the Blue Ridge Presbyterian Church as a light drizzle fell over the lush green of the surrounding woods. The weeks leading up to the meeting were full of technical and organizational glitches--it took numerous emails in order to obtain access to the assembly meeting documents and register for the online event; in the confusion, it appears the finance committee to which I had been assigned called a meeting and gathered without my awareness on August 31st. However by the humid Monday morning on which we met, only a small number of links were dead on the Synod's webpage so I felt confident in my ability to participate wholly in the gathering of our Christ loving brothers and sisters from across North Carolina, Maryland, Delaware, Virginia, and a sliver of West Virginia.

Technical issues, organizational oversights, and pre-meeting miscommunications continued to offer challenges throughout the morning, but Synod leaders and commissioners maintained a posture of grace and flexibility (but not without a hint of confusion). Mawunda Gardesey, Moderator, opened the meeting with an epic invocation that set the tone and provided the energy for the ensuing five hour Zoom meeting.

Throughout the morning and in the preparatory materials, the denomination's Matthew 25 initiative was encouraged and highlighted. The Synod is a Matthew 25 synod and encourages the churches and presbyteries in the Synod to participate in the initiative.

The SOMA acknowledged the indigenous people of the first nations over whose lands the Synod currently presides and encouraged presbyteries to make similar acknowledgements at their gatherings.

Warren Lesane, Stated Clerk, then offered a report and asked for a suspension of standing rules allowing the virtual meeting (the motion, however, was made by the vice-moderator). We had a quorum; Tami Scott was appointed the recording clerk; the docket was adopted.

The Co-Moderator of the 224th General Assembly, Gregory Bently, offered a welcome and further encouragement to participate in the Matthew 25 initiative.

This encouragement led into Dr. Felecia Ward Hardy's rousing Call to Worship calling the church blessed that serves "with the love of God to Eradicate Systemic Poverty" and "that trusts in the grace of Christ to Build Congregational Vitality." Which then led into Rev. Bently's sermon, "The Fierce Urgency of Matthew 25," speaking to the need to make room for God as we find ourselves in the wilderness--the place that needs the word. He asked, "what's the sign that you are saved?" Justification is how we become Christians, but sanctification is how we grow.

Rev. Robbie Phillips led us in Communion from North Carolina, reminding us that even as we were not together with our bodies, we were united in the body of Christ.

Warren Lesane, Stated Clerk, reported, among other things, that the James' minutes passed with no exceptions, and that Synod Per Capita Rates will not change this upcoming year (remain at \$1.15).

When we returned from break, pilgrims who traveled on the Montgomery Immersion Experience shared their moving experiences, traced the roots of present mass incarceration back to our nation's early practice of slavery, and shared how the trip has led to continued ministry in the presbyteries of Eastern VA and Newcastle. The Montgomery Immersion Experience will continue to be offered by the SOMA as COVID-19 will allow. The Synod then broke out into breakout groups of nine(ish) people to discuss structural racism.

After a break for lunch, the committees reported to the assembly.

Next year, the SOMA is going to meet on March 13 and September 13-14.

There was much debate regarding the amount of grant money to be available to presbyteries and the restrictions on these grants-especially regarding the ability of congregations/presbyteries to have access to financial relief--this was, in part, dealt with by forgiving a quarter of the 2020 per capita remittance. Another motion allocated money to support Presbyteries and congregations who wish to participate in the Matthew 25 initiative. There was a prolonged conversation around these allocations and grants.

The afternoon was highlighted by worship and the installation of Felicia Hardy as Moderator and Stephen Scott as Vice Moderator. The Rev. Dr. Bruce Grady preached. There was cake (somewhere in the Synod).

The sun was shining beams of pleasant light upon the forest opening in front of Blue Ridge Presbyterian Church as the Synod Assembly came to an end and I closed my computer and set my heart toward frolicking through the church grounds with the orange cat who was sunbathing outside the window of the pastor's study.

**The Presbytery of the James
Balancing of Commissioners
for 2021
in accordance with G-3.0301**

1. Ministers of the Word and Sacrament¹		
Validated, serving in a congregation	93	
Validated, serving outside of the congregation	28	
Members at Large	26	
Subtract, for cause ²	-10	
Subtotal	137	137
Honorably Retired (107), of whom we count 0 for balancing	15	
Subtotal	15	15
Total		152

1. Ruling Elders		
Elected by 101 sessions as commissioners to presbytery (G-3.0202a)		
4 commissioners from each of 4 congregations having 900 or more members	16	
3 commissioners from each of 3 congregations having 600 to 899 members	9	
2 commissioners from each of 21 congregations having 140 to 599 members	42	
1 commissioner from each of 73 congregations having 139 or fewer members	73	
Subtotal		140
Enrolled by presbytery during terms of elected service to presbytery or its congregations (G-3.0301)		
New Church Development		
Moderators ³ of POJ, Teams, or Committees	2	
RE's commissioned ⁴ to do pastoral work in a congregation	1	
Certified Educators ⁵ who are ruling elders and congregation members (G-2.1103b)	9	
Subtotal	12	12
Total		152

¹ Following G-2.0503, we designate three categories of ministers: Validated (includes both those serving in a congregation and those serving in specialized, non-parish ministries), Member at Large, and Honorably Retired. Numbers of minister members are given as they were on September 21, 2020.

² Because they are usually unable to attend meetings: Fernando Cascante (Florida), Joshua Choi (California), Douglas Fenton (Disability), Inock Kim (Korea), Timothy Kim (US Army, Korea), Katherine Lester-Bacon (North Carolina), Sally Ann Sisk (Georgia), Brett Underdown (US Navy), Mark Valeri (Missouri); Because he lacks voice and vote, David Barry.

³ Linda Coye (CPM), Kenna Payne (C&C).

⁴ Charles McRaven.

⁵ Gloria Cauthorn, Carol Dunlap, Marian English, Barbara Flynt, Marcia Hale, Bruce Harvey, Marilyn Johns, Ann Knox, Leigh Anne Ring.

**Ruling Elder Commissioners from Each Session
January 1, 2021 to December 31, 2021**

Four Ruling Elder Commissioners from congregations having 900 or more members:

Charlottesville First, Fredericksburg, Richmond First, Salisbury.

Three Ruling Elder Commissioners from congregations having from 600 to 899 members:

Richmond Second, River Road, Westminster Charlottesville.

Two Ruling Elder Commissioners from congregations having 140 to 599 members:

Bon Air, Brandermill, Chester, Culpeper, Fairfield, Gayton Kirk, Ginter Park, Grace Covenant, Hebron, Lord Jesus, Meadows, New Hanover, Olivet, Providence Forge, Rockfish, Southminster, Summit, Swift Creek, Three Chopt, Tuckahoe, Westminster Richmond.

One Ruling Elder Commissioner from congregations having 139 or fewer members:

Aberdour, All Souls, Amelia, Amphill, Ashland, Bethesda, Bethlehem, Blackstone, Blue Ridge, Bott Memorial, Brett-Reed Memorial, Burkeville, Byrd, Campbell Memorial, Chase City First, Colonial Heights, Concord, Cove, Covenant, Eastminster, Ebenezer, Emporia First, Forest Hill, Genito, Gordonsville, Gregory Memorial, Hartwood, Hawkins Memorial, Hopewell First, King's Chapel, Kirk O'Cliff, Lakeside, Laurel, Lawrenceville, Louisa, Madison, Mattoax, Mechanicsville, Milden, Milford, Mitchells, New Covenant, Oak Grove, Ogden, Orange, Overbrook, Petersburg Second, Pine Grove, Praise the Lord, Providence Gum Spring, Providence Powhatan, Pryor Memorial, Rennie Memorial, Richmond First United, Rivermont, Rosewood, Salem, Sandston, Scottsville, South Hill, South Plains, St. Andrews, St. James, Tabor, Tappahannock, Thyne Memorial, Trinity, Village, Waddell Memorial, Westminster Petersburg, Woodlawn, Woodville, Zion Hill.

Average Attendance at Stated Meetings of Ministers & Ruling Elders 2010-20
2020 figures are averages of attendance at only the Feb and June stated meetings.

Year	Minister s	All R.E.s	R.E.s from Sessions
2010	115	132	124
2011	113	133	125
2012	105	128	119
2013	105	111	104
2014	97	108	104
2015	99	109	103
2016	92	97	91
2017	98	92	86
2018	99	101	92
2019	92	92	84
2020	99	98	94

Consent Agenda

Presbytery of the James, 106th Stated Meeting
October 17, 2020

Via Zoom Videoconference

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

I. The Stated Clerk makes the following recommendation:

- A. That the minutes of the June 16, 2020 Stated Meeting be approved.
- B. That the 2021 Balancing of Commissioners Proposal be approved (see page 4).

II. The Committee on Ministry makes the following recommendations:

- A. That presbytery approve the work of Rev. Igmara Sanchez Prunier as Chaplain at AseraCare Hospice as a validated ministry outside of the congregation(see page 37).
- B. That presbytery approve the work of Rev. Gina Maio as Chaplain/Bereavement Coordinator/Volunteer Coordinator at Nayar Hospice as a validated ministry outside of the congregation (see page 34).
- C. That presbytery grant member at large status to the following ministers:
 1. Shannon O’Leary, 8/1/2020.
 2. Sandra Shaner, 8/1/2020.
 3. Chad Rhodes, 8/31/2020.

III. The Communication and Coordination Team makes the following recommendations:

- A. That the 2020 POJ Budget to Actual August report be received as information (see page 9).
- B. That the 2021 POJ Proposed Budget be received as a first reading (see page 12).
- C. That following persons be elected to serve on the Committee on Nominations:
 1. Teaching Elder Sarah Dennis (Tuckahoe Church, Richmond), class of 2023, Region C.
 2. Ruling Elder Gwendolyn A. Lewis (First United Church, Richmond, class of 2023, Region D.
 3. Teaching Elder Nancy Summerlin (Honorably Retired), class of 2021, Region B.

IV. The Trustees of Presbytery of the James, Inc. make the following recommendations:

- A. That the POJ Net Assets with Restrictions (August 31, 2020) be received as information (see page 17).
 1. That the POJ Net Assets without Restrictions (August 31, 2020) be received as information (see page 18).

Communication and Coordination Team Report to October 17, 2020 Stated Meeting of the POJ

The C&C Team reports this information:

1. Worked with the Dismantling Racism Ministry to prepare a joint “Statement Against Racism” that was sent to the ministers, educators, and clerks of session for prayerful consideration for support.
2. Postponed action on recommending to the Presbytery the establishment of an Affordable Housing Fund (\$225,000) which would provide matching grants for churches working on housing within the bounds of the POJ.
3. Postponed amendments to the POJ *Manual of Administrative Operations and Standing Rules* to allow a task group to be appointed to propose revisions to the POJ.
4. Recorded that the C&C Team was actively involved as the council in the distribution of an unrestricted estate gift to Camp Hanover (\$361,289) and in the Inspire Gift disbursements to churches and ministries at the start of the pandemic period (\$266,000 total).
5. Heard testimonials from four members of Cohort 2 of the Community of Ministry and Worship (Jill Duffield and Gary Charles, co-convenors) regarding the richness of their experience and their gratitude for the financial support of the POJ. Presenters included Rev. Nicole Ball, member at large; Rev. Lynne Clements, associate pastor of Westminster Church, Charlottesville; Rev. Christopher Tweel, pastor of Three Chopt Church, Richmond; and Rev. Evan Wildhack, pastor of Bethlehem Church, Mechanicsville. Cohort 3 began in September and is a partnership of human and financial resources from the Presbytery of Eastern Virginia and the POJ.

The C&C Team reports taking the following actions:

1. Approved a request of the Laurel Church in Glen Allen for a waiver (*Book of Order* G-2.0404) for one ruling elder whose six-year term will have been completed on June 30. The church is moving back to a January – December term for their session.
2. Approved the request of Rev. Richard Goodman (Blackstone Church, Blackstone) for the public domain hymns recording project and to account for the \$10,000 as an unbudgeted expense.
3. Appointed Teaching Elder Willie Woodson (Trinity Ghanaian Fellowship, Richmond) to serve on the AC for New Covenant Church, North Chesterfield.
4. Authorized the POJ staff to add a “Donate Now” option on the homepage of the POJ website.
5. Approved the October 17, 2020 Stated Meeting of the POJ to be held virtually via Zoom and audio conferencing.
6. Pending confirmation by congregational vote, approved a waiver from Tuckahoe Church, Richmond, for a waiver (*Book of Order* G-1.0503e; 2.0404) to extend their officer terms by six months in order that the church move from January—December terms to July—June terms.

7. Appointed the following persons to serve on the Administrative Commission for the Lakeside Church, Richmond:
 - Teaching Elder Brittany Tamminga (The Presbyterian Church, Fredericksburg)
 - Teaching Elder Jim King (Salisbury Church, Midlothian)
 - Teaching Elder Robert Johnson (New Hanover Church, Mechanicsville)
 - Ruling Elder Tonya Johnson (Eastminster Church, Richmond)
 - Ruling Elder Aaron Volovick (Lakeside Church, Richmond)
 - Ruling Elder Jennifer Gwyn (River Road Church, Richmond)
8. Approved the Personnel Committee's recommendation that a COLA increase of 1.6% be approved for all POJ staff for 2021. The C&C Team commended the staff "from top to bottom" and asked that this affirmation be spread upon their minutes.
9. Served as the three teaching elders and three ruling elders (from three different churches) required for the moderator to call a meeting of the Presbytery to be held on Saturday, November 21, for the purpose of:
 - a. Participating in a class prepared by the Dismantling Racism Ministry.
 - b. Examining for ordination two candidates for ministry of the Word and Sacrament as well as commissioning one Commissioned Pastor to serve a POJ congregation.
 - c. Receiving as a first reading the report from the Presbytery's Strategic Planning Team.

The C&C Team makes the following consent agenda recommendations:

1. That the 2020 POJ Budget to Actual August report be received as information (see page 9).
2. That the 2021 POJ Proposed Budget be received as a first reading (to be acted upon at the February 20, 2021 Stated Meeting) (see page 12).
3. That the following persons be elected to serve on the Committee on Nominations:
 - a. Teaching Elder Sarah Dennis (Tuckahoe Church, Richmond), class of 2023, Region C.
 - b. Ruling Elder Gwendolyn A. Lewis (First United Church, Richmond, class of 2023, Region D.
 - c. Teaching Elder Nancy Summerlin (Honorably Retired), class of 2021, Region B.

The C&C Team makes the following recommendations:

1. That the Agenda for the October 17, 2020 Presbytery stated meeting be approved.
2. That the Presbytery approve the \$215,000 Southwood Project of Habitat for Humanity Charlottesville. The item would be included in the POJ annual budget for 2021—2025. The \$43,000 per year amount matches the commitments from the following P.C.(U.S.A.) churches in the Charlottesville area: First, Meadows, Westminster, Olivet, and Cove. The amount is reflected in the 2021 Proposed Budget.

**Presbytery of the James
Budget to Actual
August 31, 2020**

<u>SOURCES OF FUNDS</u>	2020		
	Jan-Aug	Budget	Variance
<u>Congregational Intents -</u>			
Undesignated Support (POJ, Synod Per Capita, and G.A.)	\$ 327,508	\$ 698,667	\$ (371,159)
POJ Annual Budget	\$ 19,890	\$ 60,335	\$ (40,445)
Per Capita \$1.15 for Synod; \$8.95 for G.A.)	\$ 9,538	\$ 13,801	\$ (4,263)
Designated Giving to Validated Missions thru G.A.	\$ 15,269	\$ 79,451	\$ (64,182)
sub-total	<u>\$ 372,205</u>	<u>\$ 852,254</u>	<u>\$ (480,049)</u>
<u>Other Designated Missions - non G.A.</u>	\$ 2,688	\$ 10,000	\$ (7,313)
<u>Checking Account Interest</u>	\$ 15	\$ 45	\$ (30)
<u>Other income</u>	\$ 4,360	\$ 13,625	\$ (9,265)
Payroll Protection Plan Loan	\$ 63,123		
<u>Use of Existing Funds</u>			
Church Dev/Redev Proj.	\$ 40,546	\$ 163,250	\$ (122,704)
Dismissed Churches		\$ 25,000	\$ (25,000)
Undesignated		\$ 149,641	\$ (149,641)
GA Commissioner		\$ 5,000	\$ (5,000)
sub-total	<u>\$ 110,731</u>	<u>\$ 366,561</u>	<u>\$ (255,830)</u>
TOTAL - SOURCES OF FUNDS	<u>\$ 482,936</u>	<u>\$ 1,218,815</u>	<u>\$ (735,879)</u>

USES OF FUNDS

<u>Synod and General Assembly</u>			
Synod Per Capita	\$ 10,544	\$ 21,088	\$ (10,544)
GA Per Capita	\$ 80,899	\$ 164,116	\$ (83,217)
GA Shared Mission Support	\$ 9,303	\$ 79,451	\$ (70,148)
Synod & GA/total	<u>\$ 100,746</u>	<u>\$ 264,655</u>	<u>\$ (163,909)</u>
Other Designated Missions - non-GA	\$ 2,688	\$ 10,000	\$ (7,313)
<u>Constitutional Committees</u>			
Committee on Ministry (Constitutional Committee)			
COM - Administration for Committee	\$ 672	\$ 2,500	\$ (1,828)
Committee on Preparation for Ministry (Const. Committee)			
CPM - Financial Aid		\$ 13,000	\$ (13,000)
CPM - Psychological Evaluations	\$ 500	\$ 1,500	\$ (1,000)
CPM - Administration for Committee	\$ 25	\$ 500	\$ (475)
CPM - Travel		\$ 700	\$ (700)
CPM - Recruiting		\$ 2,000	\$ (2,000)
CPM/sub-total	<u>\$ 525</u>	<u>\$ 17,700</u>	<u>\$ (17,175)</u>

**Presbytery of the James
Budget to Actual
August 31, 2020**

	2020		
	Jan-Aug	Budget	Variance
Committee on Representations (Constitutional Comm.) COR - /Administration for Committee	\$ -	\$ -	\$ -
Committee on Nominations (Constitutional Comm.) CON - Administration for Committee	\$ 56	\$ 500	\$ (444)
CON - GA Alternate Commissioners		\$ 10,000	\$ (10,000)
CON/sub-total	\$ 56	\$ 10,500	\$ (10,444)
Permanent Judicial Commission (Constitutional Comm.) PJC - Administration for Committee		\$ -	\$ -
All Constit. Committees/total	\$ 1,253	\$ 30,700	\$ (29,447)
<u>Communications and Coordination Team</u>			
C&C - Communications	\$ 9,316	\$ 20,250	\$ (10,934)
C&C - Staff			
Salaries	\$ 161,915	\$ 345,499	\$ (183,584)
Housing Allowances	\$ 38,970	\$ 43,500	\$ (4,530)
Payroll Taxes	\$ 9,483	\$ 23,032	\$ (13,549)
Auto Expense (Gen'l Presbyter)	\$ 939	\$ 3,000	\$ (2,061)
Pension/Medical	\$ 32,331	\$ 48,428	\$ (16,097)
Staff Professional Expenses		\$ 2,300	\$ (2,300)
Staff Professional Expenses (Gen'l; Presbyter)	\$ 277	\$ 2,000	\$ (1,723)
Medical Reimbursement	\$ 2,905	\$ 4,000	\$ (1,095)
Staff/sub-total	\$ 246,820	\$ 471,759	\$ (224,939)
C&C - Presbytery Meetings	\$ 2,165	\$ 500	\$ 1,665
C&C - Presbytery Office			
Utilities	\$ 5,685	\$ 10,900	\$ (5,215)
Insurance	\$ 10,887	\$ 6,500	\$ 4,387
Office Supplies	\$ 1,251	\$ 3,500	\$ (2,249)
Postage	\$ 202	\$ 400	\$ (198)
Telephone/Internet	\$ 3,498	\$ 4,800	\$ (1,302)
Grounds/Building Maintenance	\$ 6,599	\$ 8,000	\$ (1,401)
Remote Bank Fees	\$ 137	\$ 225	\$ (89)
Audit	\$ 20,500	\$ 22,000	\$ (1,500)
Payroll Expense	\$ 1,284	\$ 1,300	\$ (16)
Presbytery Office/sub-total	\$ 50,042	\$ 57,625	\$ (7,583)
C&C - General Presbyter Expenses	\$ 221	\$ 1,350	\$ (1,129)
C&C - Administration	\$ 264	\$ 500	\$ (236)
C&C - Capital Replacement Transfer	\$ 5,625	\$ 7,500	\$ (1,875)
C&C/totals	\$ 314,453	\$ 559,484	\$ (245,031)

**Presbytery of the James
Budget to Actual
August 31, 2020**

		2020		
		Jan-Aug	Budget	Variance
<u>Leadership Connections Team</u>				
	LCT - Administration for Team	\$ 194	\$ 600	\$ (406)
	LCT - Black Caucus	\$ 200	\$ 1,200	\$ (1,000)
	LCT - Camp Hanover	\$ 84,000	\$ 126,000	\$ (42,000)
	LCT - Collegiate Ministries	\$ 64,271	\$ 92,050	\$ (27,779)
	LCT - Community of Ministry & Worship	\$ -	\$ 9,641	\$ (9,641)
	LCT - Older Adult	\$ 300	\$ 1,750	\$ (1,450)
	LCT - Presbyterian Women		\$ 500	\$ (500)
	LCT - Resource Center	\$ 1,800	\$ 3,600	\$ (1,800)
	LCT - Small Church	\$ 423	\$ 6,950	\$ (6,527)
	LCT - Stewardship	\$ (150)	\$ 2,000	\$ (2,150)
	LCT - Youth Ministry	\$ 137	\$ 6,600	\$ (6,463)
	LCT/totals	\$ 151,175	\$ 250,891	\$ (99,716)
<u>Mission and Service Team</u>				
	MAST - Administration for Team	\$ 194	\$ 300	\$ (106)
	MAST - Disaster Relief Team		\$ 6,000	\$ (6,000)
	MAST - Haiti	\$ 141	\$ 12,500	\$ (12,359)
	MAST - Dismantling Racism		\$ 500	\$ (500)
	MAST - Evangelism and Church Growth	\$ 40,546	\$ 93,250	\$ (52,704)
	MAST - Voices of Jubilee	\$ 25,000	\$ 25,000	\$ -
	MAST - Public Policy	\$ 20	\$ 7,000	\$ (6,980)
	MAST - Self Development of People	\$ 102	\$ 1,000	\$ (898)
	MAST - Social Justice		\$ 1,000	\$ (1,000)
	MAST - World Mission	\$ 5,500	\$ 10,000	\$ (4,500)
	MAST/totals	\$ 71,503	\$ 156,550	\$ (85,047)
TOTAL - USES OF FUNDS		\$ 641,817	\$ 1,272,280	\$ (630,463)
NET INCOME (LOSS)		\$ (158,881)	\$ (53,465)	\$ (105,416)

PRESBYTERY OF THE JAMES
PROPOSED 2021 BUDGET
10/17/20 Presbytery Meeting - First Reading

