

**Report of the Stated Clerk
Presbytery of the James
October 16, 2021**

I. Communications

- A. Readers of presbytery minutes for the stated meeting on June 15, 2021 have made corrections and recommend approval of the minutes. Minutes will be emailed to people who request them. The stated clerk will recruit persons present today from Regions C and E to review the minutes.

II. Commission Reports:

- A. The Commission of the Presbytery of the James was formed to ordain Erin Burt to serve as Director of Admissions at Union Presbyterian Seminary, Richmond, Virginia. The commission met Saturday, August 28, 2021. The service took place at 10:30 a.m. in Watts Hall at the Seminary. A quorum was present consisting of the following:

Ministers: Rev. Patrick Dennis, Moderator, Constitutional Questions
Rev. Joshua Andrzejewski
Rev. Mairi Renwick, Charge to the Community
Rev. James Taneti

Ruling Elders: Ruling Elder Erdal Adam (Tabor Church)
Ruling Elder Helen Adams (Second Church Richmond)
Ruling Elder Colleen Earp (Ginter Park Church)

Guests: Rev. Anna George Traynham (Presbytery of Greater Atlanta),
Sermon, Charge to the Minister
Ruling Elder Ray Johnston (Westminster Church, Presbytery of Greater Atlanta)

Pursuant to the assignment of Presbytery and the provisions of W-4.04 of the *Book of Order*, Rev. Erin Burt was ordained as a minister of the Word and Sacrament.

- B. The Commission of the Presbytery of the James appointed to install Joseph W. Taber, IV, as pastor of Culpeper Presbyterian Church of Culpeper, Virginia met Friday, August 20, 2021. The service took place at 7:00 p.m. both virtually and in-person in the sanctuary of the church. A quorum was present consisting of the following:

Ministers: Rev. Patrick Dennis, Moderator, Constitutional Questions
Rev. Rebekah Tucker-Motley, Charge to the Congregation
Rev. Sylvester Bullock

Ruling Elders: Ruling Elder Deanne Cockerill (Culpeper)
Ruling Elder Deborah Rexrode (Charlottesville First), Charge to the
Minister
Ruling Elder John Quinley (Madison)

Guests: Rev. Shavon Starling-Lewis (Charlotte), Sermon

Pursuant to the assignment of Presbytery and the provisions of W-4.04 of the *Book of Order*, Rev. Joseph W. Taber, IV, was installed as pastor of Culpeper Presbyterian Church, Culpeper, Virginia.

III. The Stated Clerk reports the following for information:

- A. Synod Commissioners Rev. Walter Canter and Ruling Elder Cherry Peters, along with the stated clerk, attended the meeting of the Synod of the Mid-Atlantic on September 13, 2021.
- B. An Investigating Committee POJ IC 21-01 was appointed to investigate allegations made against a minister member of the Presbytery of the James. The committee reported that, following their investigation, no charges will be filed against the accused. The case is closed.

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

- A. That the minutes of the stated meeting on June 15, 2021 be approved.
- B. That the Balancing of Commissioners Proposal for 2022 be approved. Careful attention will be given to congregations with black, indigenous, and people of color.

V. The Stated Clerk makes the following recommendation:

- A. That presbytery declare the “Holy Trinity Presbyterian Church” an organized congregation of the presbytery (G-1.0201).

Background

An application was received from thirty-eight members of the Trinity Ghanaian Fellowship indicating their desire to “unite in forming a new congregation.” Presbytery gives thanks to God for the commitment on the part of the late Rev. Dr. Willie Woodson to shepherd this Fellowship to the point of organization as a congregation.

The Fellowship members have covenanted together as follows:

“We, the undersigned, in response to the grace of God, desire to be constituted and organized as a congregation of the Presbyterian Church (U.S.A.), to be known as Holy Trinity Presbyterian Church. We promise and covenant to live together in unity and to work together in ministry as disciples of Jesus Christ, bound to him and to one another as a part of the body of Christ in this place according to the principles of faith, mission, and order of the Presbyterian Church (U.S.A).”