DESCRIPTIONS	PROPOSED		
	ACTUAL Jan-Aug	2020 Budget	2021 BUDGET
<u>SOURCES OF FUNDS</u>			
<u>Congregational Intents -</u>			
Undesignated Support (POJ, Synod Per Capita, and G.A.)	\$ 327,508	\$ 698,667	\$ 698,667
POJ Annual Budget	\$ 19,890	\$ 60,335	\$ 60,335
Per Capita (\$1.15 for Synod; \$8.98 for G.A.)	\$ 9,538	\$ 13,801	\$ 13,801
Designated Giving to Validated Missions thru G.A.	\$ 15,269	\$ 79,451	\$ 50,000
Congregational Intents/sub-total	\$ 372,205	\$ 852,254	\$ 822,803
<u>Other Designated Missions - non G.A.</u>	\$ 2,688	\$ 10,000	\$ 10,000
<u>Checking Account Interest</u>	\$ 15	\$ 45	\$ 30
<u>Other income</u>	\$ 4,360	\$ 13,625	\$ 6,540
Payroll Protection Plan Loan	\$ 63,123	\$ -	\$ -
<u>Use of Existing Funds</u>			
Church Development / Redevelopment	\$ 40,546	\$ 163,250	\$ 163,250
Genesis & Generations Fund (formerly Dismissed Churches)	\$ -	\$ 25,000	\$ 25,000
Undesignated	\$ -	\$ 149,641	\$ 225,535
GA Commissioners	\$ -	\$ 5,000	\$ 5,000
Use of Existing Funds/sub-total	\$ 110,731	\$ 366,561	\$ 435,355
 TOTAL - SOURCES OF FUNDS	 \$ 482,936	 \$ 1,218,815	 \$ 1,258,158
<u>USES OF FUNDS</u>			
<u>Synod and General Assembly</u>			
Synod Per Capita	\$ 10,544	\$ 21,088	\$ 21,088
GA Per Capita	\$ 80,899	\$ 164,116	\$ 164,666
GA Shared Mission Support	\$ 9,303	\$ 79,451	\$ 50,000
Synod & GA/sub-total	\$ 100,746	\$ 264,655	\$ 235,754
Other Designated Missions - non-GA	\$ 2,688	\$ 10,000	\$ 10,000
<u>Constitutional Committees</u>			
Committee on Ministry (Constitutional Committee)			
COM - Administration for Committee	\$ 672	\$ 2,500	\$ 2,500
Committee on Preparation for Ministry (Constitutional Committee)			
CPM - Financial Aid	\$ -	\$ 13,000	\$ 13,000
CPM - Psychological Evaluations	\$ 500	\$ 1,500	\$ 1,500
CPM - Administration for Committee	\$ 25	\$ 500	\$ 500
CPM - Travel	\$ -	\$ 700	\$ 700
CPM - Recruiting	\$ -	\$ 2,000	\$ 2,000
CPM/sub-total	\$ 525	\$ 17,700	\$ 17,700
Committee on Representations (Constitutional Committee)			
COR - /Administration for Committee	\$ -	\$ -	\$ -
Committee on Nominations (Constitutional Committee)			
CON - Administration for Committee	\$ 56	\$ 500	\$ 500
CON - GA Alternate Commissioners	\$ -	\$ 10,000	\$ 10,000
CON/sub-total	\$ 56	\$ 10,500	\$ 10,500

**PRESBYTERY OF THE JAMES
PROPOSED 2021 BUDGET
10/17/20 Presbytery Meeting - First Reading**

DESCRIPTIONS	PROPOSED		
	ACTUAL Jan-Aug	2020 Budget	2021 BUDGET
Permanent Judicial Commission (Constitutional Committee)			
PJC - Administration for Committee	\$ -	\$ -	\$ -
All Constitutional Committees/total	\$ 1,253	\$ 30,700	\$ 30,700
<u>Communication and Coordination Team</u>			
C&C - Communications	\$ 9,316	\$ 20,250	\$ 20,250
C&C - Staff			
Salaries	\$ 161,915	\$ 345,499	\$ 351,027
Housing Allowances	\$ 38,970	\$ 43,500	\$ 44,196
Payroll Taxes	\$ 9,483	\$ 23,032	\$ 23,401
Auto Expense (General Presbyter)	\$ 939	\$ 3,000	\$ 3,000
Pension/Medical	\$ 32,331	\$ 48,428	\$ 49,203
Staff Professional Expenses		\$ 2,300	\$ 2,300
Staff Professional Expenses (General Presbyter)	\$ 277	\$ 2,000	\$ 2,000
Medical Reimbursement	\$ 2,905	\$ 4,000	\$ 4,000
Staff/sub-total	\$ 246,820	\$ 471,759	\$ 479,127
C&C - Presbytery Meetings	\$ 2,165	\$ 500	\$ 1,665
C&C - Presbytery Office			
Utilities	\$ 5,685	\$ 10,900	\$ 10,900
Insurance	\$ 10,887	\$ 6,500	\$ 16,799
Office Supplies	\$ 1,251	\$ 3,500	\$ 3,500
Postage	\$ 202	\$ 400	\$ 400
Telephone/Internet	\$ 3,498	\$ 4,800	\$ 5,247
Grounds/Building Maintenance	\$ 6,599	\$ 8,000	\$ 9,899
Remote Bank Fees	\$ 137	\$ 225	\$ 225
Audit	\$ 20,500	\$ 22,000	\$ 9,785
Payroll Expense	\$ 1,284	\$ 1,300	\$ 1,400
Presbytery Office/sub-total	\$ 50,042	\$ 57,625	\$ 58,155
C&C - General Presbyter Expenses	\$ 221	\$ 1,350	\$ 1,350
C&C - Administration	\$ 264	\$ 500	\$ 500
C&C - Camp Hanover, Inc. (per Covenant Agreement)	\$ 84,000	\$ 126,000	\$ 120,000
C&C - Capital Replacement Transfer	\$ 5,625	\$ 7,500	\$ 4,000
C&C/totals	\$ 314,453	\$ 559,484	\$ 685,047

**PRESBYTERY OF THE JAMES
PROPOSED 2021 BUDGET
10/17/20 Presbytery Meeting - First Reading**

DESCRIPTIONS	ACTUAL		PROPOSED	
	Jan-Aug	2020 Budget	2021 BUDGET	
<u>Leadership Connections Team</u>				
LCT - Administration for Team	\$ 194	\$ 600	\$ 600	
LCT - Black Caucus	\$ 200	\$ 1,200	\$ 1,075	
LCT - Camp Hanover (programs)	\$ -	\$ -	\$ -	
LCT - Collegiate Ministries (2021 total = \$93,050)	\$ 64,271	\$ 92,050	\$ -	
University of Mary Washington			\$ 35,000	
University of Virginia			\$ 25,050	
Virginia Commonwealth University			\$ 25,000	
Virginia State University			\$ 7,000	
University of Richmond			\$ 1,000	
LCT - Community of Ministry & Worship	\$ -	\$ 9,641	\$ 11,932	
LCT - Older Adult	\$ 300	\$ 1,750	\$ 2,500	
LCT - Presbyterian Women	\$ -	\$ 500	\$ 500	
LCT - Resource Center	\$ 1,800	\$ 3,600	\$ 3,600	
LCT - Small Church	\$ 423	\$ 6,950	\$ 6,950	
LCT - Stewardship	\$ (150)	\$ 2,000	\$ 2,000	
LCT - Youth Ministry	\$ 137	\$ 6,600	\$ 6,600	
LCT/totals	\$ 67,175	\$ 124,891	\$ 128,807	
<u>Mission and Service Team</u>				
MAST - Administration for Team	\$ 194	\$ 300	\$ 300	
MAST - Disaster Relief Team	\$ -	\$ 6,000	\$ 6,000	
MAST - Haiti	\$ 141	\$ 12,500	\$ 12,500	
MAST - Dismantling Racism	\$ -	\$ 500	\$ 500	
MAST - Evangelism and Church Growth	\$ 40,546	\$ 93,250	\$ 7,050	
AFREIM			\$ 12,500	
Blue Ridge Church			\$ 8,000	
Joyful Feast			\$ -	
Tappahannock Church			\$ 20,000	
Trinity Ghanaian Fellowship			\$ 12,500	
Voices of Jubilee	\$ 25,000	\$ 25,000	\$ 25,000	
MAST - Public Policy	\$ 20	\$ 7,000	\$ 8,500	
MAST - Self Development of People	\$ 102	\$ 1,000	\$ 1,000	
MAST - Social Justice		\$ 1,000	\$ 1,000	
MAST - World Mission	\$ 5,500	\$ 10,000	\$ 10,000	
MAST - Southwood Project Habitat of Greater Charlottesville	\$ -	\$ -	\$ 43,000	
MAST/totals	\$ 71,503	\$ 156,550	\$ 167,850	
TOTAL - USES OF FUNDS	\$ 557,817	\$ 1,146,280	\$ 1,258,158	
NET INCOME (LOSS)	\$ (74,881)	\$ 72,535	\$ -	

**Trustees of Presbytery of the James, Inc.
Report to October 17, 2020 Stated Meeting of the POJ**

The POJ Trustees report this information:

1. Jeff Chapman of RBC Wealth Management met with the Trustees on September 16. Even with the defensive posture required during the pandemic, the POJ portfolio is down only 3.6% year-to-date.
2. In the event that the POJ approves supporting the Southwood Project of Habitat for Humanity of Greater Charlottesville, the Trustees will recommend that the monies be drawn from the Genesis & Generations Fund.

The POJ Trustees report taking the following actions:

1. Directed Fred Holbrook to have Victoria Presbyterian Church added to the POJ liability insurance coverage with the Insurance Board.
2. Ordered an appraisal of the Greenwood Church property including the Greenwood Church manse. The church currently leasing the property has inquired into the possibility of purchasing it.
3. Granted permission to First Church, Chase City, to sell their manse and retain the proceeds in the general operating account of the church.
4. Granted permission to Village Church, Richmond, to sell their manse.
5. Approved removal and replacement of the split-system HVAC unit servicing the large meeting room at the POJ office building. A bid of \$6,035 was accepted.
6. Accepted the resignation of Rev. C. Jeremy Cannada as vice-president as his membership transfers to Salem Presbytery.
7. Accepted the resignation of Rev. Stephen L. Starzer as president, effective September 4.
8. Elected Kenna R. Payne and Shannon Waite Hendricks as president and vice-president of the Trustees for the remainder of 2020 and authorized them to serve, along with Fred A. Holbrook as signatories for the Trustees on any corporate transactions.

The POJ Trustees acting as a commission: None.

The POJ Trustees report the following items for the consent agenda:

1. That the POJ Net Assets with Restrictions (August 31, 2020) be received as information (see page 17).
2. That the POJ Net Assets without Restrictions (August 31, 2020) be received as information (see page 18).

The POJ Trustees make the following recommendation:

1. That the Presbytery of the James ratify two actions taken by the Trustees during the spring and summer, actions which a member has questioned whether the Trustees had the authority to do so, as defined in the POJ's *Manual of Administrative Operations and Standing Rules*, Section Four-C. The actions were:
 - a. the Inspire Gift payments of \$2,000 per congregation and ministry to assist all with financial strains incurred by the pandemic, a total of \$266,000; and

- b. the use of an unrestricted estate gift to the POJ (\$361,289 from the Patty Withrow Estate) in the payments to Camp Hanover, Inc. as part of the Covenant Agreement approved by the POJ in June 2019.

**POJ Net Assets with Restrictions
August 31, 2020**

	Balance	Contributions	Int. Income	Gains	Investment Fees	Investment Interest Inc.	Expenses	Transfers	Balance	Class
	12/31/19								08/31/20	
Elizabeth Fitzgerald Fund	\$ (235.42)	\$ 405.63							\$ 170.21	Church
New Church Development Site	\$ 252,095.93			\$ (23,965.22)	\$ (1,020.90)	\$ 2,515.75			\$ 229,625.56	Church
U of R Campus Ministry	\$ 6,673.61								\$ 6,673.61	MFO
Haiti Mission Project - Corell	\$ -	\$ 25,133.37					\$ (22,883.36)		\$ 2,250.01	Program
Five Cents A Meal	\$ 28,061.39	\$ 22,260.57					\$ (37,290.00)		\$ 13,031.96	Program
Glenmore Scholarship	\$ 2,393.59	\$ 1,305.27							\$ 3,698.86	Program
HCR - Misc	\$ 645.44								\$ 645.44	Program
Norman Nettleton Retirement Fund	\$ 1,456.63	\$ 547.99							\$ 2,004.62	Program
Pastoral Care Fund	\$ 2,743.96	\$ 4,674.00					\$ (3,637.00)		\$ 3,780.96	Program
Peacemaking Offering	\$ 9,841.66	\$ 61.00					\$ (5,000.00)		\$ 4,902.66	Program
Pentecost Offering	\$ 4,867.41								\$ 4,867.41	Program
Presbyterian Disaster Team	\$ 4,968.99								\$ 4,968.99	Program
African Fellowship Project	\$ 5,000.00								\$ 5,000.00	Program
Volunteer Recognition	\$ 2,032.18								\$ 2,032.18	Program
Community of Ministry & Worship	\$ 6,844.38	\$ 1,000.00					\$ (2,097.39)		\$ 5,746.99	Program
SDOP Grant	\$ 2,228.96						\$ (24.31)		\$ 2,204.65	Program
Dismantling Racism Project	\$ 9,969.91						\$ (1,505.00)		\$ 8,464.91	Program
Bolling Trust: Providence Powhatan	\$ 202,731.96								\$ 202,731.96	Providence
Totals	\$ 542,320.58	\$ 55,387.83		\$ (23,965.22)	\$ (1,020.90)	\$ 2,515.75	\$ (72,437.06)	\$ -	\$ 502,800.98	
Anne Bolling Hobson Protected Principal	\$ 2,000.00								\$ 2,000.00	Anne Bolling Hobson
Eva Ross Barndt	\$ 500.00								\$ 500.00	Eva Ross Barndt
Permanently restricted net assets #3800	\$ 2,500.00	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ 2,500.00	

**POJ Net Assets without Restrictions
(Board Designated Funds)
August 31, 2020**

FUND	12/31/19	Contributions	Interest Income	Investment Fees	Investment Interest Inc.	Gains	Expenses	Transfers from Restricted	Transfers to CH Inc.	Contribution	08/31/20	
POJ	\$ 349,739	\$ 376,565	\$ 15				\$ (611,193)	\$ (30,625)			\$ 84,501	POJ
Church Development Fund	\$ 3,903,038			\$ (11,337)	\$ 28,022	\$ (280,524)	\$ (8,375)	\$ (498,500)			\$ 3,132,324	Church Dev
Genesis & Generations Fund	\$ 2,451,060			\$ (3,029)	\$ 7,807	\$ (112,316)		\$ (266,000)			\$ 2,077,522	Dismissed Proceeds
POJ Building Fund/Office Park Funds	\$ (407,955)							\$ 407,955			\$ -	Mgt
Capital Replacement Fund	\$ 35,528						\$ (4,035)	\$ 5,625			\$ 37,118	Mgt
Camp Hanover Pension/ Gift Fund	\$ 12,088										\$ 12,088	Program
POJ Investment in Plant - RE	\$ (1,111,581)							\$ 361,289		\$ 750,292	\$ -	Mgt
Elizabeth Fitzgerald Fund	\$ 25,111										\$ 25,111	Church
Staff Training Fund	\$ (236)										\$ (236)	Camp
Listening Team	\$ 168										\$ 168	Church
Montrose Church	\$ 93,589	\$ 26,242					\$ (24,126)	\$ (16,800)			\$ 78,905	Church
Small Church Emergency Cap Fund	\$ -						\$ (16,800)	\$ 16,800			\$ -	Church
Patty Withrow Estate	\$ 361,289							\$ (361,289)			\$ -	Mgt
Greenwood Church	\$ 60,852	\$ 11,180					\$ (8,742)				\$ 63,291	Church
Voices of Jubilee	\$ -	\$ 5,000					\$ (22,558)	\$ 25,000			\$ 7,442	
GA Commissioner Reserves	\$ 5,000										\$ 5,000	Program
Inspire Gifts							\$ (266,000)	\$ 266,000			\$ -	
Tech Support											\$ -	
Advanced Fund	\$ -	\$ 4,950					\$ (12,719)	\$ 50,000			\$ 42,231	
POJ Net Investment in Plant	\$ 778,252									\$ (750,292)	\$ 27,960	
Total	\$ 6,555,942	\$ 423,937	\$ 15	\$ (14,366)	\$ 35,829	\$ (392,840)	\$ (974,548)	\$ (40,546)	\$ -	\$ -	\$ 5,593,423	

Mission and Service Team

The Mission and Service Team (MAST) is happy to report that even in the midst of a global pandemic, the ministries of the Presbytery of the James continue to serve our communities and world around us. While many of the “things” that had been planned have not manifested in the manner they were originally planned, there is still exciting work that taking place. Please refer to reports included to see just what the various ministries have been up to. MAST encourages you to share these reports with your congregations and encourage you to get involved.

MAST looks forward to the coming months and the new year and the mission and service ministries of the presbytery. Keep your eyes and ears open as many exciting things are planned for this fall and the coming year. There are going to be many ways to be engaged.

We are still in need of a few members for our team, to fill out vacant seats as well as those rotating off of the team. If you feel a call to serving the presbytery in this exciting way, please see a member of the Nominating Committee.

Respectfully submitted: Lindsey Williams and Jess Cook, MAST Co-Moderators

POJ Dismantling Racism: Building Beloved Community Team Report

Since the last POJ meeting, the Dismantling Racism Team published a Statement on Racism requesting that congregations and individuals affirm its call to confession and Christian response in the face of persistent racism in our nation. We invite all those who endorsed this statement to let us know how they are working toward dismantling racism in their own contexts. The team hopes to keep a collection of resources on its website as well as offer testimonies of efforts that have been effective. You can send information about your congregation’s anti-racist efforts to pojdrbbc@gmail.com. If you have not had a chance to read and/or endorse the Statement on Racism you can go to <https://tinyurl.com/y2zhm9eu>.

The Dismantling Racism team continues to offer a Bible study, “Building the Beloved Community,” which has been offered in seven of our churches over the last couple of years. We are ready to provide training and other resources if your church is interested. Working with Coming to the Table RVA (cttt-rva.org) First Presbyterian in Richmond is piloting a workshop that uses recent films to discuss issues of racial justice. We also joined with the Policy and Public Witness team to encourage presbytery members to pay attention to issues of racial justice before the special session of the Virginia General Assembly.

Our team is also working to find ways to promote discussion and action around the recent actions of the General Assembly regarding the sin of racism. We will be discussing “On the Church in This Moment in History — On the Sin of Racism and a Call to Action” and will bring forward ways the POJ can respond. (See assembly action below)

Finally, we are studying together the broader vision of God’s shalom in an effort to discern the churches’ role in bearing witness to an alternative vision of public safety and community well-being in light of the violence of police brutality and mass incarceration. Using the five affirmations in the “Risking Peace in a Violent World” statement approved by the 2016 General Assembly, we intend to bring the denomination’s commitment to peacemaking to bear on the conditions in our communities. You can find our initial working paper under the title “Risking Peace in Our Own Backyard” after the GA action below.

You can address any question, comments, enthusiastic endorsements, desires to participate, and more to pojdrbbc@gmail.com.

***On the Church in This Moment in History—Responding to the Sin of Racism
and a Call to Action***

*“Your ancient ruins shall be rebuilt;
you shall raise up the foundations of many generations;
you shall be called the repairer of the breach,
the restorer of streets to live in.”*

-Isaiah 58:12 (NRSV)

This 224th General Assembly (2020) of the PC(USA) declares that Black lives matter; that our country’s most important institutions have been built to sustain white privilege, to protect white lives and white property at the expense of our siblings of color; and that the church, through ignorance, denial, and in some cases deliberate action, has participated in this injustice. We have been slow to face the reality of systemic racism. We have been slow to acknowledge the pain of our fellow Presbyterians, of our fellow Christians, of our fellow citizens, and of those who have come to America for a better life, whose value has been judged by the color of their skin. We pledge to join hands and hearts with our BIPOC (Black, Indigenous, and People of Color) siblings to actively confront and dismantle systemic racism in our church and in society at large, and to work for a more just, merciful, and peaceful country that allows all of God’s children to flourish.]

“The Committee on the Office of the General Assembly recommends that the 224th General Assembly (2020)

1. Call all Presbyterians to hear and heed the Gospel imperative to love God, neighbor, and self by living out a deeper commitment to active participation with Jesus Christ in the work of building God’s kingdom through
 - a. Personal and corporate repentance, spiritual renewal, and devotion to the Great Ends of the Church. Repenting, both personally and corporately, for the role we as individuals and as a predominantly White-dominated church played in history and continue to perpetuate today, even if unknowingly, in systemic racism and White Supremacy, especially in terms of our own local silence, silencing those who attempt to speak or act, and our failure to act regarding police brutality, voter suppression, educational and healthcare inequality, and other acts of systemic racism on federal, state, and local levels.

- b. Listening and responding to the voices of peoples long silenced, through participation in programs such as Hands and Feet: Presbyterians Engaging in Communities, and the Poor People’s Campaign, and Freedom Rising, approved by the 222nd General Assembly (2016).
 - c. Energetic, intelligent, imaginative, and loving involvement in the Matthew 25 Initiative and its intertwined foci: building congregational vitality, dismantling structural racism, and eradicating systemic poverty.
2. Direct the Co-Moderators of the 224th General Assembly (2020) to facilitate a time of silent vigil of 8 minutes and 46 seconds as a symbolic representation in solidarity with our BIPOC siblings, and of corporate lament and personal introspection of our complicity in perpetuating systemic racism and racial injustice before the adjourning of the 224th General Assembly (2020).
3. Direct the Office of the General Assembly and the Presbyterian Mission Agency to review all items of business referred from the 224th General Assembly (2020) to the 225th General Assembly (2022) to consider prayerfully whether the recommendations could be enacted under current social witness policy or the authority of agencies and their boards to make programmatic decisions between assemblies.
4. Call congregations, sessions, presbyteries, and synods to review items of business referred from the 224th General Assembly (2020) to the 225th General Assembly (2022) and prayerfully consider the call of God to work and witness for the goals and values expressed therein, in particular the following items as starting points for developing plans for action in dismantling structural racism at every level of the PC(USA):
 - a. 02-020, “Disparities Experienced by Black Women and Girls Task Force Report”
 - b. 02-034-INFO, “Special Committee on Racism, Truth, and Reconciliation Progress Report with Recommendation”
 - c. 02-041, “Lazarus Is Walking in Baltimore—From the Advisory Committee on Social Witness Policy”
 - d. 02-084, “A Resolution Addressing the Lack of Installed Pastoral Leadership in People of Color Congregations in the PC(USA) - From the Racial Equity Advocacy Committee”
 - e. 02-100, “Approval of Part 1 of the 2021–2022 Mission Work Plan for the Presbyterian Mission Agency—From the Presbyterian Mission Agency Board,” especially the sections on dismantling structural racism
5. Recommend that PC(USA) congregations, mid councils, and all General Assembly entities develop and adopt an antiracism policy in their bylaws by engaging Item 02-137, “On Amending G-3.0106 to Add an Antiracism Policy with Suggested Training for All Members of Each Council.” This work can be done now at all levels, even in advance of the 225th General Assembly (2022), at which time that General Assembly can act on setting a constitutional requirement to do so if it chooses.
6. Honoring the spirit of Item 02-034-INFO—the Progress Report from the Special Committee on Racism, Truth, and Reconciliation and its conclusions regarding the need to address “institutional racism and oppression within the church” and “to call the church to do the hard work of repair necessary for reconciliation,” we direct the Special Committee on Racism, Truth, and Reconciliation to prepare for the 225th General

Assembly (2022) a report deconstructing white privilege within our own denomination's (and predecessor denominations') history of involvement in the colonization, enslavement, oppression, and genocide of Black, Indigenous, and People of Color (BIPOC), including theological support and benefits to our institutions. The report should also include a study of our denomination's history of prophetic witness, resistance and abolition, and make recommendations towards proposed amends, reparations, and reconciliation.

7. Thank the Stated Clerk for adding his signature to the Open Letter of the Poor People's campaign and direct the Presbyterian Mission Agency to commend the use of the learning resources and the Open Letter of the Poor People's campaign as educational tools for congregations.
8. Commend to the entirety of the PC(USA), its members, congregations, presbyteries, synods, and the General Assembly entities the poem included in the rationale and retyped here for reading, reflection, meditation.