*Kwabena Amoah
Marian Dei-Tutu
Paa Kow Amoah
Kofi Larbi Amoah
Samantha Koranteng
Gladys-Kayla Koranteng
Ellen Bamfo Koranteng
Derica Koranteng*

*Linda Assiamah
Allison Nkansah
Patience Opoku
George Abedu
Papa Ekow Abedu
Aba Abedu
Araba Abedu
Marjean Afraso Adarkwa*

Derek Koranteng
Gloria Bamfo
Kwame Appiah-Yeboah
Christina Appiah-Yeboah
Amanda Appiah-Yeboah
Steven Appiah-Yeboah
Abigail K. Mainoo
Joseph Mainoo
Irene Ofori
Moses Amawudah
Doris Amawudah
Elsa Addo

Joshua Adarkwa Hutchful
Kioni Aidoo
Edwin Aidoo
Ama Asare-Budu
Kwame Sakyi-Bekoe
John Ampomah
Muriel Yeboah
William Ofori-Gyebi
Maame Ampomah
Paap Ampomah
Dora Amoako

“At its sole discretion the presbytery may then declare them an organized congregation of the presbytery. The congregation shall then proceed to the election of ruling elders and, if they so decide, deacons. The presbytery shall prepare, examine, ordain, and install these newly elected persons. Presbytery shall continue to work closely with the congregation in securing pastoral leadership, in plans for the service and witness of the congregation, in coordinating its work with other congregations, in counseling concerning incorporation and bylaws for the congregation conforming to the Constitution of the Presbyterian Church (U.S.A.), and in giving other forms of support and encouragement that will strengthen the mission of the congregation in the larger life of the denomination.” (G-1.0201)

Declaration of Constitution and Organization of Holy Trinity Presbyterian Church

Greeting

One: The Lord be with you.

Many: And also with you.

One: Be joyful in the Lord, all you lands;

Many: Serve the Lord with gladness and come before God’s presence with a song.

One: Know this: The Lord alone is God;

Many: We belong to the Lord who made us; we are God’s people and the sheep of God’s pasture.

One: Enter God’s gates with thanksgiving; go into the holy courts with praise;

Many: Give thanks and call upon the name of the Lord. Amen.

Presenting the Petition

Kwame Appiah-Yeboah: On behalf of thirty-eight members of the Trinity Ghanaian Fellowship, we desire to be constituted and organized as a congregation of the Presbyterian Church (U.S.A.) to be known as Holy Trinity Presbyterian Church.

Trinity Ghanaian Fellowship Members: **We promise and covenant to live together in unity and to work together in ministry as disciples of Jesus Christ, bound to him and to one another as a part of the body of Christ in this place according to the principles of faith, mission, and order of the Presbyterian Church (U.S.A.).**

Declaration of Constitution and Organization

Moderator: Members of the Presbytery of the James, you have heard the desire of these fellow disciples of Jesus Christ. What is your will with regard to this request to be constituted and organized as a congregation?

Commissioners to the 109th Stated Meeting: We rejoice in your request, and we declare that you are now constituted and organized as Holy Trinity Presbyterian Church. We promise and covenant to live together in unity and to work together with you in ministry as disciples of Jesus Christ, bound to him and to one another as a part of the body of Christ, in the Presbytery of the James, according to the principles of faith, mission, and order of the Presbyterian Church (U.S.A.).

Prayer of Thanksgiving

Charge

Moderator: As God's own, clothe yourselves with compassion, kindness, and patience, forgiving each other as the Lord has forgiven you, and crown all these things with love, which binds everything together in perfect harmony. (Colossians 3:12-14)

Blessing:

Moderator: The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

All: Alleluia! Amen!

Doxology:

Praise God from whom all blessings flow;

Praise Christ all creatures here below;

Praise Holy Spirit evermore;

Praise Triune God whom we adore. Amen.

Report to Presbytery from Synod

Once again, I found myself in the study of Blue Ridge Presbyterian Church gazing off into the lush green of the surrounding forest visible through the window to the right of my computer screen where the 248th assembly of the Synod of the Mid-Atlantic gathered on Zoom. I sipped lukewarm coffee while the commissioners welcomed one another and shared good news regarding babies, grand babies, great-grand babies, and fur babies. Then the meeting began, and the following happened:

- Moderator Felicia Hardy called the meeting into order with prayer and a moment of silence to recognize and remember the lives lost on 9/11. After some words of welcome and brief instructional words on how to be courteous and gracious on Zoom, Dr. Hardy welcomed Chief Kenneth Branham of the Monacan Nation to lead a land acknowledgement, but he wasn't on the call.
- Vice Moderator Stephen Scott led the assembly into worship where Rev. Dr. Byron Wade preached from Matthew 25:31-46, calling us not to turn inward like a country club, but to turn outward, beyond our walls and be a church. A church reaches out to the least of these, reaches out to those on the outside. Rev. Dr. Wade asked us, "How are we being the body of the Christ?" and told us, "We don't need to be told what to do. We need to do."
- Then we communed as Christ's body.

- After worship, a quorum was declared and the docket was approved followed by other beautiful little intricacies of parliamentary procedure and welcome.
- Rev. Dr. Warren Lesane, the stated clerk, delivered his report.
- The Synod shared a really super AWESOME video from the Emerging Ideas Committee that absolutely everyone in this presbytery should totally watch and have their brains and hearts inspired into dreaming awesometastic things.
- The Synod of the Mid-Atlantic is a Matthew 25 Synod and invites its presbyteries and churches to look into the initiative. The focus of this meeting was Congregational Vitality, a pillar of the Matthew 25 invitation. Responses from a survey about Matthew 25 in the presbyteries were shared.
- Rev. Dr. Ray Jones III, Director of Theology, Formation and Evangelism, addressed the assembly with a keynote about vital congregations, waiting, and the power of the Holy Spirit, reminding us that the Spirit calls us into a lifestyle of love and grace. He invited churches to go deeper through practices and habits.
- Rev. Carlton David Johnson shared the work of Vital Congregations Initiative. They are recruiting presbyteries to be involved in the next wave (application deadline is Nov. 15)
- Rev. Kathryn Threadgill, along with Rev. Dr. Jones and Rev. Johnson, led breakout conversations around vital congregations and practices that move us closer to being gospel churches joining God's mission.

After a break for lunch the synod committees reported. Here are some highlights:

- There was conversation around the Executive Committee's action to remove two items from the docket and return the items to their respective committees for further conversation and action.
- Warren Lesane was elected to a fourth term of service as state clerk.
- The synod elected to keep the current per-capita rate at \$1.15
- The Emerging Ideas Committee wants to be your friend (yes, you. Your friend). PLEASE EMAIL THEM AND LET THEM KNOW HOW AMAZING YOU ARE. You can contact them at their SUPER OFFICIAL EMAIL ADDRESS (emergingideas@synatlantic.org). (and you can also share your really cool ideas and/or let them know that you are interested in really cool ideas).
- Teaching Elder Stephen Scott (Salem Presbytery) and Teaching Elder Addie Peterson (Presbytery of Eastern Virginia) were elected Synod Moderator and Vice-Moderator, respectively

Following the committee reports, the assembly heard from

- POJ's own Cindy Corell, who presented a video about Haiti's history and cultural context
- The synod committee on representation, who presented on their experience with the *What Lies Between Us* anti-racism program.

During closing worship, the Necrology was read and Teaching Elder Stephen Scott (Salem) and Teaching Elder Addie Peterson (Eastern Virginia) were installed as Synod Moderator and Vice-Moderator, respectively.

Moderator Stephen Scott adjourned the meeting with charge and benediction. After a period of continued thanks, celebrations, and acknowledgements, I prepared to log off and head into the stifling late summer heat.