A knee on a neck
laying bare for all to see
the evil of
callous
soulless
entitled
power
choking the life from
God's beloved
just because.
We know what must change.
Will we, church?
We have written many
true, significant,
sometimes even sincere
words.
We have confessed:
Belhar, C'67, Barmen...
Enough words?
Never enough witness.
We know we must change.
Will we, church?
Kairos.

We believe that the work of attending to the pain, suffering, and long-standing oppression of our BIPOC siblings in Christ is central to our work of proclaiming the Gospel of Jesus Christ. When Black Americans are killed at twice the rate of white Americans (<https://www.washingtonpost.com/graphics/investigations/police-shootings-database/>) we have much to lament. We, in particular white people, and as a predominantly white denomination, must confess our complicity in perpetuating systems of oppression against our

BIPOC siblings. The church must be the first place seeking racial justice and reconciliation, the dismantling of structural racism, and the healing of our marginalized communities. It has, unfortunately, not often been so. We must have our own denominational and congregational houses in order. We must dare to be an image of hope for those around us.

While we recognize and honor the work towards justice that has been happening and continues at every level of the PC(USA), we also name that in this time it is not enough. We must become actively antiracist in our theology, policy, and praxis. When our colleagues, siblings, and neighbors protest in the streets to say that being Black should never be an excuse to be targeted and killed, when so many stand in solidarity to say #BlackLivesMatter, and when our own communities are weighed down in grief and anger, it is the time to stand alongside our BIPOC siblings in voice and in action.

Bell Hooks, an American author and social activist says this, ‘Love is an action, never simply a feeling.’ If we claim to love our neighbor, especially our BIPOC neighbors, we are called to action. We have said a lot and not done enough. Acknowledging the grief of our siblings in Christ and naming that the church has a primary calling to be repairers of the breach means nothing without moving towards action. We cannot wait until the 225th General Assembly (2022) to begin again to take action.]”

Risking Peace in Our Own Backyard

Introduction:

Over the last six years, calls to interrogate policing have continually surfaced from the deaths of Michael Brown to Freddie Grey, Eric Gardner to Sandra Bland among so many others. Breonna Taylor and George Floyd’s deaths are only the most recent catalysts for the call for police reform or the defunding of police. The protests in city after city, night after night are an indication that there are wrongs that need to be redressed. The responses by police and other governmental forces to these protests have often served to further highlight the need for change. The call to listen for the lead of the Holy Spirit, follow Christ down paths of peace, and actively participate as agents of God’s shalom in the remaking of our communities is clear.

In 2016, the PC(USA) concluded a six-year discernment process clarifying our call to be peacemakers in a violent world. The five affirmations and the study materials produced from this significant investment of time and energy are mostly focused on the use of military violence in conflicts among nations or against non-state actors. What is missing from this call to risk peace in a violent world is a focus on state-sponsored violence in our own communities. When the weapons, tactics, and mentality of a war zone come to our neighborhoods supported by our tax dollars, then our focus must be directed toward the victims of violence in our own backyards.⁶

⁶ A local group has spent over two years working on the problems with policing in Richmond and their report is a vital first step in understanding the frustrations of people in the community: <https://www.richmondvatap.org/reports.php>

The first affirmation endorsed by the General Assembly in 2016 says, “We affirm that peacemaking is essential to our faith in God’s reconciling work in Jesus Christ, ... whose call gives our church a mission to present alternatives to violence.” As so many voices cry out for an end to the violence and injustice of the systems we use to maintain public safety, we who know that peacemaking is essential to our faith are called to present alternatives to violence, especially that which is committed in our name by our civil servants.

The biblical and theological framework for the PC(USA) affirmation of peacemaking and preference for nonviolence has been firmly established in the Bible, multiple confessional documents, and summed up in denominational statements like “Peacemaking: The Believer’s Calling.”⁷ Further inquiry into the legitimacy of peacemaking as a Christian vocation should not be necessary, even if education into these truths may need to be shared more broadly and practiced more bravely. The question for the people of God is how are we called to be Christ’s witnesses in the midst of recent acts of police violence, appeals to reimagine policing, and the persistent signs of injustice in our justice system.

Recommendations:

The Dismantling Racism: Building Beloved Community Ministry of the Presbytery of the James recommends that the churches of the presbytery:

1. Study alternate proposals for community safety and security advocated by local community groups who represent the voices of those most impacted by policing and mass incarceration.⁸ Those who can with a clear conscience sign on to community demands for reform should seek ways to advocate for them alongside their church, churches in the POJ, and the PC(USA).
2. Participate in a study of the five affirmations of the “Risking Peace in a Violent World” document in order to discern the ways the call to risk peace must be heard in our own communities. Develop action steps congregations can take to respond to God’s call to be

Recent articles about police violence in Richmond:

<https://www.dailypress.com/virginia/vp-nw-richmond-protest-officers-disciplined-20200602-wqti7hzsqbfbhiendinxslq5dm-story.html>

https://www.richmond.com/video/news/police-tear-gas-protesters-at-lee-monument-20-minutes-before-curfew/video_e39e1e82-2ec1-5da9-a272-0095e6303293.html

<https://vpm.org/news/articles/14328/how-defunding-the-police-is-translating-into-policy-in-richmond>

Numerous videos from protestors could be considered. For just as the national media fails to fully inform us about our wars overseas, our local media misses much of what is happening on the ground in our cities. A podcast conceding the events of June 22 and the violence by police that day can be found here:

<https://soundcloud.com/user-461048344/reclamation-square-rva>

⁷ The six-week study “The Things that Make for Peace,” that accompanied the five affirmations of 2016 is also instructive. Both resources are linked in PC(USA) resources below.

⁸ In Richmond, the demands made in the Richmond Transparency and Accountability Report (cf Resources below), Richmond has also formed a task force on Community Safety that will be working on these issues in the coming months, years. The August special session of the Virginia General Assembly will take up a number of proposals around policing policy and mass incarceration. These policy changes have been endorsed by representatives from POJ communities. This work relates to the first and third affirmations below.

peacemakers in our congregations and communities. (The Dismantling Racism Building Beloved Community Ministry is prepared to provide resources for this study, and encourages anyone interested to reach out to us at pojdrbbc@gmail.com. Initial suggestions for questions related to the affirmations is included below)

The Five Affirmations and Possible Questions for Communities to Consider

- **We affirm that peacemaking is essential to our faith in God’s reconciling work in Jesus Christ, whose love and justice challenge evil and hatred, and whose call gives our church a mission to present alternatives to violence.**
 - How can we as those called to present alternatives to violence advocate for policy and practices by our local governments that pursue restorative rather than retributive justice?
 - What type of witness are we to offer against the increased militarization of our police forces? Where can we propose alternatives to police intervention, like in response to a mental health crisis? How can we imagine an alternative to the violence practiced against the undocumented immigrants among us that does not involve the violence of family separation, imprisonment, and transportation during a pandemic, and other unwarranted harms against their humanity?
 - How can we as Christians walk alongside protestors and build relationships with them in fulfillment of our call to bring healing and hope? How can we demonstrate a willingness to listen their calls for justice and a commitment to a better world that would provide an alternative to the use of violence against property as a means of getting one’s voice heard? How can we promote Christian peacemaking in a way that forcefully denounces violence against human beings and interrogates the validity of acts of vandalism against property (Withering someone’s asset, aka fig tree, and overturning tables)?
 - Do we as people committed to nonviolence have an obligation to show a better way of dealing with peaceful assemblies than through forceful and violent dispersal? Do we have a call to protect those on the end of the violence perpetrated in our name by our governments?
- **We confess that we have sinned in participating in acts of violence, both structural and physical, or by our failure to respond to the acts and threats of violence with ministries of justice, healing and reconciliation.**
 - Have we as the church done the introspective and intellectually rigorous work of understanding the nature of policing in our communities and its role in structural violence? Have we challenged ourselves by listening to voices crying out for justice? Have we sought out ministries of justice, healing, and reconciliation or have we turned a blind eye to what is done in our name?
- **We follow Jesus Christ, Prince of Peace and Reconciler, and reclaim the power of nonviolent love evident in his life and teaching, his healings and reversals of evil, his cross and resurrection.**
 - How are we living out the mission statement of Jesus in Luke 4?
 - How does the Matthew 25 initiative shape our reflection and practice around community safety, community shalom?

- **Learning from non-violent struggles and counting the costs of war, we draw upon the traditions of Just War, Christian pacifism, and Just Peacemaking to cultivate moral imagination and discern God’s redemptive work in history. We commit ourselves to studying and practicing non-violent means of conflict resolution, non-violent methods for social change and non-violent opposition to war. We commit ourselves to continuing the long tradition of support by the Presbyterian Church (U.S.A.) for our sisters and brothers who serve in the United States military, veterans, and their families. We promise to support materially and socially veterans of war who suffer injury in body, mind, or spirit, even as we work toward the day when they will need to fight no more.**
 - What are the traditions similar to Just War, Christian pacifism, and Just Peacemaking that might help us “cultivate moral imagination and discern God’s redemptive work in history” when it comes to the violence against our neighbors by our own local, state and national governments?
 - What is the necessary learning we need to do in order to be better followers of the Prince of Peace in our communities?
 - While we clearly love and care for parishioners who are police officers, should we see them as fundamentally different than soldiers who have a declared enemy? How can we help them to "reclaim the power of nonviolent love" and to heal from the trauma of violence?
- **We place our faith, hope and trust in God alone. We renounce violence as a means to further selfish national interests, to procure wealth, or to dominate others. We will practice boldly the things that make for peace and look for the day when “they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.”**
 - What has been highlighted in the recent protests and the governmental response is that the protection of property seems to occupy a large part of the mandate to protect and serve. Where can we find resources to help us discern the role selfish local interest, wealth acquisition, and domination play in policing? How can we envision alternatives and call out oppression and injustice?
 - A clear example of this is the extreme show of force by the police and others in “protecting” the Lee statue, from the early days when tear gas was fired on peaceful protestors, including children until almost a month later when police are still using violent means against nonviolent protestors in our name with our tax dollars. How do we confess of our complicity and imagine a more peaceful way?

Resources:

PCUSA Resources:

“Risking Peace in a Violent World: Five New Peacemaking Affirmations”

<https://www.presbyterianmission.org/resource/risking-peace-violent-world-five-new-peacemaking-affirmations/>

“Peacemaking: The Believer’s Calling.”

<https://www.presbyterianmission.org/wp-content/uploads/8-peacemaking-believers-calling-1980.pdf>

“The Things That Make for Peace” (Bible Study)

<https://www.presbyterianmission.org/resource/things-make-peace-complete-bible-study/>

Challenging Resources:

[“Our Streets, Our Say: Policing in Richmond”](#) by Richmond Transparency and Accountability Project.

[Badges without Borders](#) by Stuart Schrader

[From #Black Lives Matter to Black Liberation](#) by Keeanga-Yamahtta Taylor

[The End of Policing](#) by Alex Vitale

[The New Jim Crow](#) by Michelle Alexander

2 Part Podcast with Ruth Wilson Gilmore on abolition

<https://theintercept.com/2020/06/10/ruth-wilson-gilmore-makes-the-case-for-abolition/>

Haiti Ministry Report

The Haiti Ministry gives thanks for each of you and for all the churches in the presbytery that continue to play a critical role in our partnership with Cindy Corell, and through Cindy with the people of Haiti. While conditions in Haiti continue to deteriorate, we have good news to report. First about a grant from the presbytery to address critical need, and secondly about an opportunity to purchase fair-trade Haitian art.

The grant to Haiti began when the Haiti ministry realized that under the current circumstances a team from the presbytery would again not be able to visit. This was sad for us, and sad for our Haitian partners. Fabienne Jean, the coordinator of FONDAMA (Joining Hands) our mission partner, writes, *“We in FONDAMA mourn that we are not able to host a delegation from POJ. Your presence is a balm for the suffering of our people. To host you in their communities, to share time and stories with you is a gift that cannot be purchased. We hope you understand what a gift your presence is to all of us. But these are terribly difficult times.”*



The coronavirus, economic collapse, and political upheaval have pushed Haiti even deeper into crisis. Experts warn that the hunger crisis is headed toward famine for the poorest in Haiti. “Yet,” Fabienne states, “FONDAMA has a plan to answer the cry for help that we are hearing from our communities and their leaders.”

This plan features the planting of “yard gardens” that will enable families to grow food in very small spaces. *“These gardens, often in old automobile tires but sometimes on small plots of land, require little start-up funding and less water than traditional gardens. They also are close to people’s homes rather than in larger plots of land farther away.”*

To launch this initiative that will reach many families throughout the country, the Haiti Ministry of the Presbytery sent \$10,000 to FONDAMA, money that would previously have been spent in Haiti if a team had traveled there. These funds will enable FONDAMA to purchase seeds and provide training, transportation, and tools, as well as micro-finance training for women in the communities. With these funds to combat hunger, *“FONDAMA can provide resources and training so peasant farmers can create, nourish and harvest gardens at their own homes.”*



Haitian Fair Trade Art is now available for purchase in the Presbytery of the James, Sara Johnson, a member of the Haiti ministry and Salisbury Presbyterian Church is heading up this new initiative. When Partners for Just Trade had to close their operation in May, they wondered what to do with their inventory from Haiti, and given our partnership, the Presbytery of the James was offered the art and accepted with enthusiasm. Most of the items are metal artwork or Christmas ornaments. They will be sold at a “fair trade price” with all the proceeds going to Haiti. The Haiti ministry is working on how to showcase this art on a website so that individuals or churches can see it, and of course, purchase it. For now, please write to Sara Johnson at sarafgrier@yahoo.com



Cindy Corell had to leave Haiti, once again this spring, and return to Virginia. She is working remotely, has daily contact with close friends and partners in Haiti, especially with Fabienne and FONDAMA. She continues to write, to speak in churches (by Zoom), and connect us more closely with Haiti. Please keep her and the people of Haiti in your prayers and on your hearts. To contact Cindy email her at ccorell10@gmail.com

-- Sarah Dennis and Mary Jane Winter, Haiti Ministry

Public Policy Witness Ministry

Public Policy Witness Ministry has taken on a new focus! We have joined with Voices of Jubilee, the Dismantling Racism Ministry, and Rise for Youth to advocate for Virginia's youth at Virginia's Bon Air Correctional Facility. Sadly, earlier this year, the Correctional Facility had the worst outbreak of COVID 19 of any correctional facility in the nation. It is our belief that the facility needs to be under the jurisdiction of Virginia's Health and Human Services Division so that the health of our young people receives more attention. We are also pushing for the establishment of smaller facilities scattered throughout the state. Public Policy Witness's work may be made easier once Virginia Interfaith Center hires someone to focus on justice reform in our state. We understand this new addition to VICPP is imminent.

Finally, Public Policy and Witness continues to work for safe gun laws. Although new gun laws have been passed and implemented in our state, yet to come is legislation banning assault weapons, like the AR 15. Our ministry is also hopeful that the General Assembly will address open carry laws.

Respectfully submitted: Gay Lee Einstein

World Mission Ministry

World Mission Ministry strengthens the involvement of congregations and individuals in Presbyterian World Mission, especially through the **Young Adult Volunteer Program**, our support of mission co-workers **Ruth Brown** and **Cindy Corell**, our presbytery's shared engagement in **Guatemala** with Peaks Presbytery, and our development of church leaders through national events. If you have a heart for God's mission in the world, join this ministry of the Presbytery!

Due to the pandemic and deteriorating conditions across the globe, World Mission made the difficult decision in the spring to call its mission personnel home. **Ruth Brown** flew from Ghana to Richmond in April, and she is staying with a family friend in southeastern Henrico. She is working remotely, continuing to connect with EPC church leaders in Ghana and with Presbyterian partnerships and churches here. Ruth is available to speak to your church, connecting by Zoom. Her email is roots4health@gmail.com. To read her most recent mission newsletter see



<https://www.presbyterianmission.org/ministries/missionconnections/letter/the-love-and-faith-of-neighbors/>

Our **Young Adult Volunteers** were serving in the United States and were able to complete their terms in July and are back in Virginia. If you would like either to speak to your church or to your youth, please be contact either Sam Shin or Laura Haney. Sam's email is 10sshines@gmail.com and Laura's email is laurahaney18@gmail.com. Because of continued health concerns with the virus, the Presbyterian Church is not enlisting Young Adult Volunteers for the current year.

Reports -29- Reports

Our presbytery's shared connection with Peaks Presbytery has led to several gatherings on Zoom and more importantly to "virtual journeys" to **Guatemala** sponsored by our mission partner CEDEPCA. If you would like to participate in the next one on October 28, which will focus on education, please contact Mary Jane Winter at mjwinter@comcast.net.

Mary Jane Winter, moderator

Report of the Committee on Preparation for Ministry

Presbytery of the James

October 17, 2020

Meeting in August 2020

I. The Committee reports the following for information:

A. Of the 17 persons under care on September 17, 2020, 7 are inquirers, and 10 are candidates. Of the candidates, 3 are ready to be examined for ordination pending a call.

B. Rev. Susan Atkinson (Colonial Heights) resigned from the committee (Aug 25).

II. The Committee reports the following actions:

A. Enrolled inquirers: Wendy Steeves (Blue Ridge), liaison Janet Winslow (Aug 25); Leigh Anne Ring (Salisbury), liaison Mark Sprowl (Aug 25).

B. Received Candidate Colleen Earp by transfer from the Presbytery of South Louisiana, liaison Brittany Harvey (Aug 25).

C. Approved on the basis of an annual consultation the continuation in the preparation process of Susan Butterworth (River Road) (Aug 25).

D. Approved financial aid grant of \$3,000 to Megan McWilliams (Fairfield) (Aug 25).

E. Approved a 2021 budget request: Financial Aid, \$13,000; Psychological Evaluations, \$1,500; CPM Administration and Books, \$500; Travel, \$700; Recruitment, \$2,000; Total \$17,700.

III. Consent Docket recommendations: [None]

IV. The Committee makes the following recommendation: [None]

Report of the Committee on Ministry

Presbytery of the James

October 17, 2020

(Meetings of June, July, August, September 2020)

I. The Committee Reports the Following Actions:

A. Received ministers into the presbytery

1. Rev. Joseph Taber (Western North Carolina) to serve as pastor of Culpeper Church, Culpeper (PIF on page 61)
2. Rev. Katherine Fiedler (New Hope) to serve as associate pastor of Second Church, Richmond (PIF on page 44).
3. Rev. Nancy Strapp (Mid-Kentucky) as honorably retired (PIF on page 58).
4. Rev. Frances Taylor Gench (National Capital), in validated ministry at Union Presbyterian Seminary (CV on page 48).
5. Rev. Roger Gench (National Capital) as honorably retired (CV on page 51).

B. Dismissed ministers to other presbyteries

1. Rev. Christian Shearer to Presbytery of Eastern Virginia to serve as pastor of KirkWood Church, Yorktown.
2. Rev. Armand "Al" Moreau to Presbytery of Nevada.
3. Rev. Alexander Fischer to New Hope Presbytery to serve as pastor of Hillsborough Church, Hillsborough, NC.
4. Rev. Stephen Hodges to Pittsburgh Presbytery to serve as pastor of Mt. Pleasant Church, Wexford, PA.
5. Rev. Jeremy Cannada to Salem Presbytery to serve as pastor of First Church, Statesville, NC.

C. Approved Covenant Pastor I agreements (up to six months)

1. Rev. Brint Pratt Keyes and New Covenant Church, North Chesterfield, 6/1/2020 - 11/30/2020.
2. Rev. Donald Denton and Rennie Memorial, Amelia, 7/1/2020 - 12/31/2020.
3. Rev. George Whipple and Hawkins Memorial, Ford, 7/1/2020 - 9/30/2020.
4. Rev. Ulysses Payne and Westminster Church, Petersburg, 6/28/2020 - 12/27/2020.
5. Rev. Daniel Hale and Rivermont Church, Petersburg 7/1/2020 - 12/31/2020.
6. Rev. Mark Grussendorf and Salem Church, Mechanicsville, 8/1/2020 - 1/31/2021.
7. Rev. Denise Hall and Providence Church, Powhatan, 5/1/2020 - 10/31/2020.
8. Rev. Jaechul Pi and Burkeville Church, Burkeville, 9/1/2020 - 2/28/2021.
9. Rev. John Grotz and Kirk O'Cliff Church, Mineral, 9/15/2020 - 3/14/2021.
10. Rev. James Goodloe and Mattoax Church, Amelia, and Pine Grove Church, Amelia, 9/1/2020 - 12/31/2020.
11. Rev. Sandra Shaner and Sandston Church, Sandston, 9/6/2020 - 2/28/2021.

D. Approved Covenant Pastor II agreements (up to twelve months)

1. Rev. Ann Cherry and Laurel Church, Glen Allen, 7/1/2020 - 6/30/2021.
2. Rev. Charles Philips and Rosewood Church, Prince George, 4/1/2020 - 3/31/2021 (needs to include study leave).
3. Rev. Lindsey Williams and The Presbyterian Church, Fredericksburg, 7/15/20 - 12/31/20.
4. Rev. Shelly Barrick Parsons and River Road Church, Richmond, 9/16/2020 - 9/15/2021.
5. Rev. Thomas Coye and Mildew Church, Sharps, 11/1/2020 - 10/31/2021.

E. Approved Interim Pastor covenants

1. Rev. Shannon O'Leary and Sandston Church, Sandston, 6/1/2020 - 11/30/2020.

F. Approved Parish Associate covenants

1. Rev. Dale Dealtrey and Olivet Church, Charlottesville, 1/15/2020 - 1/14/2021.
2. Rev. Janet Legro and First Church, Richmond, 9/1/2020 - 8/31/2021.

G. Appointed session moderators

1. Rev. Elaine Fowler for Trinity Church, Richmond, effective 6/8/2020.
2. Rev. Rosalind Banbury for Southminster Church, North Chesterfield, 8/2/2020 - 10/11/2020.
3. Rev. James Moseley for St. Andrews Church, Kilmarnock, effective immediately.
4. Rev. Katherine Jackson for Concord Church, Rawlings, effective 9/1/2020.
5. Rev. Sandra Libhart for Lawrenceville Church, Lawrenceville, effective 9/1/2020.
6. Rev. Richard Goodman for Ogden Church, Brodnax, effective 9/1/2020.
7. Rev. Katherine Jackson for Hawkins Memorial Church, Ford, effective 10/1/2020.
8. Rev. Chad Rhodes for Amelia Church, Amelia, 8/17/2020.
9. Rev. Chad Rhodes for Zion Hill Church, Amelia, 8/17/2020.
10. Rev. Willie Woodson for First United Church, Richmond, effective immediately.
11. Rev. Matthew Messenger for Sandston Church, Sandston, effective immediately.

H. Approved financial assistance from the Pastoral Care Fund

1. \$600 for a minister's counseling fees.

I. Conducted exit interviews

1. With Rev. Shannon O'Leary and Sandston.

J. Request to dissolve pastoral relationship:

1. Rev. Sandra Shaner and St. Andrews Church, Kilmarnock, effective 7/31/2020.
2. Rev. Jeremy Cannada and Amelia Church, Amelia, effective 8/16/2020.

K. Approved the request of Rev. Christopher Thomas to be released from ministry as a minister of the Word and Sacrament in the Presbyterian Church (U.S.A.).

- L. Permitted Rev. Peter Smith to labor outside the bounds in the Presbytery of the Peaks as transitional pastor of Farmville Church, Farmville.
- M. Removed Rev. Terry Eum (United Methodist minister) from the roll of ministers because he has completed his work at The Brandermill Church.
- N. Approved persons to be added to the pulpit supply list:
 - 1. Rev. Todd Davidson (Coastal Carolina).
 - 2. Rev. Renita Page (UCC).
 - 3. Rev. Stephanie Workman (UCC), starting 2/1/2021.

II. Consent Agenda Recommendations

- A. That presbytery approve the work of Rev. Igmara Sanchez Prunier as Chaplain at AseraCare Hospice as a validated ministry outside of the congregation (see page 37).
- B. That presbytery approve the work of Rev. Gina Maio as Chaplain/Bereavement Coordinator/Volunteer Coordinator at Nayar Hospice as a validated ministry outside of the congregation (see page 34).
- C. That presbytery grant member at large status to the following ministers:
 - 1. Shannon O’Leary, 8/1/2020.
 - 2. Sandra Shaner, 8/1/2020.
 - 3. Chad Rhodes, 8/31/2020.

III. The Committee Recommends:

- A. That presbytery grant honorable retirement status to Rev. James Goodloe IV, effective 12/31/2020.
- B. That presbytery grant honorable retirement status to Rev. George Whipple, effective 9/30/2020.
- C. That presbytery examine Candidate Nancy Coleman (Presbytery of East Tennessee) for ordination to serve as interim pastor of Providence Forge Church, Providence Forge (PIF on page 39).
- D. That presbytery examine Candidate Nathan Taylor (Presbytery of Southern New England) for ordination as associate pastor at Salisbury Church, Midlothian (PIF on page 65).
- E. That presbytery examine Candidate Samuel Shields (Flint River Presbytery) for ordination to serve in a second-year chaplain residency at University of Virginia Health System (resume on page 54).

Position Descriptions

Gina Maio – Nayar Hospice, LLC

Title of Position: Spiritual Care Counselor

Title of Immediate Supervisor: Clinical Services Coordinator/Director of Clinical Services/Clinical Supervisor

Risk of Exposure to Bloodborne Pathogens – Limited

Duties of Position: Provide counseling or arranges counseling to meet the spiritual needs of the patients/ family members/caregivers in a manner consistent with their beliefs and desires and in accordance with the patient’s plan of care.

Position Responsibilities:

- Conduct a spiritual assessment as part of the comprehensive assessment within 5 days of admission to the hospice program.
- Assist in development and implementation of the interdisciplinary patient care plan as it pertains to spiritual care.
- Provide spiritual support in accordance with on-going wishes and needs of the patient/family in accordance with their religious preferences or definition of spirituality.
- Work in close collaboration with local clergy when desired by the patient.
- Maintain and submit written clinical records as deemed by the Agency, including the initial evaluation, the care plan and daily notes.
- Evaluate the patients and family's response to, and effectiveness of, the spiritual counseling.
- Confirm, on a weekly basis, the scheduling of visits with the patients’ Case Managers to facilitate coordination of other staff visits.
- Participate in IDG and QAPI meetings and activities.
- Conduct religious services of prayer, worship and rituals for patients/families, as appropriate. Working with other professionals in resolving spiritual/ethical issues.
- Provide spiritual and bereavement support to staff as needed.
- Provide consultation and education to the IDG on spiritual care.
- Provide funeral or memorial services for patient’s as requested.
- Assume responsibility for self-development by continually striving to improve his/her Spiritual practice through formal education, attendance at workshops and conferences, active participation in professional and related organizational meetings, and/or individual research and reading.

Job Conditions:

- The ability to access patients’ homes which may not be routinely wheelchair accessible is required.
- Physical activities will include, walking, sitting, stooping, and standing.

Equipment Operation: Utilization of computer, multi-line telephone, copy machine and other office equipment.

Company Information: Has access to patient medical records.

Qualifications:

1. Ordained, commissioned or credentialed according to the practices of an organized religious group.
OR
Has a degree in theology or from a seminary.
2. Comfortable in an interfaith setting.
3. Hospice experience preferred.
4. Able to accept different lifestyles, cultures, beliefs and values
5. Must be a licensed driver with an insured automobile in good working order.
6. The ability to communicate well, both verbally and in writing.

Title of Position: Bereavement Coordinator

Title of Immediate Supervisor: Clinical Services Coordinator/Director of
Clinical Services/Clinical Supervisor

Risk of Exposure to Bloodborne Pathogens – Limited

Duties of Position: Plan, implement and maintain a bereavement program that supports the families/caregivers of the deceased for up to one (1) year after the patient's death.

Position Responsibilities:

- Ensure that a Bereavement Assessment is done within 5 days of admission as part of the comprehensive assessment.
- Development and implementation of the Bereavement Plan of Care for the bereaved following the hospice patient's death. The Bereavement Plan of Care is developed using
 - the bereavement assessment;
 - the risk assessment;
 - input from the IDG re: bereavement issues during care of the patient as well as at the death visit; and
 - interaction with the bereaved following the patient's death.
- Provide bereavement support to hospice personnel coping with work related grief.
- Provide education to the IDG regarding bereavement issues.
- Provide memorial services, grief support groups, community education, sends mailings, bereavement calls, bereavement visits, and other services when deemed necessary.
- Provide referrals to community resources and professional services when deemed necessary.
- Assume responsibility for self-development by continually striving to improve his/her Bereavement practice through formal education, attendance at workshops and conferences, active participation in professional and related organizational meetings, and/or individual research and reading.

Job Conditions:

- The ability to access patients' homes which may not be routinely wheelchair accessible is required.
- Physical activities will include, walking, sitting, stooping, and standing.

Equipment Operation: Utilization of calculator, multi-line telephone, copy machine, and other office equipment.

Company Information: Has access to patient medical records.

Qualifications:

1. Experience with counseling individuals and/or groups.
2. A qualified professional with experience or education in grief or loss counseling.
3. Two years' related experience preferred.
4. Must be a licensed driver with an insured automobile in good working order.
5. The ability to communicate well, both verbally and in writing.

Title of Position: Volunteer Coordinator

Title of Immediate Supervisor: Clinical Services Coordinator/Director of Clinical Services/Clinical Supervisor

Risk of Exposure to Bloodborne Pathogens – Limited

Duties of Position: Responsible for managing the volunteer program for the agency.

POSITION RESPONSIBILITIES:

- Develop and implement a volunteer recruitment program.
- Develop and implement the volunteer training and orientation program.
- Provide volunteers with assignments. If the assignment is with a patient, the Volunteer Coordinator reviews the Volunteer Plan of Care with the Volunteer before they make a patient visit.
- Provide supervision to volunteers, this includes:
 - periodic supervisory visits;
 - volunteer performance evaluations;
 - ensuring time sheets and visit notes are completed and submitted per policy; and
 - reviewing of volunteer visit notes to ensure the plan of care is being followed.
- Maintain volunteer personnel files.
- Attend IDG meetings.
- Participate in QAPI activities.
- Maintain monthly statistics regarding the volunteer program.
- Maintain line of communication with Volunteers. (i.e. Keep volunteers informed of IDG meetings, in-services and training opportunities, notification of changes in patient status affecting visits, etc.)
- Assume responsibility for self-development by continually striving to improve his/her practice through formal education, attendance at workshops and conferences, active participation in professional and related organizational meetings, and individual research and reading.

Job Conditions:

- The ability to access patients' homes which may not be routinely wheelchair accessible is required.
- Physical activities will include, walking, sitting, stooping, and standing.

Equipment Operation: Utilization of computer, multi-line telephone, copy machine, and other office equipment.

Company Information: Has access to patient medical records.

Qualifications:

1. Minimum of one (1) year experience in a health care setting. (Hospice and/or Volunteer Experience preferred.)
2. Human Resource experience preferred.
3. Knowledge of Medicare Hospice Conditions of Participation.
4. Ability to adapt to various roles:
 - o Recruiter
 - o Educator
 - o Human Resources
 - o Supervisor
 - o Preparing Financial Reports
5. The ability to communicate well, both verbally and in writing.

Igmara Sanchez Prunier – AseraCare Hospice

Job Title: Spiritual Care Coordinator

Department: Spiritual Counseling

Reports To: Director of Hospice Operations

General Purpose: Responsible for the assessment of spiritual and religious needs of the patient and family and for arranging for the provision of spiritual and religious support in accordance with the wishes of the patient and family. Supports the Provider Relations activities of the organization.

Essential Job Duties

- Arranges for reviews of the spiritual needs assessment of the patient and family when referred by the hospice social worker or patient care coordinator or other member of the hospice team
- Serves as liaison to the patient/family's community of faith. Is responsive to the needs of patient and family, advises patient/family clergy, priest, rabbi, or other spiritual caregiver of the issues related to the terminal illness of the patient. If patient and family do not have a religious affiliation but wish to receive pastoral care, provides for spiritual and religious support and services in accordance with the wishes and beliefs of the patient and family
- Responsible for the documentation of the provision of spiritual care by spiritual care givers
- Attends team meetings and participates in the interdisciplinary review of the plan of care for patients and families
- Participates in developing and enhancing the spiritual and religious support services provided by the hospice in collaboration with community clergy/laity and the other members of the hospice interdisciplinary team
- Ensures the provision of counseling services to patients and family members, as needed
- Participates as part of the hospice management team, providing leadership in team building, policy development, problem solving, and decision-making

- Networks with clergy and laity in the community to provide information about hospice and engage them as partners in the care of patients and families. Provides education about hospice, spiritual care, death and dying, grief and bereavement, living in the face of death, and other related topics to community groups (civic or religious)

Code Of Conduct: Must adhere to the Company's Code of Conduct and Business Ethics policy including documentation and reporting responsibilities

Qualifications:

- A degree in ministry, psychology, theology, or counseling from an accredited college, university, or divinity school is recommended unless a State regulation deems it as a requirement to participate or for audit purposes. Professional experience in a religious agency or institution may be considered in lieu of a formalized education
- At least one year of supervised experience in a medical, educational, or religious agency or institution- Hospice/Home Health experience preferred
- CPR certified
- Minimum of two years' progressive experience such as working with death and dying, providing comfort in an interfaith setting to individual/family/caregiver, 5 years preferred
- Experience in recruiting, training, and supervising volunteers preferred
- Must have valid driver's license, 24-hour access to a motor vehicle and maintain personal auto liability insurance coverage
- Must be capable of maintaining regular attendance

Knowledge, Skills, Abilities & Behaviors:

- Knowledge of and commitment to Hospice Philosophy of care; accepts different lifestyles, cultures, beliefs and values
- Must be able to maintain confidentiality regarding patient and company proprietary information
- Must be able to relate professionally and positively and work cooperatively with the agency's interdisciplinary team, corporate staff and other employees at all levels
- Must possess computer skills of the types and at a level necessary to accomplish the job

Physical And Sensory Requirements: Mobility, reaching, bending, lifting (minimum of 10 pounds), fine hand coordination, ability to read and write, the ability to understand and follow written and oral instructions and directions, ability to travel, and ability to remain calm under pressure

Personal Information Forms (PIFs)

Nancy Coleman

nancy-coleman@hotmail.com

Actively Seeking? Yes, Actively Seeking

Ecclesiastical Status: PC(USA) Candidate

Presbytery Membership: East Tennessee Presbytery

Candidacy Date: 11/13/2018

Formal Education:

- Master of Divinity, December 1987. Southwestern Baptist Theological Seminary. Fort Worth, TX.
- Bachelor of Science in Special Education, May 1981. Carson-Newman College. Jefferson City, TN.

Continuing Education:

- Interim Ministry Training, Week 1. Completed August 2019. Montreat Conference Center. Montreat, NC.
- Clinical Pastoral Education, 1 unit. Completed May 2017. University of Tennessee Medical Center. Knoxville, TN.
- Stephen Ministry Training. Completed December 2015. Fort Sanders Regional Medical Center. Knoxville, TN.
- Certificate in Theology and Ministry. Completed November 2015. Princeton Theological Seminary. Princeton, NJ.

Employment Type: Open to both

Minimum Effective Salary: \$35,000 / Year

Geographic Choices: Unlimited

Languages: English

Leadership Competencies: Compassionate, Hopeful, Preaching and Worship Leadership, Spiritual Maturity, Lifelong Learner, Culturally Proficient, Collaboration, Interpersonal Engagement, Motivator, Flexibility

Training / Certification:

- Interim Ministry Training, Week 1 by PC(U.S.A.) at Montreat, NC in 2019

Other Training:

- Clinical Pastoral Education, University of Tennessee Medical Center, 2017

Clergy Couple? No

Housing Type: Open to Manse/Housing Allowance

Work Experience:

- March 2019 – present. Supply preacher. Presbytery of East Tennessee. I am available to preach and lead worship as needed by area churches.
- April 2009-present. Acting General Manager. Riverside South and Riverbend Apartments, Louisville, Tennessee. I serve as the owner's representative, overseeing the management of a 250-unit apartment complex. In this capacity I direct a team which includes a full-time property manager, a full-time maintenance technician, two part-

time office workers, and a part-time maintenance worker. Most of my work is done distantly, with weekly onsite visits.

- September - December 2018. Pastoral Intern. Madisonville Presbyterian Church. Madisonville, TN. In this 120-member small town congregation, I was mentored by the pastor to perform duties such as worship leadership, preaching, visitation, Bible teaching, and other responsibilities within the church.
- January - May 2017. Chaplain Extern. University of Tennessee Medical Center. (Clinical Pastoral Education, 1 unit). I did rotations on the oncology and gastroenterology floors and did overnight on-calls eight times during my training.
- September 1999-December 2007. Public Relations Representative and Mercy Ships Academy Teacher. Mercy Ships in England, Ghana, and Liberia. In England I served in public relations, producing a monthly online newsletter for the Africa Mercy refit project. In Ghana I taught second grade. In Liberia I was the Academy librarian and fifth grade math teacher.
- October 1991-October 1995. Baptist Student Ministries Director. Keystone Baptist Association, Winnipeg, Canada. I oversaw ministries to university students at the University of Winnipeg, the University of Manitoba, and Red River Community College for the four churches of the Keystone Baptist Association.
- May 1989-October 1991. Associate Campus Minister. Carson-Newman College, Jefferson City, Tennessee. I served as a member of the campus ministries team, helping with the oversight of the spiritual development of students, faculty, and staff. My duties included planning chapel services and special emphasis weeks, involving students in ministry and mission work, and directing the Baptist Student Union.
- August 1988-May 1989. Carson-Newman College, Jefferson City, Tennessee. Campus Ministries Intern. I assisted the Campus Minister and Associate Campus Minister in their outreach to students, faculty, and staff.
- January 1988-May 1988. Fort Worth Independent School District, Ft. Worth, TX. Substitute Teacher. I worked in high school, middle school, and elementary classrooms to fill in when their teachers were absent.
- August 1983-May 1984. Eagleton Elementary School, Maryville, TN. Special Education Teacher. I worked as a resource teacher for learning disabled students in grades K-5.
- August 1981-June 1983. Kowloon Baptist Church, Kowloon, Hong Kong. Youth Director. I coordinated activities and Bible studies for youth in this 150-member English language church.

Other Services:

- February 2020-present. Connections Team. New Providence Presbyterian Church, Maryville, TN. Although my term as a deacon has been completed, I continue to serve on the Connections Team.
- February 2017 – February 2020. Deacon. New Providence Presbyterian Church. Maryville, TN. I served on the Connections Team, helping to welcome visitors and to coordinate the twice-yearly Inquirers' class for those interested in joining the church. Our team was also responsible for helping new members make the transition from visitor to fully integrated church member.

- January 2016–August 2018. Stephen Minister. Fort Sanders Regional Hospital, Knoxville, TN. I visited with patients and their families in various departments of the hospital.
- July 2015 – April 2016. Welcome Table Volunteer. New Providence Presbyterian Church. Maryville, TN. I served tables and helped with clean-up for our congregation’s weekly community outreach meal.
- November 2015 – April 2016. LIFT (Let’s Inspire Families Together) Volunteer. New Providence Presbyterian Church. Maryville, TN. I worked as a tutor in our congregation’s program to needy families at one of the area elementary schools.
- August 2012 – September 2014. Adult Sunday School Teacher. Monte Vista Baptist Church. Maryville, TN. Along with my husband, I was one of four rotating teachers who taught a lesson to adults each week, based on the pastor’s sermon from the previous Sunday.
- January 2012 – July 2013. Worship Leader Search Committee. Monte Vista Baptist Church. Maryville, TN. I was part of a seven-member team who came up with a job description, sorted through applications, did online and in person interviews, and ultimately chose an Associate Pastor of Worship and Music.
- August 2011 – August 2013. Nominating Committee. Monte Vista Baptist Church. Maryville, TN. Our team was responsible for filling vacant positions on the various committees in our church.
- January 2009 – May 2013. Extended session volunteer. Monte Vista Baptist Church. Maryville, TN. My two children and I worked in the toddler room during worship services once a quarter.

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

While serving as an intern, I was able to get a close-up look at the work of the church in reaching out to the community. One of the ministries which made the biggest impression on me was the Tuesday night meal, held at Madisonville Presbyterian but served in rotation by several churches in the area, bringing in up to 50 people from the neighborhood each week.

I arrived at a time when session was beginning to wrestle with the question of whether or not to continue the ministry when the current leader retired from her position. After participating on Tuesday nights for a few weeks and observing how effective the program seemed to be, I decided it might be good for session to hear an outside perspective. I spoke to them about the people I had met, the impact it was having on their lives, and the uniqueness of bringing churches from various denominations together to serve the needs of their community. It seemed that what I had to say was received well.

Later, when preaching my final sermon as an intern, I left the congregation with these words, “I see you extend God’s love each Tuesday night, when you open your doors to people who are hungry—not just for food—but for hope, for connection, for a place where they are known by name and loved. You provide that to them. And I hope you will never stop.”

When I returned to the church to supply preach after my internship ended, I learned that the Tuesday night ministry was still going strong. I like to feel I played a small part in that.

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

I am looking for a church that is forward-looking and open to change. Believing that the words of scripture are relevant for today and that the church's task is to continue Christ's mission of establishing God's kingdom on earth, I would hope to find eager partners in the pursuit of social justice. My aim is to always preach the word of God faithfully to a modern-day congregation, so contemporary events will sometimes enter in. I would hope, though, that people from all backgrounds and viewpoints would feel welcome in any church where I serve.

I am comfortable with either traditional or contemporary liturgy-based worship but am looking for a church that is willing to incorporate creative ideas into the service. I am equally content with an offertory by Bach or the Beatles and can listen quite happily to both the organ and the guitar. I would also be pleased to see the congregants' gifts in drama, poetry, dance and other arts being used as expressions of worship.

My commitment to the PCUSA is strong, so I am not interested in a church that is thinking about leaving. I put a good deal of thought and prayer into choosing this denomination when I left my previous one, and I am here for the long haul.

I see myself as the pastor of a small to midsize church. I am open to any geographical location within an hour of a major airport for an interim, temporary, or designated term position. For an installed position I would need to be within two hours of my home.

What areas of growth have you identified in yourself?

One area of growth is the broadening of the theologians who I read and study, especially as I prepare sermons and bible studies. A reader of my biblical exegesis ordination exam noted that the sources I had cited were mainly written by white men from the last century. This helped me to recognize that the commentary section of my theological library was sadly outdated. I am now challenged to amplify in my own life and preaching the voices of women, people of color, and younger scholars. Consequently, I am in the process of adding new books to my collection in order to correct this oversight.

Another area where I have grown during the past several years is in the development of the abilities and leadership skills of others. Before taking on the role of revitalizing our extended family's business, this was a skill I had not utilized since my campus ministry days. However, I have become quite competent at helping place people into positions where they can find success and develop their gifts and talents. There have been some mistakes along the way, but I have learned from each one and have grown better at it over time. Being able to nurture and grow a team of people who are working together to accomplish a common mission is a skill that believe will serve me well in pastoral ministry.

Describe a time when you have led change.

When I first began visiting New Providence, I was drawn to the Faith and Culture Sunday School class because of its nontraditional structure. Together we read and talk about books on topics which are relevant to today's world. Most of these have some type of theological focus, but not all do. We have two class leaders, but we do not really have a set teacher. Instead, various class members take turns recommending books and then leading the discussion. The titles we have looked at in recent years include Holy Envy by Barbara Brown Taylor, Braving the Wilderness by Brene Brown, and Falling Upward by Richard Rohr. We have not been afraid to take on controversial topics, including politics and gay marriage.

So, I was somewhat surprised when I sensed some resistance to my suggestion that we read the book *White Fragility* by Robin Diangelo. Perhaps the subtitle...*Why It's So Hard for White People To Talk About Racism...* should have given me a clue! Nevertheless, to their credit, the class agreed to read the book. From the first meeting, I could tell that our discussions were going to be different. Gone was the free-wheeling, devil-may-care attitude that had characterized previous book studies. This was serious; this was personal. But we did it. We did not lose any class members. Toward the end of our six-week study, the general attitude was this: *I did not want to read this book, but I felt that I should. And I am so glad I did. I will never look at this subject in the same way again.*

Statement of Faith

I believe that God is the creator, sustainer and redeemer of everything that is. To me this means that God didn't just make the world, then step back to let it take care of itself. Rather, God continues to be intimately involved with the created world and—most particularly—with the humans that populate it. We are God's partners in the work of redemption. We are the hands and feet of God.

Above all, God is love. I believe that this is expressed most clearly in Jesus Christ. Through his life on earth, his death on the cross, his resurrection from the grave and his ongoing presence today, Christ makes visible the invisible God. Through Jesus, we see into the heart of God...a God of justice, peace, inclusiveness, mercy and grace. Because of this, I believe that Jesus is also the lens through which we are to interpret the Christian scriptures.

I believe in the Holy Spirit as God in us, guiding us and enabling us to follow the example of Christ. The Holy Spirit draws us out into the world to accomplish the purposes of God. The Holy Spirit brings comfort, hope, courage, and peace. Because of the Holy Spirit, I can go through any experience, both the highest highs and the lowest lows, and know that I am never alone...God is with me.

The two Sacraments of the church are baptism and the Lord's Supper. Baptism is the sign and the seal of God's covenant with us. In baptism we are claimed as God's children and as members of Christ's body, the church. The Lord's Supper is a time of remembering and

expressing gratitude for Christ's sacrifice on the cross and the redemption that this sacrifice has made possible.

Above all, my faith teaches me that we have been created as relational beings, called into relationship with God and with one another. In order to flourish, to be fully human, we must develop and nurture these connections. Everything I believe —about God, about humans, about the bible, about the Sacraments, about ministry, and about life in general—centers around this belief. No one is an island. We need God; we need one another. When our lives reflect this truth, we can truly be called sons and daughters of God.