Submitted with peace,
Walter Canter

**The Presbytery of the James
Balancing of Commissioners
for 2022
in accordance with G-3.0301**

1. Ministers of the Word and Sacrament¹		
Validated, serving in a congregation	84	
Validated, serving outside of the congregation	33	
Members at Large	32	
Subtract (normally unable to attend)	-9	
Subtotal		140
Honorably Retired (110), of whom we count 13 for balancing	13	
Subtotal		13
Total		153

1. Ruling Elders		
Elected by 98 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 143 to 599 members	42	
1 commissioner from each of 70 congregations having 142 or fewer members	70	
Subtotal		137
Enrolled by presbytery during terms of elected service to presbytery or its congregations (G-3.0301)		
Moderators ² of POJ, Teams, or Committees	3	
RE's commissioned ³ to do pastoral work in a congregation	4	
Certified Educators ⁴ who are ruling elders and congregation members (G-2.1103b)	9	
Subtotal		16
Total		153

This plan is subject to amendment in the course of 2022, if the Committee on Representation advises changes that will better "fulfill the principles of participation and representation found in F-1.0403 and G-3.0103" (G-3.0301, first paragraph).

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 14, 2021

² Kenna Payne (Mission Council), Dan Jordanger (POJ), Steven Hicks (Trustees),

³ Marvin Daniel, Peggy Fox, Charles McRaven, William Seay.

⁴ 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, 2022 to December 31, 2022**

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 143 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 142 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, Gregory Memorial, Hartwood, Hawkins Memorial, Hopewell First, King’s Chapel, Kirk O’Cliff, Laurel, Lawrenceville, Louisa, Madison, Mattoax, Mechanicsville, Milden, Milford, Mitchells, 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 per Stated Meeting of Ministers & Ruling Elders 2010-21
2021 Figures are averages of attendance at only the Feb and June stated meetings

Year	All Ministers	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	90	83
2020	100	100	95
2021	103	91	83

Consent Agenda

Presbytery of the James, 109th Stated Meeting

October 16, 2021

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 for the Consent Agenda:

- A. That the minutes of the stated meeting on June 15, 2021 be approved.
- B. That the Balancing of Commissioners Proposal for 2022 be approved (p. 8-9). Careful attention will be given to congregations with black, indigenous, and people of color.

II. The Mission Council makes the following consent agenda recommendation:

- A. That the 2021 Budget to Actual August 2021 be received as information (p. 13-18).

III. The Trustees of the Presbytery of the James make the following consent agenda recommendations:

- A. That the POJ Net Assets with Restrictions through September 7 be received as information (p.49).
- B. That the POJ Net Assets without Restrictions through September 7 be received as information (p. 50).

IV. The Commission on Ministry makes the following consent agenda recommendations:

- A. That presbytery commission Ruling Elder Marvin Daniel (Second Church Richmond) to serve as a commissioned pastor for Mission and Advocacy at Second Church Richmond (p. 114-116).
- B. That presbytery conduct the final step of the ordination examination of Candidate Colleen Earp (Ginter Park Church) (p. 85-90).
- C. That presbytery conduct the final step of the ordination examination of Candidate Crystal Parker (Three Chopt Church) (p. 107-110).
- D. That presbytery conduct the final step of the ordination examination of Candidate Patrick Lane (Presbytery of St. Andrew) (p. 100-103).

Mission Council

Report to October 16, 2021 Stated Meeting of the POJ

The Mission Council reports this information:

1. Interviewed candidates for the interim associate for youth ministry (12-hours per week). The Personnel Committee has approved the extending of the position to Rev. Jess Cook who will begin on October 1 and will continue until the presbyter responsible for youth ministry is in place. As Jess is a member of the Personnel Committee, they recused themselves from the decision.
2. Reviewed the evaluations from the June stated meeting.
3. Rev. Tom Coye (HR), Ruling Elder Chris Sorensen (Fairfield Church), and Rev. Victoria Murdock (HR) will serve on a task force to gather a list of possible alternative sites for POJ offices for the three presbyters.
4. Continue to work on an update to the *Financial Operations Procedures* that were last updated in 2009.
5. Received the resignation of POJ Moderator Patrick Dennis effective October 4, 2021, and affirmed Vice Moderator Dan Jordanger as acting moderator until his installation at the October stated meeting.
6. Received confirmation from Bank of America that the Payroll Protection Program loan was paid off (\$63,123).
7. Reviewed information about equipment needed by the presbytery to be able to provide hybrid meetings in the future. A task group will be gathered whose responsibility will be to identify the essential equipment, including cost, and make recommendations to the Mission Council.