Katherine (Kate) Kenyon Fiedler

K8fiedler@gmail.com

Inactively Seeking: Not actively seeking, but open to a call

Ecclesiastical Status: PC(USA) Teaching Elder

Presbytery Membership: New Hope

Ordination Date: 12/09/12

Formal Education:

- Davidson College, B.A., May 2003
- Union-PSCE (now Union Presbyterian Seminary), M.Div. and MACE, May 2007

Continuing Education:

- Presbyterian Polity course, Union Presbyterian Seminary, Spring 2011
- Spirituality of the Enneagram, Columbia Theological Seminary, Summer 2019

Employment Type: Full Time

Geographic Choices: North Carolina, Virginia

Leadership Competencies: Compassionate, Preaching and Worship Leadership, Spiritual Maturity, Communicator, Contextualization, Strategy and Vision, Collaboration, Interpersonal Engagement, Motivator, Flexibility

Languages: English, Spanish

Minimum Effective Salary: \$60,000

Housing Type: Housing Allowance

Work Experience:

- Associate Pastor for Adult Ministries, University Presbyterian Church, Chapel Hill, NC (university town, 1300+ members) November 2014 – Present
- Director of Admissions, Union Presbyterian Seminary, Charlotte, NC & Richmond, VA (urban) July 2010 – September 2014
- Associate Chaplain and Assistant Dean of Student Life, Trinity Episcopal School, Charlotte, NC (urban 420+ students) August 2007 – July 2009
- Co-Director, The Rehoboth Project (a Sustaining Pastoral Excellence grant from the Lilly Endowment), Union Presbyterian Seminary, Richmond, VA (grant included 9 active presbyteries) January 2005 – May 2007
- Interim Youth Director, Intern, Tuckahoe Presbyterian Church, Richmond, VA (urban, 500+ members) September 2005 – May 2006 Intern, September 2006 – May 2007 Interim Youth Director

- Chaplain, Ghost Ranch Education and Retreat Center, Abiquiu, NM, Summer 2006
- Director of Recreation and Residence Life, Chaplain, Montreat Conference Center, Montreat, NC; Director of Recreation and Residence Life Summer 2005, Chaplain to collegiate staff (Ministry Team) Summer 2004

Service to the Church:

- Team Interpreter for *Holy Cow Consulting* via the Presbytery of New Hope, November 2018 – Present
- Member of Committee on Preparation for Ministry, Presbytery of New Hope, January 2018 – Present
- College Conference – Small Group Discussion Leader, Montreat Conference Center, January 2011 – 2014
- Camp Pastor (for one week), Camp Hanover, Mechanicsville, VA, June 2013 & 2014
- Youth Group Adult Leader, Tuckahoe Presbyterian Church, Richmond, VA 2010 – 2011, Covenant Presbyterian Church, Charlotte, NC 2008 – 2009

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

My phone chimed with a text: *“Morgan had another ultrasound and there was no heartbeat (8 or 9 weeks, not sure which). She’s super discouraged. She asked me to text you.”*

My heart sank. I texted Nick back, then texted Morgan: *“Oh, Morgan! I’m so sorry. You are beautiful. You are strong. You can feel anything you want right now. God loves you and the child that was developing in your womb. Call if talking would be helpful. Love, light, and tenderness to you.”* (with hearts and prayer hands emojis)

That afternoon, Morgan and I hugged in my office. We wept. We aired our words with holy anger. We prayed. We agreed God was present, wrapped up in the love, despair, anger, disappointment, and all the feelings of the moment. It was a hard day; my heart was weary as I left. Yet I’m grateful that *the church* is a place where Nick and Morgan can go, a family with whom they can share their pain, where they trust that they will be cared for and loved.

Ministry is hard to measure. Showing up and sharing the love of God is hard to evaluate. During that day, I questioned if I said the right thing. Still, my heart is heavy and praying for this couple, who have suffered several miscarriages. When we show up for each other and strive to the love, grace, hope, and grief of God – I’ll mark that as a better than average day in ministry. The scenario still tugs at my heart, but hugging Morgan that day and staying in touch since are a recent example of why I am fulfilled in ministry.

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

As a cradle Presbyterian and a double preachers’ kid, the church has been a second home for me. In each chapter of my life, I am grateful for the ways the church has encouraged me,

challenged me, guided me, and loved me into being my true self. I hope the next chapter in my ministry will offer me further opportunity to support and nurture the faith of those who are curious, compassionate, collaborative, and sometimes comical. I value a church that nurtures ecumenical and interfaith relationships. Lately, my faith has deepened and grown the most through interfaith partnerships: working with the local NAACP, advocating for farm workers' rights, and pushing for eco-justice policies, leading UPC to become an Earth Care congregation.

God continues to amaze me with hope and humor, so I pray to serve in a ministry setting that is justice-driven, grace-filled, and inspired by the Word made flesh. I prefer to be a team player, so I'm praying to join a team that collaborates naturally, communicates readily, and laughs frequently. I hope to work alongside a congregation where I am encouraged to grow and challenge myself (in my own faith and professionally) among people who simultaneously are deeply thoughtful and do not take themselves too seriously. I pray to join a family of faith where tradition is valued and honored, while at the same time we seek to discern the whimsical movement of the Spirit, and together we take bold risks on behalf of the gospel, effervescent in hope.

What areas of growth have you identified in yourself?

Since elementary school, I have held high standards for my work and myself. I am a "recovering perfectionist;" the struggle is real. Today, I find it difficult to walk away from a project, writing liturgy, or a lesson plan unless I am content. Over the years, I have learned to accept that outside factors affect my work, and there is much out of my control. Each day I strive to be content with my efforts, recognizing that sometimes you simply do your best and move on, ready for tomorrow. Through these struggles, I have a deeper appreciation for God's *grace*, and I remind myself that I am called to be my whole human self – flaws and all – not to be perfect.

Recently, I have learned more about the Enneagram. "The Enneagram [is] one of the most powerful and insightful tools for understanding ourselves and others. At its core, the Enneagram helps us to see ourselves at a deeper, more objective level and can be of invaluable assistance on our path to self-knowledge."¹ I lead with 7, and I continue to learn how this lens focuses my attention toward the future and how my mind is hard-wired to reframe situations. Sevens are described as "The Enthusiast: The Busy, Fun-Loving Type."² Not wanting to miss out, I have a tendency to pack my schedule, instead of giving myself enough time to fully experience each activity. I am still learning how to be the healthiest 7 I can be, with God's grace and abundant patience.

Describe a time when you have led change.

When I began at University Presbyterian Church, the pattern was to welcome new members every month during the Sunday school hour. Although this manner of welcoming new members between services was convenient, it felt rushed. It was difficult to find members of session and the staff who could be present; they were often committed to teaching Sunday school. After one year of this routine, I approached the head of staff and asked if we could discuss changing

the manner and timing of welcoming new members. After several discussions, committee meetings, and consulting colleagues at other churches, we agreed to a new model.

For the past four years, UPC has welcomed new members bi-monthly with a catered lunch after the 11:00 a.m. service. The annual budget for the Membership Committee remained the same for this change. Yet, we've had higher staff and session member attendance, and there is time to chat and fully connect over a shared meal. Session members and staff all agree that they prefer this new format; with extended time, there is more space to get to know our new members and connect them with current ministries and fellowship groups. More often than not, there are leftovers in the kitchen for the full staff to enjoy after these gatherings. This change has been a win-win for everyone.

¹[enneagraminstitute.com](https://www.enneagraminstitute.com)

²[enneagraminstitute.com/type-descriptions](https://www.enneagraminstitute.com/type-descriptions)

Statement of Faith

Every day, I give thanks for the Triune God—Creator of all, Redeemer of all, and Sustainer of all. God created the world out of love and hope, and proclaimed it was good. Made in God's image, humans were created to live in harmony with God, each other, and creation. However, we separate ourselves from God and fail to care for our neighbors and creation as God commands. Therefore, we are in constant need of God's grace and mercy.

Because God loves humanity so much, God sent Jesus Christ to live among us—fully divine and fully human—to teach us how to live in community and to redeem us from our sin and brokenness. Jesus taught how to love as God loves: by preaching good news to the oppressed, welcoming children and outcasts, healing the sick, forgiving sinners, and surprising his followers by extending God's grace. In an act of divine love, Jesus suffered and was crucified. God raised Jesus from the dead, granting us hope for transformation in this life and in life eternal.

God works in the world through the Holy Spirit—calling us, encouraging us, and redirecting us. The Holy Spirit moved through the ancient prophets and continues to guide our lives. The Spirit weaves us together as the body of Christ, inspiring us to be the church in a messy world. As the Spirit moves, we are emboldened to work for justice and to live faithfully according to God's will and love.

I trust that the Bible is the inspired Word of God, written by human hands. The Old and New Testaments are the foundation of our faith and should be read, studied, interpreted, taught, and proclaimed. As the Word of God, the scriptures witness to the stories of God's work, God's people, and the life of Jesus Christ.

The church continues God's mission in the world today, as it gathers to worship God, understand the scriptures, and serve others. The church is both universal—encompassing the communion of saints in all times and places—and experienced through a particular body, a

gathered community in one time and place. I believe the Holy Spirit leads the church to follow God's will in this world and to work toward establishing God's beloved community.

I believe Baptism and the Lord's Supper are holy signs of God's covenant of grace enacted today and rooted in ancient practices. In Baptism, God the Father, Jesus Christ, and the Holy Spirit cleanse us of our sin and welcome us into the church. All the while, Baptism also demonstrates how the church family promises to nurture a new member's faith. The Lord's Supper is a reminder of the death and resurrection of Jesus Christ and of his suffering on our behalf. As we thankfully and joyfully eat and drink together at the table of our Savior, we have communion with him and all those who are called by him. We go forth from the Lord's table with courage and hope, to recognize God's reign and embody God's redemption.

Frances Taylor Gench

Richmond, Virginia

Education

- Ph.D., Union Theological Seminary in Virginia, 1988
- M.Div., Union Theological Seminary in Virginia, 1982
- B.A., Davidson College, 1979

Teaching Positions

- Herbert Worth and Annie H. Jackson Professor of Biblical Interpretation, Union Theological Seminary and Presbyterian School of Christian Education (now Union Presbyterian Seminary), 2007-
- Professor of New Testament, Union Theological Seminary and Presbyterian School of Christian Education, 1999-2007.
- Philip H. and Amanda E. Glatfelter Chair in New Testament Language, Literature and Theology, Lutheran Theological Seminary at Gettysburg, 1996-1999.
- Associate professor of Biblical Studies, Lutheran Theological Seminary at Gettysburg, 1991-1996.
- Assistant professor of Biblical Studies, Lutheran Theological Seminary at Gettysburg, 1988-1991.
- Instructor in Biblical Studies, Lutheran Theological Seminary at Gettysburg, 1986-1988.
- Teaching Assistant, Union Theological Seminary in Virginia, Greek School, Summer 1984.
- Teaching Assistant, Union Theological Seminary in Virginia, Preaching from Biblical Passages, Fall 1984.
- Teaching Assistant, Presbyterian School of Christian Education, Old Testament Exegetical Seminar, Winter 1982-1983.

Publications (selected books and articles)

- *Encountering God in Tyrannical Texts: Reflections on Paul, Women, and the Authority of Scripture.* Westminster John Knox Press, 2015.
- *Faithful Disagreement: Wrestling with Scripture in the Midst of Church Conflict.* Westminster John Knox Press, 2009.
- *Encounters with Jesus: Studies in the Gospel of John,* Westminster John Knox Press, 2007.

- *Back to the Well: Women's Encounters with Jesus in the Gospels*, Westminster John Knox Press, 2004.
- *Wisdom in the Christology of Matthew*, University Press of America, 1997.
- *Hebrews and James*, Westminster Bible Companion, Westminster: John Knox Press, 1996.
- "James," in *The General Letters*, Proclamation Commentaries Revised and Enlarged Edition, ed. Gerhard Krodel, Augsburg Fortress Press, 1995.
- *James and the Integrity of Faith*, 1992-93 Horizons Bible Study, Vol. 5, No. 3, produced by *Horizons* for Presbyterian Women, Presbyterian Church (U.S.A.), Louisville, Kentucky.
- *Women & the Word: Studies in the Gospel of John*, 2000-2001 Horizons Bible Study, produced by *Horizons* for Presbyterian women, Presbyterian Church (U.S.A.).
- Contributor to *The Discipleship Study Bible*, Westminster John Knox Press, 2008.
- Contributor to *The Westminster Theological Wordbook of the Bible*, ed. Donald E. Gowan, Westminster John Knox Press, 2003.
- Contributor to *New Interpreter's Dictionary of the Bible*. Abingdon Press, 2009.
- "Between Text and Sermon: John 7:53-8:11," *Interpretation* (October 2009): 398-400.
- "Between Text and Sermon: John 15:12-17," *Interpretation* (April 2004): 181-84.
- "Between Text and Sermon: Galatians 5:1, 13-25," *Interpretation* (July 1999): 290-295.
- "Called to Love," *The Presbyterian Outlook*, Special Issue: Why Stay? (July 2006): 14-15, 18.
- "A Call for Christian Maturity and Forbearance," *The Presbyterian Outlook* (Oct. 24, 2005): 15-16.
- Inaugural address, "The Bible from the Underside: Contributions of 'Third World' Christians to the Believing Community," *Lutheran Theological Seminary Bulletin*, 74, Fall 1994, pp. 13-25.

Continuing Education

- Completed *Understanding Clergy Sexual Ethics*, online course offered by the Lewis Center for Church Leadership of Wesley Theological Seminary, 2019.
- Participant in "Through Hispanic Eyes," a cross-cultural seminar for non-Hispanic faculty and administrators at the 2017 Hispanic Summer Program, hosted by North Park Theological Seminary in Chicago, Illinois.
- Online Course for Theological School Faculty Teaching Online (through the Wabash Center for Teaching and Learning in Theology and Religion and the University of Wisconsin-Madison's Division of Continuing Studies), 2012.
- Participant in NEH Summer Institute, "The Image and Reality of Women in Ancient Near Eastern Societies," sponsored by the Department of Egyptology and Judaic Studies at Brown University, Providence RI, 1995.
- Summer program of study at the Tantur Ecumenical Institute for Theological Studies in Jerusalem, 1993.

Other Service to the Church and Academy

- Ordained minister of the Presbyterian Church (U.S.A.)
- Member, National Capitol Presbytery
- Book Review Editor, *Interpretation*

- Editorial Board, *Journal of Biblical Literature*
- Member of PCUSA General Assembly's Theological Task Force on Peace, Unity, and Purity of the Church, 2001-2006.
- Parish Associate, The New York Avenue Presbyterian Church, Washington, D.C., 2006-2019.
- Parish Associate, Brown Memorial Park Avenue Presbyterian Church, Baltimore, MD, 1992-1999.
- Member, Committee on Preparation for Ministry, Baltimore Presbytery.
- Member, Presbyteries' Cooperative Committee on Examination of Candidates, Presbyterian Church (U.S.A.), 1994-1999; Editor, Bible Content Exam, 1997-1999.
- Member, Board of Directors, Union Theological Seminary and Presbyterian School of Christian Education, 1996-1999.
- Advisory Member, Board of Trustees, American Bible Society, Member of Translations Subcommittee of the Board.

Personal Data

Born: November 20, 1956, Bristol, Virginia

Parents: The Revs. David W. A. Taylor and Lillian McCulloch Taylor

Married: The Rev. Dr. Roger Joseph Gench

Statement of Faith

My experience of Christian grace began quite unconsciously, with a wet forehead, in a moment in which my parents claimed God's covenant promises in my behalf, dedicated me to God, and promised to pray for me, teach me the doctrines of the Christian faith, and strive to bring me up in the nurture and admonition of the Lord. Thus began my Christian experience – in the moment of infant baptism – as I became a Child of the Covenant and a member of a household of faith that pledged to provide spiritual nurture for me in faith that God would bring me to confess Jesus Christ as Lord and Savior. Those who pledged on that day proved faithful to their promises, for my pilgrimage has been marked by constant, steady nurture in the Christian faith, both in church and in home, that continues even now into my adult years.

I embrace the confessions of the larger community of faith in which I have been nurtured and in which I stand. I believe in the one, Triune God, who is creator of heaven and earth, who was made known in Jesus Christ, and who is present with us in power through the Holy Spirit. Furthermore, I believe that God was present in Jesus Christ without any lessening of deity or humanity, and that in his life, death, and resurrection God acted decisively for the salvation of the world. These affirmations I share with the universal church of God's people.

I embrace, with all Protestants, the belief that we are justified by grace alone through faith, for we are prone to sin, and are brought into right relation to God only through the outreaching love of God in Jesus Christ. Furthermore, I believe that the Holy Scriptures, the norm for Christian faith and life, have vision-framing power. By the illumination of the Holy Spirit, the Scriptures become authoritative and convincing for us, providing a truthful vision of the God

whom we worship, of the earth as God’s creation, and of human life as it is meant to be lived in relation to God.

In continuity with the Reformed tradition, I affirm the sovereignty and majesty of God, Lord of history and nature, who sustains, rules, and redeems the world, whose grace goes before us, and who alone is worthy of our ultimate devotion and our lives’ allegiance. Likewise, in continuity with the Reformed tradition, I believe that the Christian life entails both justification and sanctification. The Christian is thus both a forgiven person and a moral person, who experiences God’s grace as both mercy and power for transformed life, and who is responsible for relating all things to God. The Christian therefore glorifies God by living a life of obedient activity, seeking the transformation of society and the glorification of God’s name through all the earth.

I believe that the organization of the Christian community is critically important for the nurturing of the life of faith and obedience, and that the church is called to be a sign and witness in the world of the new reality that God has made available to people in Jesus Christ – a beachhead of the future God has in mind for us all. God seals us in baptism into one body with persons who are very different than ourselves, and turning to Jesus Christ means embracing his body in all of its bewildering variety, as at his table we celebrate our reconciliation with God and one another and are empowered for a ministry of reconciliation in a violent, divided, and suffering world. I believe that the peace, unity, and purity of the church are God’s gift to us in Jesus Christ and that our ongoing struggle to live into the fullness of that gift is integral to our mission. Indeed, the quality of our life together – our ability to make visible the unique relationship that exists by God’s grace among us – is our most compelling testimony to the truth and power of the gospel we proclaim.

Roger Joseph Gench

Richmond, VA

Education

- Ph.D. in Theological Ethics, Union Theological Seminary in Virginia, 1988
- Th.M., Union Theological Seminary in Virginia, 1981
- Ph.D. candidate in Old Testament, Baylor University, 1977-79
- M.Div., Southwestern Baptist Seminary, 1977
- B.A., William Jewell College, 1974

Church Employment

- Theologian in Residence, Second Presbyterian Church, Richmond, VA., October 2019-present.
- Adjunct Faculty, Union Presbyterian Seminary, 2020-present
- Honorably Retired by National Capital Presbytery in the Fall of 2019
- Senior Pastor, The New York Avenue Presbyterian Church, Washington, D.C., 2002-2019
- Pastor, Brown Memorial Presbyterian Church, Baltimore, Maryland, 1989-2002
- Associate Pastor, Christ Presbyterian Church, Camp Hill, Pennsylvania, 1987-1989
- Intern, Wycliffe Presbyterian Church, Virginia Beach, Virginia, 1986

Other Service to the Church and Community

- Elected Member of the General Assembly Mission Council of the Presbyterian Church (USA), 2008-2014.
- Chair of the Compassion, Peace and Justice Committee of the GAMC and Executive Committee of the GAMC, 2009-2012
- GAMC liaison to the Advisory Committee for Social Witness Policy of the PC(USA), 2009-2010
- Presbyterian Mission Agency Board liaison to the PC(USA) Committee for Mission Responsibility Through Investment, 2013-2019
- Committee on Theological Education for the PC(USA), 2008-2010
- Clergy Leadership and the Co-Chair of Baltimoreans United In Leadership Development (BUILD, an Industrial Areas Foundation affiliate), 1990-2002
- Strategy Team of the Washington Interfaith Network (WIN, an Industrial Areas Foundation affiliate), 2003-present
- Johns Hopkins School of Continuing Studies, Adjunct Faculty, 1995-1998

Awards

- Recipient of the Community Partnership Award from the Mayor of Baltimore City, Kurt Schmoke, 2000
- Recipient of the Governor's Citation Award for Community Service from the Governor of Maryland, Parris Glendening, 2000

Professional Associations

- Society of Christian Ethics; helped to organize the Church and Academy Interest Section of the SCE

Continuing Education

- Industrial Areas Foundation (IAF) Ten Day Training, 1990
- Retreat Director's Workshop and Communal Discernment Workshop, House, Guelph, Canada, 1997, 1999
- Summer Leadership Institute, Harvard University, 1998
- Spiritual Director's Training, Oasis Ministries, Camp Hill, PA, 1993-1995
- Tantur Ecumenical Institute for Theological Studies in Jerusalem, 1993

Publications

- *Theology from the Trenches: Reflections on Urban Ministry* (Westminster John Knox Press, 2014).
- Essays and book reviews in *Interpretation*, *The Presbyterian Outlook*, *Homiletics*, and *Feasting on the Word*
- *Cross Examen: A Theology for Activist* (forthcoming from Cascade Press)

Statement of Faith

I affirm that the goal and chief purpose of human life, discipleship, and the church—indeed, of all who belong to the community called to follow Jesus—is to increase love of God and neighbor, as Jesus taught when asked about the greatest commandment: “The first is, ‘Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart,

and with all your soul, and with all your mind, and with all your strength.’ The second is this, ‘You shall love your neighbor yourself’” (Mark 12:29-31; NRSV). These commandments directly identify an underlying problem of the human condition: our propensity to turn in upon ourselves. Though we are created and redeemed in love by the God of the universe to love God and one another and to seek a common life together, we are personally and socially deformed by the love of lesser “gods” (or “not gods,” as Paul refers to them in Gal 4:8; e.g., false gods of prosperity and materialism, of racial and ethnic privileging, of gender exclusivity, of religious bigotry, and of nationalistic imperialism—to mention but a few). Such gods deceive us with the false hope that they will convey us to the “promised land” (the story of the golden calf in Exodus 32:1-14 is instructive in this regard), but they have warped and constricted our vision of who and what we deem worthy of love and justice. As a result, we do violence against those we consider unworthy, and in so doing, we can be described as crucifying them—spiritually and even plainly speaking! Moreover, as we doubt our own worthiness of love, or accept the evaluation of others that we are less than beloved children of God, we do violence to (or crucify) ourselves. In short, we have been co-opted, hijacked, commandeered, gerrymandered or, to use biblical imagery, exiled and enslaved, by the false promises of not-gods that warp and crucify us and that incite a “dog-eat-dog,” mean-spirited existence. The great evils/crucifixions of our world are a result of our idolatrous inward turn and the consequent deformation of our hearts, minds, and souls. The cross and resurrection of Jesus entail a great awakening that exposes false gods and their violence—the crucifixions large and small all around us—as well as God’s radical forgiving, transforming, and justice-seeking love that will not let us go, ever bringing resurrection and new life. The cross/resurrection is an event that draws us out of ourselves towards love of God, neighbor and self, thereby restoring us to our true human purpose. Moreover, it is through the power of the Holy Spirit that we are capable of seeing and embodying the way of Jesus as the way of God. In the power of the Spirit we are set in right relation to God so that through Christ’s Spirit we can worship, glorify, and serve God. In Jesus Christ we are redeemed and empowered to relate properly to God, to each other, and to ourselves.

The Spirit of the crucified and risen Christ is especially present to us in the sacraments of Baptism and Eucharist. Baptism is a sign and seal of God’s covenant of grace to us, initiating us into the community of faith. Baptism is also a sign of the breaking down of barriers between neighbor and God. The Apostle Paul made a stunning statement—a baptismal affirmation—that “there is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus” (Gal 3:28). This affirmation was revolutionary, turning the world upside down, which seems to have been Paul’s intent. As Brigitte Kahl puts it, for Paul, the entire imperial model of “divide and rule” was drowned and washed away in the waters of baptism. The distinctive markers that created binary oppositions of “us and them” were washed away.¹ In Paul’s view, if we have caught a glimpse of God’s character in the crucified and risen Christ, then we are compelled to create communities that manifest the new creation, in which all such distinctions are overcome and transformed. This is “a ‘revolutionary’ movement of self to other” in which one loses an abusive perception of oneself in order to retrieve oneself “in the other, for the other, through the other, with the other, constantly dying and being resurrected, living no longer as the old self but as the mystical body of Christ” in

baptism.² For Paul the opposition of “us versus them” is drowned, washed away in baptism. The result is a community of “we” or “us” in which cutthroat competition is dissolved. This, in visible communal and political terms, is what love looks like and is integral to the church’s public witness in the world.

The Spirit is also present to us in the Eucharist. As Rowan Williams points out: “It is not just that we ask the Holy Spirit to effect a miraculous change in the bread and wine. We ask the Holy Spirit to effect a miraculous change in all of us, to make us capable of receiving these gifts, and as we receive them to go out, ‘in the power of the Spirit to live to God’s praise and glory’. So the Holy Spirit, who always brings Jesus alive in our midst, is very specially at work in the Eucharist, making it a means of spiritual transformation.”³ Moreover, according to theologian Gordon Lathrop, the Eucharist is a “broken symbol.” What he means by this is that while the meal is made up of elements that we commonly recognize in our culture—such as bread, cup, the setting of the table—during Eucharist this common material is criticized, reoriented, and sifted.⁴ The Eucharist thus stands in marked contrast to an “invitation only” meal where an RSVP is expected within a reasonable time frame, where the guests bring a suitable gift, where place cards are used to designate seats—presumably near someone with whom we feel comfortable or whose influence is sought. By contrast, the Eucharistic meal, while elegant in its own way, is also rude and ghastly in others. We use our hands (washed or not) for the bread and the cup, and we pass it to whoever is sitting next to us, or in line right behind us, whoever that person might be—friend, enemy, or perhaps someone who has spent the night on the street. As we share the bread and cup we say words that would seem horrible in any other setting, words like, “the body of Christ given for you,” or “the blood of Christ shed for you” — but words that also hold the potential for healing and liberation in the crucified and risen Christ. The meal is a foretaste of the heavenly banquet, a foreshadowing of the kingdom of God, a remembrance of the manna in the wilderness where God supplies all our needs and prefigures the unconditional, unearned grace that can only be received as a gift whereby we learn to receive one another as gifts. The meal, in sum, teaches us generosity, a political fruit of the Spirit that shapes us to be neighbors, to receive others as neighbors, and to embody gestures of new creation.

¹Kahl, “Galatians,” in Fortress Commentary on the Bible: The New Testament, 515–16.

²Kahl, Galatians Reimagined, 269.

³Williams, Being Christian: Baptism, Bible, Eucharist, Prayer, 56

⁴Lathrop, Holy People, 194.

Samuel A. Shields

sams@al.upsem.edu

Experience

- Office of the Religious and Spiritual Life (ORSL), 2012-2016
 - As an ORSL office worker I answered phone calls, systematized records, coordinated religious observances and events, and generated discussion between religious organizations on campus.

- Stephen Ministry Installation, 2013
 - This position was not paid but functioned as a coalition on campus to work alongside the Installed Campus Chaplain. We were appointed by our biological sex to a dorm or a collection of dorms and sought to meet the pastoral care needs of the campus. We would meet regularly in a cohort for our own spiritual formation, as well as to discuss any issues with fellow students that we may not be able to answer on our own.
- Camp Pee Dee Worship Coordinator and Camp Counselor, 2013
 - As the Camp Counselor and Worship Coordinator, I led morning and evening worship, planned with children, adolescents, and youth to lead worship opportunities, and worked alongside fellow staff on service work to the camp.
- Camp Kolomoki Worship Director, 2014
 - I functioned as the worship director and an extra set of staff hands for the functions of the camp.
- 1st Presbyterian Church College Intern, 2014-2016
 - As the College Intern, I coordinated specific events that connected the life of the church with the life of the campus. This position functioned as a pastoral wing of the college ministries committee within the church.
- Ukirk (PCUSA Campus Ministries) Coordinator, 2015-2016
 - For my final year, I coordinated the spiritual formation of young adults, stimulating discussion and providing methods of daily Christian practice, tailored for the fast-paced work life of college living.
- Union Presbyterian Seminary Hospitality Worker, 2017
 - As a hospitality worker I waited tables and worked as kitchen staff.
- Camp Hanover Chaplain, 2017
 - My responsibility as the Camp Chaplain was to be the care giver for both the transient campers that arrived every week, to the staff that worked throughout the summer. I sought to meet their spiritual needs or provide confidential conversation as requested. Additionally, I was responsible for evening worship, and in the absence of a weekly pastor responsible for morning devotion. The Chaplain was both leadership and program staff, meaning that outside of my pastoral care and worship responsibilities, I worked alongside staff workers to set up and tear down events, as well as maintain buildings and prepare them for weekly events and camp. In absence of the Program Director, I relayed information from the camp directors to program staff. In absence of the kitchen staff I functioned as a kitchen worker alongside my program staff responsibilities.
- Ginter Park Presbyterian Church Youth Coordinator/Contractor, 2017-2018
 - As the Youth Contractor I am in charge of coordinating the weekly Youth Group meeting, including notifying parents of the events, planning and tailoring curriculum to the needs of the unique youth group dynamics, functioning as a driver for youth to and from locations, facilitating topical conversations,

communicating with the music director for compline, and other worship opportunities, and working alongside a volunteer group to plan for the calendar.

- Chaplain Intern at Chaplaincy Services Department at UVAHS, Summer 2018
 - This Chaplaincy Internship was the ACPE Level 1 Internship process that included the completion of educational and clinical hours. I worked alongside staff, resident, and fellow intern chaplains to provide pastoral care to hospital staff and patients, as well as completing overnight on call shifts and leading didactics.
- Parish Intern at River Road Presbyterian Church, 2018-2019
 - As a Parish Intern, per request of my presbytery and the ordination process, I am tasked with planning and conducting worships, facilitating administrative meetings, engaging with generations in the church through education, and encountering the greater life of the church and congregation.
- Off-Site Day Camp Coordinator for Camp Hanover, Summer 2019
 - As off-site day Camp Coordinator I acted as the leader for bringing camp to church sites that hosted Camp Hanover. The purpose of this camp was to bring camp to those that cannot afford a full week of overnight camp, and for those with younger age children that may not be ready to go to an overnight camp experience. I was tasked with transport of camp supplies and staff to host sites, as well as the leader of games, activities, meal prep, and story time for younger ages.
- Chaplain Resident Level II at Chaplaincy Services & Pastoral Education at UVAHS, 2019-2020
 - As the Chaplain of the MICU, General Medicine, and the ALS clinic, I have worked with a diverse patient population at nearly all stages of adult life, managing various conditions and symptoms, and worked closely with the Palliative Care Team for the Spiritual and Emotional care needs of Palliative, End of Life, and Hospice patients and their families. This is my first residency unit as a Level 1 Chaplain, where I have expanded my skills of care to working with acute units and studying further effective means of bereavement care for patients and their families.

Education

- May 2016 Bachelor of Arts of Christian Education, Philosophy, And Religion. Presbyterian College
- May 2019 Masters of Divinity, Union Presbyterian Seminary

Statement of Faith

Trinity

By my faith I believe in the Triune God. God in three persons as The Parent, the Son, and the Holy Spirit. This belief is a shared interpretation of Scripture as God has revealed Themselves through the biblical canon.

Jesus Christ

Jesus Christ is Savior and teacher, the central figure of our faith, who continues to challenge us and comfort us as we grow and live together. Our understanding of Christ is rooted in Scripture, as one who usurps oppression, one who challenges the status quo, and one who questions human tyranny with nurturing life-giving love.

Holy Spirit

As Christians we are called to work alongside the Holy Spirit. The term in Greek for the Holy Spirit is the *paraklaetos*, or “the one who walks beside.” The Holy Spirit walks alongside us, meeting us in our suffering and joys, inspiring us to live the lives to which we are called. The Holy Spirit sustains us through all times and all circumstances.

Human Nature and Sin

All of humanity is created in the divine image of God capable of creativity, curiosity, consciousness, and compassion. Through these capabilities, humanity is able to express gratitude for God’s grace or sin and fall short of who God knows us and calls us to be. We are called to listen for and hear the Divine Image that dwells within each person seeking to draw out who that person is, as God created them, meeting them wherever their hearts and minds are: from joy to sorrow, from celebration to despair.

Grace & The Sacraments

From font, table, and our service to all of God’s creation, we belong to and extend the abundant grace that God brings to the universe and is freely given. Christ’s love is made tangible through our sacraments. Baptism is a sign of belonging to God and a commitment by a faith community to raise someone in service to Christ and God’s Commonwealth. Through Communion the real presence of Christ freely provides grace and mercy and we are joined to one another and the church in every time and place.

Church Doctrine

The Doctrine of the Church is subordinate to Scripture and provides for us a historical roadmap of how Christians served God in the face of social, economic, and governmental change and upheaval. Doctrine reveals to us the flaws and mistakes of humanity, both by what past Christians have said and done, and failed to uphold and do. Doctrine provides a signpost throughout history for Christians as our ancestors wrestled with the world and the Word of God in their lives.

Scripture

Scripture is divinely inspired when it is shared between Christians. Scripture offers us the likeness of God and when shared, studied, and preached helps us know God more intimately.

The Church’s Mission

As Christ preaches in the Beatitudes found in Luke 6:20-26, we are called to comfort the sick, and nurture all of those whom we meet. And in the same way, 1 Corinthians 5:20 calls us to be ambassadors for Christ. Wherever we are called, we are to extend God’s love and reconciliation to those who we encounter.

Samuel Shields – UVA Health System

GME Contract – Reappointment 2020-21 to the position of PGY2 Trainee in the Chaplaincy (N) Program.

Statement of Trainee Responsibilities Trainees agree to demonstrate an understanding and acceptance of their personal role in the following:

- Assurance of the safety and welfare of patients entrusted to their care;
- Provision of patient and family centered care;
- Assurance of their professionalism and fitness for duty;
- Management of their time before, during and after clinical assignments; recognition of impairment, including illness and fatigue, in themselves and their peers;
- Attention to lifelong learning;
- The monitoring of their patient care performance improvement indicators; and,
- Honest and accurate reporting of duty hours, patient outcomes and clinical experience data.

Further, trainees will:

- Participate fully in the educational and scholarly activities of the residency program and the institution, as required, assume responsibility for teaching and supervising other residents and medical students;
- Participate in institutional programs, committees, councils, and activities involving the medical staff as assigned by the program director, and adhere to the established policies, procedures, and practices of the sponsoring organization and its affiliated institutions;
- Participate in the evaluation of the program and its faculty;
- Develop an understanding of ethical, socioeconomic, and medical legal issues that affect the practice of medicine;
- Apply cost containment measures in the provision of medical care;
- Keep charts, records, and reports up-to-date and signed at all times; and
- Adhere to institutional and program policies and procedures and to the requirements of affiliated training sites

Nancy Strapp

Kilmarnock, VA

Biographical Information

I hope this message will introduce me to Presbytery's Committee on Ministry and that I will have the opportunity to become active in the Presbytery of the James.

My husband and I moved to Kilmarnock, VA, this past April, following my retirement from ministry at Iroquois Presbyterian Church in Louisville, KY. Our hope was (and is!) to become active in the life of St. Andrews PC, near our new home. With the COVID restrictions, this has taken longer than we expected. As things begin to open up again, I am eager to explore how I can continue to serve in ministry during my retirement.

Ministry as a Teaching Elder was a third career for me. My first career was as a lawyer with a large law firm in Columbus, Ohio. When I became a mother, I moved "in house" planning estate gifts at The Ohio State University and the local children's hospital (now Nationwide Children's Hospital.) My second career evolved into management of non-profit organizations and development of donor gifts.

In 1997, I was recruited to become Vice President for Development at the PCUSA's national Foundation in Louisville, KY. I oversaw our work with Presbyterian churches and contributors nationwide assisting member giving and bequests, and mission-responsible investing. Many members of our Development team were ordained Ministers of Word and Sacrament who viewed their work as the ministry of "growing givers' hearts" (in the words of authors Thomas H. Jeavons and Rebekah Burch Basinger.)

My family and I were active at Harvey Brown PC in Louisville, and I served on the Presbytery of Mid-Kentucky Finance Committee. The vague sense of call I had known since I was a child grew, and I began taking occasional night courses at Louisville Presbyterian Theological Seminary. I had a belief that when the time was right, the way would become clear.

Clarity came when I was diagnosed with Stage 3 renal carcinoma in my late 40's. During treatment and recovery, I came to know that the right time to respond to God's call was and is right now. I became a Candidate for Ministry and enrolled full-time at LPTS, graduating with my M. Div. in 2011.

I worked for a time as a pastoral volunteer and occasional preacher at Portland Ave. PC in West Louisville, a church with a vital community services ministry and outreach in a neighborhood a great need. I was called from volunteering in ministry at Portland Ave. PC to Ordination as a solo pastor at Iroquois PC in Louisville. It was understood to be a transitional ministry. In fact, while I served Iroquois PC, I completed my certification in Transitional Ministry at Pittsburgh Theological Seminary.

Like many smaller Presbyterian churches across the country, IPC's congregation was struggling under the expense of maintaining a building that had been constructed years before for a far larger membership. With the help and guidance of Presbytery, we explored the possibilities of merger with nearby congregations, yoked ministry, and so on, but the congregation could not come together behind a plan. Eventually, it sold the building to and rented back the sanctuary for worship on Sunday mornings.

Getting out from under the expense of the building revitalized the Iroquois congregation in mission, and we welcomed some younger new members. Still, membership and money went down as the saints who had built the church aged and died. When I decided to retire following Easter of this year, the congregation voted to dissolve. Our hopes to have a final formal service in Kentucky celebrating the church's history and mission have not yet been realized because of COVID.

On a more personal note: My husband Ed and I each survived the deaths of our first spouses. We met traveling in New Zealand and were married in June of 2019. Both of us have children and grandchildren along the Mid-Atlantic, and we wanted to be closer to them. We sold our respective homes in Kentucky and Maine and bought a house on the Chesapeake Bay. It worked! We have enjoyed visits from one or more sets of kids and grandkids almost every weekend this summer. We look forward to resuming travel and lots of babysitting.

If the way be clear, I would like to transfer my membership from the Presbytery of Mid-Kentucky to the Presbytery of the James. In retirement, I hope that I can be of service and support to the local churches and Presbytery, while still having time for travel and family. I enjoy preaching and hospital calls and welcome the opportunity for grief ministry that comes with helping families face end of life issues and preparing celebrations of the Resurrection.

Statement of Faith

I believe that the Trinity is a God-given gift assisting our finite mortal understanding to know the One Divine as Triune: an infinite and almighty relational love. Each of us is created in the image of God, embodying God's diversity in unity, and called to reflect God's love into all Creation.

Throughout history, human sin has sought to reduce God's greatness to our own limitations, imposing definitions, restrictions, and laws on God's ineffable love. In Grace, God has forgiven us again and again, restoring relationship and calling us back to love. In Grace, God became human in the person of Jesus Christ, revealing conclusively that God's love is stronger than sin. In the Resurrection, Jesus overcame the darkest of human sin and the cracked open imagined finality of death itself. The rushing power of the Holy Spirit gave birth to the Church, and continues to call us to fearless praise, discipleship, evangelism, and mission. Through the Grace of the Holy Spirit, we are called to transform Creation by sharing Grace.

Jesus, Bridegroom of the Church, has given us tools to assist in our calling. Our Confessions describes the Sacraments as examples of these gifts. The Confessions also remind us that these tools and the ways we understand and express the doctrines of the church must constantly be readapted for service. We share a church tradition that is committed to be "reformed and always reforming."

We live in a time of paradigm shift, when the stresses of anger over racial inequality have intersected with the health and financial crises resulting from COVID. The old structures are cracking, opening new pathways that will redefine the mission and structure of our churches. We are not the first to walk this path: The Holy Scriptures record God's self-revelation and human struggles to understand God's revelation over generations of stress and change. They provide guidance for our struggles to be faithful disciples.

These are scary times. When we are afraid, and want to hide under our blankets of privilege, we need to listen for the prophetic voices that bless and challenge the people of God. In a time when mere yard-signs can ignite violent divisive rage, we need to find new ways to reach across division in love and servanthood.

Joseph William Taber

josephwtaber@gmail.com

Actively Seeking? Yes, Actively Seeking

Ecclesiastical Status: Teaching Elder

Presbytery Membership: Western North Carolina Presbytery

Ordination Date: 8/8/2014

Formal Education:

- Bachelor of Arts in English - Presbyterian College 2009
- Master of Divinity - Columbia Theological Seminary 2013

Continuing Education:

- Leadership in Ministry Workshops, 2014-Present
- Presbyterian CREDO, 2016-2017

Employment Type: Full-time

Minimum Effective Salary: \$50,000 / Year

Geographic Choices: Georgia, North Carolina, South Carolina, Tennessee, Virginia

Languages: English

Leadership Competencies: Compassionate, Hopeful, Preaching and Worship Leadership, Spiritual Maturity, Communicator, Contextualization, Decision Making, Strategy and Vision, Collaboration, Personal Resilience

Training / Certification:

- Clinical Pastoral Education Training
- Interim Ministry Training
- Week 1 by PC(U.S.A.) at Montreat Conference Center, Montreat, NC in 2019

Clergy Couple? No

Housing Type: Housing Allowance

Work Experience:

- Solo Pastor: Presbyterian Church of Lowell, NC, 104 members, small city, 2016-Present
- Pastor for a Designated Term: Presbyterian Church of Lowell, NC, 96 members, small city, 2014-2016
- Pastoral Intern: Saint Andrews Presbyterian Church, Tucker, GA, 300 members, small city, 2012-2013
- Interim Youth Director: Waldensian Presbyterian Church, Valdese, NC, 300 members, small town, 2008

Other Services:

- Chair, Presbytery of Western North Carolina Smaller Membership Church Committee: 2019-Present
- Member, General Presbyter Transition Team, Presbytery of Western North Carolina: 2019-Present

- Secretary, Presbytery of Western North Carolina Administrative Commission for First Presbyterian Church Kings Mountain, NC: 2016-2018
- Chair, Presbytery of Western North Carolina Youth Ministry Committee: 2015-2018
- Youth Division Representative, Presbytery of Western North Carolina General Council: 2015-2018
- Presbytery of Western North Carolina Youth Council, Music Team Facilitator: 2014-Present
- Member, Lowell Ministerial Association: 2014-Present
- Member, Lowell Crisis Ministry Board of Directors: 2014-Present
- Member, Sanctuary for Prayer and Creative Expression (SPACE) Task Force 2012-2013
- Small Group Leader: Montreat Youth Conference: Summer 2012
- Small Group Leader: Montreat Middle School Conference: Summer 2012
- Member, Columbia Theological Seminary Basic Degrees Committee: 2011-2012
- Lead Guitarist, Waldensian Presbyterian Church Connections worship band: 2009-2010

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

I have a background in Jazz Trombone, and I believe God gives us gifts so that we can give them back. Through the power of the Holy Spirit, music soars above the anxiety of the world, and frees us to be imaginative children of God again. This is especially true of improvisational forms of expression. At a recent community Thanksgiving service, God used my gifts as a musician to lead worship in a way that was both transcendent and testified to the powerful hope of the incarnation.

The Community Thanksgiving service is led by a number of the local pastors, each of whom takes leadership for an element of worship. I played Jazz Trombone for the offertory, using a hymn Duke Ellington wrote called "Come Sunday." I used both its lyrics and an improvised solo to pray for those gathered. God spoke through my unconventional offertory, inviting those gathered to love the LORD their God with ALL their heart, soul, and strength. There are a variety of gifts, but the same Spirit, and God used me to show the community that we are not limited to offering one thing. I feel called to equip the saints for ministry, and to help people trust the goodness of God. For the Church, success is pointing to Christ in every moment of our lives, whether joy or grief. In that moment, I felt fulfilled as I helped people see that God equips us to minister with all our gifts, pointing to Christ in every moment with whatever God has given us, even a background in Jazz Trombone.

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

In Romans, Paul writes that he wants to come to them to "that we can mutually encourage each other." I'm looking to partner with a congregation so that we can encourage one another and build off one another's varied strengths in service of Christ.

I believe the calling of the Church is to tell people the good news of Jesus Christ, and to teach them how to live differently in response to that good news. I'm looking for a congregation who wants to put their faith into action. "Faith" is a verb. It is something we Christians DO, rather than something that we simply have. The faith we profess should impact our lives in powerful ways, and I'm eager to lead a people who want to explore how to practice their faith.

I don't buy the idea that a church's size shows their faithfulness. God can be active in any size community of faith. Size and programs don't change hearts and lives, relationships do. I want to equip the members of a congregation for faithful living through meaningful relationships with one another, and with Christ.

One of my favorite parts of being a Pastor is watching other people succeed at something that is difficult and helping them see how God was at work through them in that task. I want to help interpret the mission and ministry of the whole congregation. I'm looking to help people remember why our ministry is important, and to help them see God at work through them.

I'm looking for a congregation who is interested in doing faith together to know Christ better.

What areas of growth have you identified in yourself?

I am a strong leader, a dynamic preacher, a loving counselor, and an able administrator. I have, however, two main tendencies that hold me back in my ministry. These are a constant struggle for me, even though I have invested significant effort into addressing them.

First, I have a tendency to over-function. I am more likely than not to assume responsibility for things that are not mine. This includes making myself responsible for the happiness of others, as well as taking on tasks that could be delegated to others. While these tendencies make life easier for others in the short term, they are ultimately unhealthy for long-term faithfulness in any community. What's more, this tendency leads to an exhausted preacher who is less able to care for congregants and truly preach the Word of God.

Secondly, I have a tendency not to share my needs and vulnerabilities. I often perceive them as weakness, and I want to be strong for those who depend on me. I end up feeling isolated and unsupported, even if others are eager to help. I want to appear competent, rather than needy. This cuts off potential resources and leaves me emotionally exhausted and more cynical rather than hopeful.

I fully trust that most congregations want to support and love their pastors, which is a huge help when I find myself slipping into one of these tendencies. With God's help, and the congregation's, I recognize when I slip into these tendencies and return to more faithful practices before reaching a crisis point.

Describe a time when you have led change.

When I arrived at my current call, they were in the midst of a six-year period of near constant conflict in their Session. Knowing this situation, I put together a strategy to emphasize the ordination vow to “Be a friend among your colleagues” during elder training.

While the overt focus was on theological thinking, the undercurrent of my elder training was accomplished in other ways. Following the example of Christ, who so often dined with his disciples, I ensured that we shared a meal before each training session. We then began each training session by reading and discussing a short story together that was related to leadership skills.

The biggest shift that I implemented was that each class would be examined as a class, rather than as individuals. I wanted to instill responsibility to bear one another’s burdens, and so fulfill the law of Christ. Therefore, each Elder-elect brought in their individual statement of faith, which we then discussed and put together into a group statement of faith. Combining their statements of faith gave them an opportunity to show how they valued one another’s beliefs and forced them to engage in some mild conflict as they debated the finer points of group statement of faith.

Over the course of three years of elder training, meetings had gone from contentious to friendly, and fighting was replaced by laughter. I led change by partnering with the Session to slowly shift the culture of the Session.

Statement of Faith

I believe in God, who alone is sovereign over all creation. God, who is creator, redeemer, and sustainer, is One God, and God is three persons: God the Father, God the Son, and God the Holy Spirit. These three persons are distinct, yet inseparable.

God the Father speaks into being things which do not exist. God continuously creates and reshapes all that exists, and new things spring into being at God’s gracious invitation. God the Father raised Jesus Christ from the dead.

God the Son is the Word who came to the prophets. God the Son is the Word who became flesh and made his home among us, Jesus of Nazareth, the Christ. Jesus Christ is fully God, and fully human. Jesus Christ is humanity unstained by sin, able to perfectly do the will of God. In Jesus’s death and resurrection, the power of sin and death is conquered forever, and our own sinfulness is cleansed.

God the Holy Spirit hovered over the shapeless void at the beginning of creation, inspired the writers of Scripture, and empowers the church to do the ministry to which we are called. God the Holy Spirit provides a variety of gifts to members of the body of Christ and is the presence

of Christ with us forever. God the Holy Spirit is constantly guiding us toward right relationship with God, even before we can respond in faith.

Scripture, both Old and New Testaments, is the story of God's relationship with God's people. It reveals who God is, and who we are as beings created in the image of God. Scripture shows God as wanting a personal relationship with human beings but does not limit our transcendent God with human characteristics such as gender. The language of scripture tunes our minds toward faith, and faithful reading of scripture teaches us to recognize how God is active in our midst.