The Mission Council reports taking the following actions:

1. Approved the *Personnel Handbook: Policies and Procedures*. Highlights of changes include:
 - a. Conforming and cleanup edits
 - b. Race and gender-related updates that modernize terms and remove exclusionary language
 - c. Substantive changes:
 - i. Incorporating of the commitment in the 1988 *Articles of Agreement* to a diverse and inclusive staff
 - ii. Adding a parental leave policy that reflects current “best practices”
 - iii. Changing the threshold of hours per week, from 24 to 20, that triggers an employee’s eligibility for pension, health, and other benefits; this change conforms our policy with the Board of Pensions standard
 - iv. Updating and expanding of the definition of “misconduct”
 - v. Eliminating the dress code policy
 - vi. Updating and expanding of the non-harassment policy
2. Voted to meet virtually for the October stated meeting
3. Approved the request of Rivermont Church to be granted a waiver from the required rotation of ruling elders (*Book of Order 2019-2023 G-2.0404*).

The Mission Council makes the following consent agenda recommendation:

1. That the Budget to Actual August 2021 Year to Date be received as information (see p. 13-18).

The Mission Council makes the following recommendation:

1. That the agenda for the October 16, 2021 stated meeting be approved.
2. That the 2022 POJ Proposed Budget be received as a “First Reading” (to be acted upon at the February 19, 2022 stated meeting). (p. 19-24)

3. That the presbytery elect Rev. Fred Holbrook as the stated clerk of the Presbytery of the James, effective December 1, 2021, for a period of one year OR until the election of a successor stated clerk, whichever occurs first. The compensation will continue as part of his current terms as interim general presbyter and stated clerk, for as long as he is the interim general presbyter and will convert to an hourly rate of \$43.26 when the Lead Presbyter (successor) is employed.
4. That the presbytery authorize the Mission Council to conduct the search for a stated clerk for the presbytery, to be elected at a meeting of the presbytery on or before the October 2022 presbytery meeting.
5. That the presbytery suspend the current rule that requires a “First Reading” for any proposed amendment to the presbytery’s *Manual of Administrative Operations and Standing Rules*.
6. That presbytery approve the updated *Manual of Administrative Operations* (formerly called *Manual of Administrative Operations and Standing Rules*). (p. 27-36)

**PRESBYTERY OF THE JAMES
BUDGET TO ACTUAL
Through August 31, 2021 (eight months / 67% of the year)**

DESCRIPTIONS	2021			Actual vs. Budget %
	Jan - Aug	Budget	Variance	
<i>SOURCES OF FUNDS</i>				
<u>Congregational Intentions -</u>				
Undesignated Support (POJ, Synod Per Capita, and G.A.)	337,393	650,000	(312,607)	51.9%
Designated Giving to POJ Only	20,431	30,000	(9,569)	68.1%
Per Capita \$1.15 for Synod; \$8.98 for G.A.)	10,823	13,801	(2,978)	78.4%
Designated Giving to Validated Missions thru G.A.	19,723	30,000	(10,277)	65.7%
sub-total	<u>388,370</u>	<u>723,801</u>	<u>(335,431)</u>	53.7%
<u>Other Designated Missions - non G.A.</u>		10,000	(10,000)	0.0%
<u>Checking Account Interest</u>	12	30	(18)	40.7%
<u>Other income</u>	3,910	6,540	(2,630)	59.8%
<u>Use of Existing Funds</u>				
Church and Ministries Development Fund	200,000	478,297	(278,297)	41.8%
Dismissed Churches		38,990	(38,990)	0.0%
Undesignated		0	0	n/a
GA Commissioner		5,000	(5,000)	0.0%
sub-total	<u>200,000</u>	<u>522,287</u>	<u>(322,287)</u>	38.3%
 <i>TOTAL - SOURCES OF FUNDS</i>	 <u>592,292</u>	 <u>1,262,658</u>	 <u>(670,366)</u>	 46.9%