The Church is the people who are called by the name of the Lord. We have many expressions, and many different ways of pursuing our mission. The primary mission of the Church is to share the good news of Jesus Christ, and to teach people how to live differently in response to that good news. The Church is a means, not an end. God continually reforms us to accomplish God's will for the Church and for the world. God is active for the Church in special ways through the sacraments of Baptism and the Lord's Supper. As a mystery, they are experienced rather than understood.

People of all varieties are created in God's image. That image, however, has become so stained by sin that it is unrecognizable without God's help. Sin is both a state of being and any specific misdeed. It is counter to the will of God and breaks relationships between humanity and God and among humans as well. Our value as human beings is not based on our actions or our heritage. Instead, our worth comes from the gracious promises of God. We are precious and honored in God's sight, and God loves us, each of us and all of us.

God loves us so fiercely that God will not let us go. On the cross, God in Jesus Christ experienced the depths of human suffering and descended into hell, total separation from God. Out of love for us, God went where, by definition, God is not. This broke the power of sin and death and claimed us forever as fellow heirs with Christ. All of our action should reflect our gratitude to God for all that God has done on our behalf. The question is no longer "What must I do to inherit the kingdom," but rather "How can I best glorify God and enjoy God forever?"

Nathan Lee Taylor

nathanleetaylor@gmail.com

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

Ecclesiastical Status: PC(USA) Candidate

Presbytery membership or Presbytery of care: Presbytery of Southern New England

Candidacy Date: 9/18/2019

Church Membership: Wilton Presbyterian Church, Wilton, CT

Formal Education:

- M.Div. from Union Presbyterian Seminary 2017
- B.S. Psychology from Virginia Commonwealth University 2008

Continuing Education:

- 1 Unit Clinical Pastoral Education

Employment Type: Full Time

Geographic Choices: I am open; suggest my name anywhere in the USA

Leadership Competencies: Hopeful, Teacher, Public Communicator, Risk Taker, Willingness to Engage Conflict, Collaboration, Bridge Builder, Personal Resilience, Initiative, Flexibility

Languages in which you are fluent: English

Clergy Couple? No

Minimum Effective Salary: \$55,000

Housing Type: Open To Either (Manse or Housing Allowance)

Work Experience:

- Resident Director of A Better Chance, Wilton, CT, non-profit, suburban, 2019/2020 academic year
- Assistant Resident Director of A Better Chance, Wilton, CT, non-profit, suburban, 2018/2019 academic year
- Co-Director of Family Ministry of Wilton Presbyterian Church, Wilton, CT, medium to large church, suburban, fall 2017- present
- Chaplain at Holmes Presbyterian Camp and Conference Center, Holmes, NY, non-profit, rural, summer 2012, 2015, 2016, 2018
- Director of Youth Ministries of Westminster Presbyterian Church, Richmond, VA, medium, urban/suburban, fall 2015-May 2017
- Director of Youth Ministries of River Road UMC, Richmond, VA, large, suburban, May 2013-May 2015
- Director of Youth Ministries of First UMC, Marquette, MI, medium, small city urban, November 2009-April 2013

Service to the Church:

- Member of Committee on Emerging Ministries for Presbytery of Southern New England.
- Member of Round Table for Presbytery of Southern New England.

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

With the rapid Covid-19 pandemic onset I had the foresight to recognize in March that it was going to be a long-term situation. I mobilized my resources to purchase a computer with video editing software knowing that I would want to be producing content for my job. I subsequently began producing time lapsed coloring videos with voice-over as a way of continuing instruction of children from a distance. The videos were a smashing success for our children and even some other congregations began using the videos I was producing. These videos were an attempt to replace our children's message during worship. On our best attended worship services, I never had more than fifty children in a particular worship service at Wilton Presbyterian Church. With the videos I was consistently getting over 100 views and was able to reach children of previous members and churches I did not know. I am very grateful to my pastor for allowing me the ability to constantly try new things in ministry. Sometimes I fail and move on to something new, and sometimes I stumble across something that really works for our context.

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

I believe God is calling me to a ministry of teaching through educational settings, preaching, and administering the sacraments. I love exploring scripture and stories with people with a fresh interest in their faith. I have always enjoyed working with youth because their faith is like a treasure map that is continuing to grow. For some adults, the map is already full, and some are content with how full their map is. I want to minister to people who have empty spaces on their maps still. Or, at the very least, are willing to dive into caverns on their maps and explore their faith from new perspectives.

I have a deep love for the ministry of proclaiming God's word. During my time filling in for my pastor while she was on sabbatical in the summer of 2019, I felt the incredible power of God at work through visitation. There was a medical emergency in the church, and I went to be with that family as they waited. I remained a non-anxious presence sitting with the family. When I was with them, I realized how important a ministry of presence is. Being there was more important than any words I could speak or any platitudes I could offer. And yet I also feel compelled and called to a ministry of words. I feel called to deepen my practice and skill in sermonizing.

I feel called to share the grace of God through administering the sacraments. I am longing for the day where I can witness to God's claim on an infant at the font or stand at the table and invite God's people to the feast.

What areas of growth have you identified in yourself?

I believe in pursuing excellence and as such I have many areas in my life that I feel are great strengths for me, but I still wish to grow. One obvious area for me is the area of the written word. I am an excellent communicator in person, but I am working on my ability to communicate more clearly through the written language. My sermons are written in a way that facilitates them being delivered orally but can be messy on paper. While I feel I do well at preaching, I want deeply to be better. I hope to better my ability to preach without a manuscript, and to learn ways to captivate the imagination of the soul and stir children of God to action.

Another growth area for me is for a better system of organization. When I have a system of organization, I keep it and remain organized but pieces that fall outside of that system can quickly turn into clutter.

I could always use a refresher in Greek and Hebrew grammar. But most importantly I focus on trying to learn names of members of the church more quickly. Names do not come easily for me, so I work to learn them.

Describe a time when you have led change.

As the Resident Director of A Better Chance, I worked to change the culture of the program. In previous years, the Senior scholars had authoritative power to lead the house and demand the underclassmen do chores or other things. For example, the youngest scholar in the program was the only one going out to collect the eggs in the evening and close the chickens into their coop. Every night he was the only one carrying out the trash knowing that we have coyotes, skunks, and other wildlife around the house. I wanted to change the culture from one of authoritative leadership to one of servant leadership. We gave the chickens to a local farm. I began inserting myself into the evening chores rather than rely on my privilege as an adult in the house. My wife and I put ourselves in the weekly chore rotation as a way of insisting that everyone who lived in the house should be responsible for sharing the responsibilities. In the spring, I sat down with the rising Seniors and explained to them that the next year I wanted to change the culture. There would still be privileges for the Seniors, but I wanted them on board with me in putting an end to a culture that lords privilege over others. The next year I was very proud of how much the culture shifted. The Seniors were not entirely happy that they did not receive the benefits of the service of the freshmen, but they believed in the reasons that we were changing the culture and their leadership was exemplary.

Statement of Faith

I believe in, worship, and belong to one God in Trinity and Trinity in Unity.
This one triune God is three persons.

One person is the Parent (Mother/Father) of us all, who in love created all that has been, all that is, and all that will be. Despite our rebellion against the law and our failure to uphold our end of the covenant, the Parent remains faithful. The Parent's steadfast love makes us heirs with Christ of the covenant. Like a mother attends to a nursing child and like a father runs to children who have strayed, our heavenly Parent seeks us out and cares for us always, claiming us as their own child.

One person is the Son, Jesus, the Word, who lived and walked among us, fully human and fully God. He preached good news to the oppressed and proclaimed the reign of God. He taught us the way through word and deed. He ate with outcasts, healed the sick, sided with compassion and grace over a strict interpretation of the law, and proclaimed God's order above and against the world's expectations. He taught a radical reordering of the world where the last are first and the first last, where we love our enemies, and where we forgive those who could never deserve it. He ultimately laid down his life for us, proving his love for us and setting an example of the lengths we should go to for those we love. He was and is resurrected to life and is with us still speaking as the living word. He lives and reigns as our Lord and Savior breaking the power of sin and saving us to life. He is the head of the church, which is his body.

One person is the Holy Spirit, our comforter and advocate that stirs us to action and moves us. It is the Spirit that convicts us when we stray, comforts us when we suffer, and it is by the

presence of the Holy Spirit that we are able to understand and interpret the Word. It is the Spirit that empowers us to be the hands and feet of God active in the world working toward the reign of God.

The three persons are coequal in glory and coeternal in majesty. They are one Almighty, eternal and uncreated.

I believe our Triune God is the ultimate good, most sovereign, and most loving. God creates all things, redeems all things, sustains all things, rules all things, and transforms all things and all people.

Out of love, the most sovereign God seeks us and chooses us for salvation. Our salvation is only by the inescapable, irresistible grace of God, which is given freely to all God's elect. It is my hope that, out of God's infinite capacity for steadfast love and grace, one day every tongue will confess, every knee will bow, and all will be elect. Our sacraments are both a witness to that grace and an active sharing of that grace. Through baptism, we are reminded that we belong to God. In baptism God claims us and seals us as God's own children. Through communion, we are drawn closer in the community to one another and to God as an appetizer, part of the joyful feast that is our heavenly meal. The sacrament of Communion is a model for how we are to share at the table with all. The proper response to this grace is to worship God through praise, doing justice, and being merciful. But we as humans are totally depraved and even in our best actions fall short of the glory of God. This is a description of our condition; it is not who we are. We are still beloved children of God who bear the image of God and are named good by God.

Because of our total depravity, it is necessary to come together as a community and confess our failures and find support and accountability with our siblings in Christ. As we gather in worship, we are reminded that we are God's hands and feet in this world. As hands and feet, we are sent into the world not just to pray for it, but also to be God's answer to prayer. By doing so we glorify and enjoy God. In worship, we hear the Word of God proclaimed through the sermon and through the reading of scripture. Where the Word is proclaimed Jesus is present. The Holy Bible is the Word of God and witnesses to God's self-revelation. I believe that God is still speaking and still self-revealing in the world through the Word of God in scripture, the Word of God around us, and the Word of God within us.

God is good, God is love, God is for us. In turn we should worship through praise and action.

Report of the Committee on Nominations

Presbytery of the James

October 17, 2020

I. The Committee recommends that the Presbytery elect

A. For Presbytery Moderator for 2021

Teaching Elder Patrick Dennis, Tuckahoe Presbyterian Church. Patrick was ordained in 2006 and has served on numerous committees, teams, and boards within the Presbytery of the James. He is currently a member of the Strategic Planning Team. Patrick is married to Teaching Elder Sarah Dennis and father to Audrey, Iain, and Connor.

B. For Presbytery Vice Moderator for 2021

Ruling Elder Dan Jordanger, member of Providence, Gum Spring and attends Ginter Park Presbyterian. Dan was ordained as a ruling elder in 1979 when he was a junior in high school. He has served as a Clerk of Session at Providence, Gum Spring for many years and is currently the moderator of the Presbytery's Personnel Committee. Dan is following in his mother's footsteps who served as moderator of Winnebago Presbytery in Wisconsin. He is married to Leslie who is an elder on the session at Ginter Park.

C. For the following Committees and Teams

The committee recommends that the following individuals be elected for service. All who are elected to serve as members of the class of 2023 (and those positions with an asterisk*) will begin service on January 1, 2021. Those elected to other class years are being elected to fill out uncompleted terms and will begin service immediately upon election.

RE=Ruling Elder; MWS=Minister of Word and Sacrament; MC=Member of Congregation

Committee on Ministry

Class of 2021, Member-at-Large, Moderator, MWS Gordon Lindsey, HR

Class of 2023, Member-at-Large, Vice Moderator, RE Glenna Finnicum, Ginter Park

Class of 2023, Region C, MWS Christopher Tweel, Three Chopt

Class of 2023, Region D, RE Betty Southerland, Eastminster

Class of 2023, Region D, MWS Rosalind Banbury, MAL

Committee on Preparation for Ministry

Class of 2021, Region B, MWS Evan Wildhack, Bethlehem

Class of 2023, Region C, RE Marilyn Johns, Gayton Kirk

Class of 2023, Region C, MWS Mark Sprowl, HR

Class of 2023, Region D, RE Gwendolyn Young, Richmond First United

Class of 2023, Region D, MWS Carla Pratt Keyes, Ginter Park

Communication and Coordination Team

Class of 2021, Region B, RE Chris Sorenson, Fairfield

Class of 2022, Region F, MWS Brint Pratt Keyes, New Covenant and Lakeside

Class of 2023, Region C, RE Carol Martin, Tuckahoe

Class of 2023, Region D, RE William Neal, First, Richmond

Class of 2023, Member-at-Large, Moderator, RE Kenna Payne, Westminster, Richmond

Leadership Connections Team

Class of 2023, Region D, RE Rosa Oden, Richmond First United

Mission and Service Team

Class of 2021, Co-Moderator, MWS Lindsey Williams, Fredericksburg

Class of 2022, Co-Moderator, MWS Jess Cook, Validated

Class of 2022, Region F, RE Mary Ann Griles, Amelia

Class of 2023, Region D, MWS Starke Cauthorn, HR

II. OPPORTUNITIES FOR SERVICE

The following vacancies exist on Committees and Teams that are filled by The Committee on Nominations:

Committee on Ministry

Class of 2023, Region C, RE

Leadership Connections Team

Class of 2023, Region C, RE/MWS/MC

Mission and Service Team

Class of 2021, Region B, RE/MWS/MC

Class of 2023, Region C, RE/MWS/MC

If you are interested in any of these opportunities for service, please contact Rev. Denise Hall, Moderator of the Committee on Nominations, hallograms@gmail.com.

In addition to these *elected* positions, POJ members may serve on Ministry Groups. Please visit <https://www.presbyteryofthejames.com/ministries/> and directly contact a Ministry Group of your choice.

Leadership Connection Team

It continues to be a challenging time for our ministries as they strive to carry on their work during the restraints of this pandemic. They are being creative as they reach out to build up the church of Christ. On behalf of the Presbytery of the James these nine ministries plan programs that bring people together, carry out aspects of ministry and enable others for ministry: Black Caucus, Collegiate, Community of Ministry and Worship, Older Adult, Presbyterian Women, Resource Center, Small Church, Stewardship and Youth. Here are updates from a few of them.

George Whipple, Moderator, Leadership Connection Team

The Black Caucus of the POJ



“My God will meet all your needs according to the riches of His glory in Christ Jesus.”
(Philippians 4:19 NIV)

Promoting church growth, sustainability, and fellowship are a few of the major goals of the Black Caucus. With this in mind, we reached out to the Synod of the Mid-Atlantic and to Self-Development of People to participate in a workshop that would help us identify grants within the Presbytery of the James that our churches can use to meet these goals. The theme was “Grant Writing: Getting Started, Getting Funded!” It was held on Saturday, January 11, 2020, from 10:00 a.m. until 12:00 noon at Woodville Presbyterian Church in Richmond. A lot of relevant and needed information was shared by the Rev. Warren Lesane, Stated Clerk of the Synod, as well as from the Rev. Beverly Bullock and the Rev. Mary Jane Winter from Self Development of People. The eighteen people who were in attendance received a wealth of information that was presented by these two ministries. Another workshop will be planned at a later date that will focus on best practices for grant writing and will include understanding the application process, being aware of the requirements/deadlines, and using the best wording. A few of the churches have applied for and received grants for their congregations.



Due to COVID-19, the other planned workshops and activities were put on hold; however, the Black Caucus is continuing to meet and plan for ministry via ZOOM. During a meeting on July 27, 2020, it was decided that we would support the COVID-19 workers at Richmond Community Hospital who are often overlooked. This Bon Secours Hospital is located at 1500 N. 28th Street, Richmond, in the heart of Church Hill. Care packages containing a variety of snack foods, a puzzle book, and a Scripture card were prepared with love by Elder Gwendolyn Young and Elder Alberta Richards from Woodville and delivered by Elder Gwendolyn Young, along with bottled water, on August 27, 2020. Seventy-Five (75) care packages were prepared



with donations from Woodville, the Presbyterian Women of Woodville, and Elder Evalyn Page of First United Presbyterian Church. A special treat of a variety of pastries was also donated. Everyone was very appreciative.

The Black Caucus is currently preparing to present a series of three interactive and inspirational dialogues on racial reconciliation around the theme: **8 Minutes and 46 Seconds: Together We Can Redeem the Narrative**. We believe that God has called us to be bridge builders for racial reconciliation – to ignite change that begins to eradicate the narrative of hundreds of years of systemic racism – and to be the new creations in Christ we are called to be who see all people with the eyes of Jesus and love all people as ourselves. The three (3) dialogues will be held via ZOOM. Check the FYI newsletter on the Presbytery of the James website for reminders. The dialogues are as follows:

September 24, 2020 7:00 p.m.

“How to Become a Bridge Builder for Racial Reconciliation”

Presenter: Rev. Peggy Fox, Moderator of the Black Caucus

February 27, 2021 10:00 a.m.

“Finding God in Moments of Crisis”

Presenter: Rev. Ulysses Payne, Pastor of Westminster Presbyterian in Petersburg

April 17, 2021 10:00 a.m.

“Where do we go From Here? What Would Jesus Say to a Society Desiring to Heal Racism?”

Elder Peggy Fox, Moderator

Community of Ministry and Worship

Gary Charles and Jill Duffield, Conveners

September 2020

The Reverend Dr. Jill Duffield and I would like to provide an update on newest developments in the Community of Ministry and Worship (CMW), a ministry of the POJ, as we move into our third year. In August 2020, Cohort 2 concluded its year of meeting together. Cohort 2 was composed of nine pastors from the Presbytery of the James (POJ), all of whom have been out of seminary for less than eight years. Prior to the pandemic, we met monthly for three hours, followed by a shared lunch. Since March 2020, we have met virtually through the wonder of ZOOM. During these meetings, members of the cohort have identified areas for growth and development, and Jill and I have brought resources and experience to the table as we have grown together in faith and understanding. We explored a wide range of issues in ministry from worship in a pandemic to conflict resolution in the church to honing our skills as communicators of the Gospel.

The CMW is built on the premise that the presbytery’s greatest resource is its pastoral leaders and that we are living in a social and religious context where all presbyteries need to be more intentional about strengthening the work and witness of pastoral leaders. Research out of Notre Dame and from the Lilly Foundation has shown that more than 50% of seminary

graduates who move into pastoral ministry will no longer be in pastoral ministry after five years. We do not perceive this as a problem for the church, but as a crisis before the church.

So, we have designed the CMW to provide a safe, stimulating, and challenging context for pastors new to pastoral ministry to develop their skills in preaching, worship, administration, stewardship, counseling, public witness, and spiritual leadership of the people of God. Our long-term goal is to develop cohorts for pastors with longer tenure in the church, as well as cohorts for female pastors exclusively, and for pastors engaged in non-parish-based ministries, such as prison chaplains, hospital chaplains, campus ministers, seminary and university professors, etc.

We are excited to announce that the Presbytery of Eastern Virginia (PEVA) has joined our mentoring effort and our newest cohort has begun with eleven pastors from both the POJ and PEVA. The CMW recognizes the many demands, both time and financial, on pastors and so it does not ask pastors to use portions of typically small continuing education resources to fund their participation in the cohort. Instead, the CMW incentivizes participation in this cohort by providing each participating pastor with a small stipend for the year, paying for all books to be read together, covering child care expenses if incurred, covering travel expenses to the monthly meeting, and all lunch and retreat expenses. An essential by-product of this approach for participating pastors is a growing appreciation for how presbytery is investing in their ministries.

Cohort 3, a community of eleven pastors from both POJ and PEVA, held an opening ZOOM retreat on September 10. At the retreat, participants identified areas for conversation and growth in pastoral ministry. Jill and I will design our monthly meetings to address these conversations and growth areas as we listen together for what the Spirit of God has to teach us.

Jill and I appreciate the support of both the Presbytery of the James and the Presbytery of Eastern Virginia. We invite you to pray for us as we serve as mentors to a talented new cohort of pastors and even more, we ask for you to pray to each pastor in this cohort as they grow in grace and understanding.

Gary W. Charles
Pastor, Cove Presbyterian Church
Co-Convener of the Community of Ministry of Worship

Report from Presbyterian Women of The James

Purpose of Presbyterian Women:

Forgiven and freed by God in Jesus Christ, and empowered by the Holy Spirit, we commit ourselves:

- To nurture our faith through prayer and Bible study,
- To support the mission of the church worldwide,
- To work for justice and peace, and
- To build an inclusive, caring community of women that strengthens the Presbyterian Church (U.S.A.) and witnesses to the promise of God's kingdom.

Our Vice Moderator of Presbyterian Women of the James made a profound observation when she said that 2020-2021 will be our “Pioneer” year as we “blaze new trails” to fulfill the purpose of Presbyterian Women. The Presbyterian Women’s organization always has emphasized the importance of practicing adaptive leadership. Adaptive leadership will be taking place throughout our presbytery’s congregations as we cope with the logistics of continuing our organization’s mission programs and activities under the restrictions caused by the coronavirus pandemic.

We are committed to keeping our inclusive, caring community of Presbyterian Women connected during this coming year. Over these past six months we all have learned how technology can help us to stay in touch in ways we never had imagined. All of this presbytery’s Coordinating Team members continue to be available to help congregations in any way that is needed. Many helpful resources for congregations are available online, particularly on our organization’s website, www.presbyterianwomen.org. Also, Synod and Churchwide Town Hall Forums for Presbyterian Women which were held in the Spring and Summer months will be continuing during the 2020-2021 program year.

This year’s *Horizons* Bible Study is called “Into the Light: Finding Hope Through Prayers of Lament.” In this nine-lesson study, author Rev. Dr. Lynn Miller explains how lament is “a proper theological response to the difficult situations of our world.” Due to the buildings of many congregations in this presbytery still being closed, some congregations are having Bible study and circle meetings on ZOOM this year. Others have decided to take gap year or to wait until January to resume their Presbyterian Women’s meetings and programs in person. Therefore, we are working to organize a presbytery-wide *Horizons* Bible study on ZOOM to help women who may not have a circle to attend for Bible study this year. The Communications Associate for Presbytery of the James is helping us with this project, and a pastor from the western part of the presbytery has offered to help us with Bible study leadership. We hope to begin this Bible study in October.

We were disappointed that our May 2 Spring Gathering of Presbyterian Women at South Plains Presbyterian Church in Keswick had to be cancelled. We ask congregations in our presbytery to save the date of May 1, 2021 for our next Spring Gathering when we anticipate that we once again will be able to gather in person. **Although our Spring Gathering was cancelled, we will continue to receive funds throughout this calendar year for our 2020 Gathering Mission Offering for Presbyterian Disaster Assistance’s Hurricane and Earthquake Relief for Puerto Rico.** Please send your contributions to: Sally Beale, PW-POJ Treasurer, 900 Lunenburg Avenue, Blackstone, VA 23824.

Unfortunately, we cannot hold an in-person Fall Gathering on the morning of November 7, 2020 as planned. Instead, we are working on holding a virtual Fall Gathering on ZOOM for that same date. Information on how to connect and participate will be coming by email and in the *Spotlighting* newsletter in October.

We will continue our presbytery's mission emphasis on creation care and climate justice again this program year. We look forward to hearing from members of our presbytery's Youth Council, who will give a presentation on their efforts to manage climate change during a future presbytery gathering.

Jayne Sneed, Moderator, Presbyterian Women of The James

The Resource Center

Greetings, Friends, from the Resource Center! We are your resource connection, working in partnership with local theological schools and their libraries, as well as judicatories, local congregations, and affiliated organizations. Nearly 16,000 volumes await your exploration: a wide variety of curricula for all ages, books on Christian education, spiritual formation, and related topics in theology, media resources, art, artifacts, and so much more! Check out our newly updated searchable online catalog to explore the possibilities: www.resourcingchurches.com (there's a link at the bottom of the main page).