**PRESBYTERY OF THE JAMES
BUDGET TO ACTUAL
Through August 31, 2021 (eight months / 67% of the year)**

DESCRIPTIONS	2021			Actual vs. Budget %
	Jan - Aug	Budget	Variance	
<i>USES OF FUNDS</i>				
<u>Synod and General Assembly</u>				
Synod Per Capita	10,544	21,088	(10,544)	50.0%
GA Per Capita	123,500	164,666	(41,167)	75.0%
GA Shared Mission Support	18,242	30,000	(11,758)	60.8%
Synod & GA/total	<u>152,285</u>	<u>215,754</u>	<u>(63,469)</u>	70.6%
Other Designated Missions - non-GA	<u>0</u>	<u>10,000</u>	<u>(10,000)</u>	0.0%
<u>Constitutional Committees</u>				
Committee on Representations				
COR - /Administration for Committee	<u>0</u>	<u>0</u>	<u>0</u>	n/a
Committee on Nominations				
CON - Administration for Committee		500	(500)	0.0%
CON - GA Alternate Commissioners		10,000	(10,000)	0.0%
CON/sub-total	<u>0</u>	<u>10,500</u>	<u>(10,500)</u>	0.0%
Permanent Judicial Commission				
PJC - Administration for Committee	6,624	0	6,624	n/a
All Constit. Committees/total	<u>6,624</u>	<u>10,500</u>	<u>(3,876)</u>	63.1%

**PRESBYTERY OF THE JAMES
BUDGET TO ACTUAL
Through August 31, 2021 (eight months / 67% of the year)**

DESCRIPTIONS	2021			Actual vs. Budget %
	Jan - Aug	Budget	Variance	
<u>Mission Council</u>				
MC - Staff / Salaries	161,752	351,027	(189,275)	46.1%
MC - Staff / Housing Allowances	39,959	44,196	(4,237)	90.4%
MC - Staff / Payroll Taxes	9,201	23,401	(14,200)	39.3%
MC - Staff / Auto Expense (Gen'l Presbyter)	1,001	3,000	(1,999)	33.4%
MC - Staff / Pension & Medical	32,755	49,203	(16,448)	66.6%
MC - Staff / Staff Professional Expenses		2,300	(2,300)	0.0%
MC - Staff / Staff Professional Expenses (Gen'l Presbyter)		2,000	(2,000)	0.0%
MC - Staff / Medical Reimbursement	2,000	4,000	(2,000)	50.0%
MC - Staff/sub-total	<u>246,668</u>	<u>479,127</u>	<u>(232,459)</u>	51.5%
MC - Office / Utilities	5,778	10,900	(5,122)	53.0%
MC - Office / Insurance	24,444	16,799	7,645	145.5%
MC - Office / Supplies	3,912	3,500	412	111.8%
MC - Office / Postage	412	400	12	103.1%
MC - Office / Telephone/Internet	4,589	5,247	(658)	87.5%
MC - Office / Grounds/Building Maintenance	7,619	9,899	(2,280)	77.0%
MC - Office / Remote Bank Fees	120	225	(105)	53.3%
MC - Office / Audit	12,375	9,785	2,590	126.5%
MC - Office / Payroll Expense	1,211	1,400	(189)	86.5%
Presbytery Office/sub-total	<u>60,460</u>	<u>58,155</u>	<u>2,305</u>	104.0%

PRESBYTERY OF THE JAMES
BUDGET TO ACTUAL
Through August 31, 2021 (eight months / 67% of the year)