Even during these days when COVID-19 means we are unable to welcome you to the Resource Center in person, **we are still accepting email requests** (info@resourcingchurches.com) to borrow resources and will mail them to you or deliver them (contactless) in a day or two. If you're not sure what you need, send a note with your contact information and we'll call you. We can also provide phone or ZOOM consultation if you're looking for some ideas that might work well virtually. With some advanced notice, we can arrange a safe, socially-distanced visit for you. Someday soon, we hope to be able to encourage you once again to just drop by and spend a few minutes or a day perusing hands-on some of the most innovative, creative, and theologically helpful resources we could find! We are here for you and your congregation!

A Story About the Resource Center and How We Fulfill Our Mission

This summer, we had an email from a congregation needing to retool their VBS for a virtual version this summer. The VBS leaders had a creative idea to use a past VBS and adapt a rotation model format, but they were missing several of the leader books from their intended curriculum. They got in touch with the Resource Center to ask if we could help. We have the kits from dozens of past VBS curricula and were able to scan the missing leader books for them and email them at no charge. We were happy to help – that's what we're here for!

A Plan for Our Ministry Going Forward

The next frontier of resourcing is electronic resources – ebooks, videos, and other tools. Christian publishers have been slow to adapt to these new delivery methods, but they are warming to the idea and producing more options in these areas. In partnership with the Samuel DeWitt Proctor School of Theology where we are physically located, The Resource Center will serve as the resourcing partner for their \$1 million Thriving Congregations grant from the Lilly Endowment. A small portion of the grant budget has been designated to acquire and provide

resources in support of the grant’s work both virtually in through traditional means. Our hope is that very soon you will be able to borrow an ebook or other resource from The Resource Center much like you do through your public library or an online bookseller. We keep innovating to serve you better with the thriving of your congregation as our first priority.

How to Get Involved / Next Meeting

Every POJ congregation has a membership to the Resource Center provided through the POJ budget! You are invited to contact Dr. Denise Janssen, executive director, at 708.955.8913 (cell). Even when we can’t gather, the staff of your Resource Center is here to help for consultation and resourcing virtually!

Submitted by Denise Janssen, Executive Director

Small Church Ministries

Small Church Ministries has been fully engaged in continuing some of its work over the past few months. There are three major initiatives available to enhance the ministry of our small membership churches. Small Church Ministries provides Small Church Website Grants, Small Church Grants for Urgent and Emergent Needs, and funding for a Small Church Intern Program.

Small Church Website Grants

Websites are critical tools for churches to communicate with members and their community. New for 2020, Small Church Ministry is offering grants to help small membership churches launch websites. The ministry has opportunities for small churches to receive development support in launching a website and funds for hosting costs for three years.



Join us for worship each Sunday at 11 a.m. We offer communion on the first Sunday of each month.



Preschoolers to adults develop their faith through Sunday School, each Sunday from 9:45 to 10:30 a.m.



Our congregation actively contributes to our community in Sandston. We also look for ways to help people in need around the world.



Our church family enjoys a variety of fellowship activities. Find your niche with the Presbyterian Women, Men of the Church, Knit Group, or programs for children and youth.

The Small Church Ministry agrees to:

- Fund website hosting for three years
- Hold a planning meeting with the presbytery's associate for communications
- Create a custom WordPress website
- Hold a workshop (via ZOOM) to train the church's website team on maintenance of website after initial launch
- Make available support by the associate for communications after launch

Website team of participating churches agrees to:

- Provide content via email in Word, Excel, or Google documents
- Provide photographs (prints or digital files)
- Meet via ZOOM with POJ staff to discuss needs
- Review drafts and provide approval or edits within 1-2 weeks
- Attend training workshops on website editing process
- Maintain website after launch

Small Church Grants for Urgent and Emergent Needs

The Presbytery of the James has approved a limited amount of funds to be allocated each year to smaller congregations (with 100 or fewer in average Sunday attendance) to assist them in meeting urgent or emergent financial needs. Both urgent and emergent requests must represent costs that a congregation could not cover itself without financial hardship. Ordinarily, congregations will be expected to bear a portion of the project expenses themselves.

Urgent Needs typically include immediate repairs to buildings or equipment on the church property which affect the normal flow of ministry (e.g. HVAC or roof repair).

Emergent Needs refer to outreach into perceived new areas of ministry and growth within the parish. Funds for this could go toward new staffing, building modification, program materials, etc. (e.g. outreach to a specific community group, modifying a building to make it more accessible, etc.)

Small Church Intern Program

For more than two decades the Presbytery of The James has enjoyed a partnership with Union Seminary to help get student interns into small membership churches that might not otherwise be able to support an intern. This relationship benefits both the congregations who can engage in the development of future ministers, while receiving the benefit of their gifts, as well as the intern who gets to experience a meaningful year of learning and ministry.

Throughout the year, the intern receives not only the feedback of the church supervisor but a dedicated supervisor of the Small Church Intern Program, aiding in the reflection and integration of the small church experience. Several of these small church interns have gone on to ordained ministry within the Presbytery of the James, itself!

Sam Zeigler, Small Church Intern at Ashland Presbyterian Church



I am from a small town in Ohio near Kent State University, though I have lived in Pennsylvania, Florida, and France along the way to Richmond. In 2018 I graduated from Westminster College (PA) with a Bachelor of Arts in French with Secondary Education and a Music minor. I am fluent in French and attended a French university for a semester while in college. I love to travel and am eager to go back when it is safe to do so.

I'm an only child, but I have over thirty cousins just on one side of my family, and holidays are a big thing in my family. Grandma is in her nineties and cooks dinner for her extended family- sometimes up to forty of us- each

December. This year we are talking about ways to do a 'virtual holiday.' My other, chosen family includes my boyfriend, Mike, my church parents Chris and Will, and my cat, Leo. Leo is a very fluffy, black, part-ragdoll cuddle machine. He is a very strange cat: he comes when he is called and will happily play fetch for hours.

When I'm not reading books and writing papers for my classes at Union, I enjoy reading even more in my free time. My favorite genres are fantasy, fiction, historical fiction, sometimes history, and more frequently than I expect, theology and other spiritual topics. Otherwise I enjoy gardening, usually with my collection of indoor plants: three African violets, a coleus, a yellow miniature rose, a philodendron, a dragon's tongue, and an orchid. Right now I have a garden on the back deck as well, which includes mostly vegetables, and one small azalea.

My other passion is art, or at least, making and designing various things, including mechanical keyboards. I build and program keyboards of various shapes and sizes, which can be both a lot of fun and a lot of problem solving. Art usually takes less problem solving, and I enjoy painting whenever I can, almost every day.

For more information about any of these Small Church Ministry Initiatives visit us at:

<https://www.presbyteryofthejames.com/ministries/small-churches/>

Stewardship Ministry

Grateful: Finding Hope in Every Day

During the month of August, the Associate for Stewardship conducted a four-week class titled, "*Grateful: Finding Hope in Every Day.*" This online class was an opportunity for people in our presbytery to gather on ZOOM to share our gratitude and find hope for the days ahead.



Thirty participants from twenty congregations in the presbytery joined in guided conversations, studied scriptures of gratitude and hope, and explored practices that help us express gratitude and embrace the hope that God promises. The class was based on *“Grateful: The Transformative Power of Giving Thanks”* by Diana Butler Bass.

Look for a second class later this winter!

Deborah Rexrode, POJ Associate for Stewardship

Presbyterian Foundation Supports Presbyteries

The Presbyterian Foundation is an active proponent of Stewardship Education for Presbyteries. There are two specific initiatives churches may find to be useful especially as you seek to enhance your Stewardship Ministry.

Stewardship Navigator is an educational website that serves as a workspace for pastors and church stewardship leaders. It offers practical help with everything from stewardship campaign ideas to examples of thank you notes, a brochure-maker, and multimedia educational tools.



The new website’s goal is to “help raise funds for your mission” by providing support for one of the challenging aspects of being a thriving church congregation, financial sustainability, and management. “We wanted the tool’s focus to be congregations of 150 people or fewer since that’s 83 percent of our congregations,” explained Rev. David Loleng, Director of Church Financial Literacy and Leadership for the Presbyterian Foundation. “But already it’s being used by some much larger churches.”

“Having a stewardship resource online enables stewardship leaders to tap into their stewardship program on-demand,” Karl Mattison says. “On-demand is a great gift to the many stewardship leaders who are multi-tasking through life. Having their program resource online means they don’t need to carry their paper manual with them wherever they go.”

<https://www.presbyterianfoundation.org/stewardship-navigator-available-for-presbyterian-churches/>

Church Financial Leadership Academy



Financial literacy is key to maintaining the economic vitality and sustainability of congregations. The Presbyterian Foundation has recently launched the Church Financial Leadership Academy. This e-learning platform provides financial literacy education in a convenient online format that is available free for pastors and other financial/stewardship leaders anytime you are ready.

Interested persons will be able to create their own schedule of courses. You can also share the customized playlists with your stewardship team or your session. The self-directed video-based courses include the following:

- Answer questions such as, “Should pastors know what people give?”
- Learn the best practices for stewardship, planned giving, and year-long stewardship
- Learn about the changing landscape of religious giving
- Learn how to form generous disciples

For more information, go to <https://churchfla.com/dashboard/>

**Save the Date for our Fall Online Event - “And Now?”
Saturday, October 24 – 9:30 -11:30 AM**

On Saturday, October 24, the Associate for Stewardship of the Presbytery of the James, will be working with the Rev. Mark Ramsey, Executive Director, and the Rev. Adam Borneman, Program Director, of The Ministry Collaborative (A Project of The Macedonian Ministry Foundation) along with a team of leaders from the presbytery to present a two-hour online event. This event will help all of us as leaders of our congregations to “Ask More Questions” such as:



Part I: In the challenges of 2020:

- What have you lost?
- What did you assume?
- What needs to emerge now?

We will reflect on the character of the church as “temple” and as “tabernacle.”



Part II: “The antidote to exhaustion is not rest, but whole-heartedness.”

- Where in our ministries have we been half-hearted?
- What does whole-hearted ministry look like in 2020?
- How do we understand change and formation in this extraordinary time?

Together we will explore these questions and consider others that may be on your congregations’ hearts and minds. Watch for details on how to register, coming soon!

For more Stewardship assistance, contact Deborah Rexrode, Associate for Stewardship, at deborah@presbyteryofthejames.org.



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Presbyterian
FOUNDATION 

Dear friends in Christ,

This year has challenged pastors and congregations like no other. I am deeply appreciative of all that you've done to keep your congregation connected and serving – and I am here to support you. I understand the challenges of ministry and can help you discern the best ways to lead your congregation. Please get in touch if I can assist you!

Online Giving

If your church has not set up online giving yet, I can help you get started. The Presbyterian Foundation offers an [online giving portal \(presbyterianfoundation.org/onlinegiving/\)](https://presbyterianfoundation.org/onlinegiving/) that handles all of the administrative tasks of processing gifts, transferring funds to your church once a month (more often by request). No set-up fees required. Please get in touch with me if you'd like to set up online giving.

Resources During a Pandemic

The Presbyterian Foundation has compiled resources to help your congregation deal with the challenges of worship and serving your community during a pandemic. You can find those at presbyterianfoundation.org/covid19.

Stewardship

As you approach the fall season, you may be thinking about Stewardship. [Stewardship Navigator \(stewardshipnavigator.com\)](https://stewardshipnavigator.com) is a new resource that you may find helpful. It is an online resource available at no cost for PC(USA) churches. You can sign up for an online account and find resources on all aspects of stewardship, including an online calendar. I am happy to set up a time to talk to you, your pastor or other church leaders about creating theologically sound stewardship campaigns that invite all of your members to participate.

“Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received.” – 1 Peter 4:10

“The Presbyterian Foundation is a wonderful resource for local churches. First of all, it helps the pastor not have to carry all the water of stewardship education. The Foundation has helped us realize a variety of giving methods, and we know that has increased the giving, particularly of our younger cohort.” — Rev. Louise Westfall, Pastor

Planned Giving

Working through a plan for your estate is essential, and such a big relief for those who accomplish this task. Members of your congregation may find it helpful to have a session on [estate planning \(presbyterianfoundation.org/wills-legacygiving/\)](https://presbyterianfoundation.org/wills-legacygiving/) while their calendars are free of the typical events of fall. I can lead a webinar or other similar session with members of your congregation who are ready to take this important step.

Investments

As you plan for the future of your church, it may be time to consider who holds your church’s investments. Do you receive personalized service from those who manage those accounts? Can you get help when you need it? Are your investments held in ways that are consistent with Presbyterian values? I can talk with you about meeting your investment needs in socially responsible investments that help you meet your financial and moral objectives.

“The Presbyterian Foundation is a partner with us, and in being a partner, they are helping us be what God has called us to be.” —Rev. Jeremy Jinkins, Pastor

NEW in 2020!

Church Financial Leadership Academy

Few pastors or commissioned ruling elders would say that they had adequate financial training for leading their church. That’s why we created the Church Financial Leadership Academy. It’s a Netflix-style website for church leaders who need resources to bolster their knowledge of church finances – and it’s offered free of charge, thanks to a grant from the Lilly Endowment Inc. You can find it here: churchfla.com/



Youth Ministry Report



Youth Council has gathered for their first meeting of the weird, wonderful 2020-2021 program year, whatever it may be! This year, we welcome 13 youth from 7 congregations: Brandermill, Fairfield, Fredericksburg, Ginter Park, Westminster (Richmond), as well as First Presbyterian (Virginia Beach) and St. Paul's Episcopal. While the ZOOM format is not anyone's preference, the group is excited to figure out how to do our work in a new way in the months ahead, starting with leading worship today!

These 13 youth join a total of 60 youth I have worked with from 25 different congregations since I began staffing the Youth Council program in the fall of 2014. Several years ago, we decided we didn't want to limit participation to only members of Presbytery of the James churches. We have welcomed applications from any high school students who are connected to POJ or Camp Hanover, who are eager to learn and practice leadership skills in the church. It has been a gift to connect with students from so many different experiences.

As we got to know one another in our first meeting, we checked in with highs and lows. Almost everyone mentioned school as one or the other—either they were happy to have some structure and something to do, and thrilled to reconnect with friends, or they were frustrated with boring or overly convoluted online schoolwork, and missing their friends. (Most of the youth council students are online, but even the ones who are attending in-person classes are feeling the weight of the adjustment.)

Our goals for the year are to figure out how to do programming and leadership development safely and meaningfully, and to build up adult support of Youth Ministry. If you would like to get involved in backing up these youth leaders in our midst, be in touch with Colleen Earp at colleen@camphanover.org.

In closing, we'd like to share what we hope you departed worship with today (which might be good things to consider when leading and attending worship any time!). In our worship planning, we discussed, "What would we like people to leave worship with?" Answers included: eager for more; happy; inspired; having a better day; energized; excited; welcomed; relieved; comfortable; having learned something new; having found something useful or helpful; inspired to take action; uplifted. May we strive toward instilling and receiving these things in all we say and do as Church!

Submitted by: Colleen Earp, Presbytery Associate for Youth Ministry

Report from the POJ Strategic Planning Team October 17, 2020

As we have virtually gathered together via Zoom this summer, the SPT continues to prayerfully refine, modify, and hone a strategic plan for the work and ministry of the Presbytery of the James. We are grateful for the support, collaboration, and encouragement shown to us during this journey by the presbytery. As a team, we are looking forward to the opportunity to share and explore the strategic plan we envision at a virtual called meeting of the POJ on November 21, 2020.

The timeline for the Strategic Planning Team for the coming months is as follows:

October 1	POJ Packet Posted
October 17	Timeline Presented to POJ meeting
October 22	SPT Meeting (hybrid = Zoom & In Person)
November 12	SPT Meeting (hybrid = Zoom & In Person)
November 21	Present SPT Report to a virtual called meeting of the POJ
December 17	SPT Meeting (hybrid = Zoom & In Person)
January 4-8, 2021	Listening / Feedback Sessions via Zoom and audio conferencing
January 11-15, 2021	Listening / Feedback Sessions via Zoom and audio conferencing
January 21, 2021	SPT Meeting (hybrid = Zoom & In Person)

- January 28, 2021 SPT Meeting (hybrid = Zoom & In Person)
- February 1, 2021 Packet posted online for POJ meeting
- February 20, 2021 POJ meeting / Vote on SPT report**

Camp Hanover, Inc.
Report to the Presbytery of the James – October 2020

Flexibility. Innovation. Engagement. These words are often spoken in summer camp ministry, as they are cornerstones to creating a vibrant ministry that reaches children and youth year after year. 2020 reminds us of the importance of letting God work through us to overcome any obstacle we may face. That was never more important than this summer. It may be easy to think that camp stood still this summer, but like most ministries, we re-invented our experience to continue to connect children and youth in this important stage of their faith journey when we could not be physically together.

Summer is always a busy time at camp. And, while it may have been quiet without hundreds of campers running about, there was still much activity at Camp Hanover. Our summer program centered upon the Isaiah 40 Project. Seven young adults lived in intentional community at Camp Hanover for ten weeks this summer to learn and grow together. The team continued the outreach efforts from that had launched in the spring such as Virtual Vespers and the daily Moment of Camp posted to social media. They continued Camp Hanover’s tradition of providing respite for pastors by providing a complete worship service for congregations to use to give their pastors a week off. The team performed hundreds of hours of service to improve camp facilities and trails. The Isaiah 40 team also participated in personal, vocational and spiritual development activities.

Most importantly, the Isaiah 40 team engaged our campers at their homes through our Hanover at Home events, which were designed to bring a little piece of camp tradition, joy and laughter directly to them this summer. The Magical Mystery Tour included four days visiting the homes nearly 100 campers to share a few physically distanced camp songs and remind them that Camp Hanover loves them.



Camp Hanover also hosted a Longhouse Paint-a-Palooza!, enabling families to get outside and work together to paint a longhouse. We look to develop more family-unit volunteer and ministry opportunities in the months ahead.

One of the highlights of the summer was the Super Epic Hikestravaganza – a personal development and fundraising event for our Isaiah 40 team. After clearing the trails at camp, the team was challenged to hike 5 miles of connected trails and competitively raise funds. They challenged other Camp Hanover supporters to plan their own hike and raise money the same day. The effort raised more than \$7,000 – doubling the original goal set by the team. Plus, the team finished the 5 mile hike – a personal accomplishment as many had not hiked all of camp’s trails previously.



We will continue the work we started with the Isaiah 40 team this summer with both facility care and camper engagement through the fall. Three of our Isaiah 40 Project team, plus a former youth board member comprise a group of four mission volunteers who will each provide 20 hours per week of volunteer service in exchange for housing from September 1 – December 31.





Another highlight, Brown Pearson of Southminster Presbyterian Church organized a group of volunteers to tackle the the final pieces of the puzzle that will connect Hadder Way (the emergency access road to the lake), with Pearson’s Trail (the wheelchair friendly path the begins at Wise Lodge). In August, volunteers began constructing a bridge across the stream that separates the Outdoor Chapel from the lakefront. By the time this report is published, the team will have completed the bridge, and a boardwalk along the water’s edge to make the final connection between the two routes to the Lake.



In September, Camp Hanover announced the GREAT CAMP GIVE, an effort designed to engage campers, alumni and supporters of Camp Hanover to raise awareness of the impact Camp Hanover has had on their lives, to expand our base of support, and have some fun. A team of more than 30 volunteers agreed to share their story and assist in efforts to raise \$30,000 in 18 hours. Matching donations will enable camp to double each donor’s gift on that day. Reaching the goal results in raising \$60,000 in for Camp Hanover and bolsters current operations. We look forward to sharing those results of this effort in at the Presbytery Meeting on October 17.

Throughout the spring and summer, the Camp Hanover Board of Directors have continued to provide leadership through this difficult time. The Camp Hanover Board jumped into action and

created a forward-thinking, long-term plan to navigate this unprecedented situation. Expenses have been drastically reduced where possible. Deferred maintenance and other improvement projects have been put on hold. And, Camp Hanover has taken advantage of financial resources offered through various agencies, such as the Payroll Protection Program (PPP), and the Economic Injury Disaster Loan Program (EIDL). We are also participating with the Coalition of Virginia Overnight Summer Camps to advocate state assistance for overnight summer camps -- the one industry specifically not allowed to open in the 3-phase reopening plan for Virginia and the Governor's Executive Orders related to the pandemic. We continue to evaluate the long-range ramifications of the pandemic and look forward gaining insights from an American Camping Association study sharing how camps operated successfully in the summer of 2020 and apply those learnings to 2021.

The Board is using this time to reflect on how Camp Hanover will continue to grow our ministry in the future and initiated a strategic planning process in September. We expect many members of the Presbytery will be involved in this effort and we ask you enthusiastically participate in helping us shape the future of YOUR camp. We look forward to sharing the plan with you next spring.

In August 2020, we elected officers to serve Camp Hanover, Inc. for the 2020-21 year including: Board President: Jennifer Gwyn (River Road), Board Vice President: Will Kirk, Secretary: Virginia Hudson (Grace Covenant), and Treasurer: Jeff McDonald (Southminster).

Our Board of Directors include: Rhonda Belote (Westminster), Matthew Mahoney (Tuckahoe), Rev. Brint Pratt Keyes (POJ at Large), Jacqueline Parker (All Souls) John Richardson-Lauve, Angie Meadows (Tuckahoe), Father Bill Burk, Leroy Jefferson, Hal Raddin (Brandermill), Timothy Beane (Tuckahoe), Robert Fidler (The Presbyterian Church – Frederickburg), Scott Jackson (Bott Memorial), Kate McGowan, Everett Reveley (Grace Covenant), Nathan Carswell (Ginter Park) and Hannah Reasor (Fairfield).

As always, we cherish the strong partnership we have with the Presbytery of the James and welcome your involvement at YOUR camp. Here are a few suggestions on how you and your congregations can engage with Camp Hanover this fall and winter:

- **Share the Camp Hanover Story** It's important people know Camp Hanover is here, alive and well, and moving forward. Our world is a challenging place right now, but good things are happening at Camp Hanover, and we are on a solid path for the future. Lives are being transformed through this ministry. When this pandemic passes and life returns to whatever "normal" is going to be, Camp Hanover is going to be ready to serve and make a difference in the lives of those who need the kinds of life-changing experiences camp provides.
- **Share YOUR Camp Hanover Story** What is your story? Why does "Camp" matter to you? Share a short video or send a photo along with a note about why Camp Hanover has been important in your life at www.camphanover.org/mycampstory or email them to mycampstory@camphanover.org. Your story will help us tell the Camp Hanover story.

- **Participate in the Strategic Planning Process** You may be asked to participate in a survey or interview to share how camp has impacted you and share your thoughts on how camp shapes lives in the future. If you receive a call to participate, we ask that you do. And, if you're eager to share, please let us know!
- **Volunteer (or recommend someone) to Serve!** Share a recommendation for someone with a love of camp, outdoor ministry or with specific skills from your congregation to serve on our camp committees and Board of Directors. We seek individuals with expertise in human resources, finance and accounting, education, child advocacy, legal, medical, insurance, risk management, marketing/communications, fundraising, and construction/property management to serve.
- **Make a gift to Camp Hanover's Annual Fund** The Annual Fund supports the day-to-day operation of the Camp and is more important this year than ever before. The loss of our spring and fall retreat and summer camp revenue has a significant impact to our finances. Your gift now will help sustain this ministry during this difficult time.
- **Pray for this ministry.** Your prayers and support help us discern God's will for this place apart for renewal and growth. Prayers sustain us on those days we miss the sounds of children's laughter in the dining hall, the sounds of splashing the lake and the joy that children and youth bring to this place.

Respectfully submitted,



Jennifer R. Gwyn
President of the Board of Directors
Camp Hanover, Inc.