DESCRIPTIONS	2021			Actual vs. Budget %
	Jan - Aug	Budget	Variance	
MC - Communications & IT Support	10,035	20,250	(10,215)	49.6%
MC - Presbytery Meetings	4,000	1,665	2,335	240.2%
MC - General Presbyter Expenses	318	1,350	(1,032)	23.6%
MC - Administration	3,627	500	3,127	725.5%
MC - Camp Hanover, Inc. (Covenant Agreement)	80,000	120,000	(40,000)	66.7%
MC - COVID hymn recording project		10,000	(10,000)	0.0%
MC - Capital Replacement Transfer		4,000	(4,000)	0.0%
Mission Council totals	<u>405,109</u>	<u>695,047</u>	<u>(289,938)</u>	58.3%
Commission on Ministry				
COM - Administration for Committee	<u>138</u>	<u>2,500</u>	<u>(2,362)</u>	5.5%
Committee on Preparation for Ministry				
CPM - Financial Aid	9,500	13,000	(3,500)	73.1%
CPM - Psychological Evaluations	961	1,500	(539)	64.1%
CPM - Administration for Committee		500	(500)	0.0%
CPM - Travel		700	(700)	0.0%
CPM - Recruiting		2,000	(2,000)	0.0%
CPM/sub-total	<u>10,461</u>	<u>17,700</u>	<u>(7,239)</u>	59.1%

**PRESBYTERY OF THE JAMES
BUDGET TO ACTUAL
Through August 31, 2021 (eight months / 67% of the year)**

DESCRIPTIONS	2021			Actual vs. Budget %
	Jan - Aug	Budget	Variance	
<u>Leadership Connections Team</u>				
LCT - Administration for Team		600	(600)	0.0%
LCT - Black Caucus		1,075	(1,075)	0.0%
LCT - Collegiate Ministries	61,367	93,050	(31,683)	66.0%
LCT - Community of Ministry & Worship	8,291	11,932	(3,641)	69.5%
LCT - Older Adult		2,500	(2,500)	0.0%
LCT - Presbyterian Women		500	(500)	0.0%
LCT - Resource Center	1,800	3,600	(1,800)	50.0%
LCT - Small Church	2,150	6,950	(4,800)	30.9%
LCT - Stewardship	1,000	2,000	(1,000)	50.0%
LCT - Youth Ministry		6,600	(6,600)	0.0%
LCT - UPSem Faith Leaders Whose Primary Language is Not English		2,000	(2,000)	0.0%
LCT/totals	74,608	130,807	(56,199)	57.0%
<u>Mission and Service Team</u>				
MAST - Administration for Team		300	(300)	0.0%
MAST - Disaster Relief Team		6,000	(6,000)	0.0%
MAST - Haiti		12,500	(12,500)	0.0%
MAST - Dismantling Racism		500	(500)	0.0%
MAST - Evangelism and Church Growth	43,127	72,550	(29,423)	59.4%
MAST - Voices of Jubilee	25,000	25,000	0	100.0%
MAST - Public Policy	6,300	8,500	(2,200)	74.1%
MAST - Self Development of People		1,000	(900)	0.0%
MAST - Social Justice		1,000	(1,000)	0.0%
MAST - World Mission	100	10,000	(9,900)	1.0%
MAST - Southwood Project Habitat of Great Ch'ville (2021 - 2025)		43,000	(43,000)	0.0%
MAST/totals	74,527	180,350	(105,723)	41.3%

**PRESBYTERY OF THE JAMES
BUDGET TO ACTUAL
Through August 31, 2021 (eight months / 67% of the year)**

DESCRIPTIONS	2021			Actual vs. Budget %
	Jan - Aug	Budget	Variance	
<i>TOTAL - USES OF FUNDS</i>	<u>723,753</u>	<u>1,262,658</u>	<u>(538,805)</u>	57.3%
<i>NET INCOME (LOSS)</i>	<u>(131,461)</u>	<u>0</u>	<u>(131,561)</u>	n/a

**PRESBYTERY OF THE JAMES
PROPOSED 2022 BUDGET
10/16/21 PRESBYTERY MEETING - FIRST READING**

DESCRIPTIONS	2021		2022 PROPOSED BUDGET		TOTAL
	BUDGET Amount	ACTUAL Jan-Aug	GENERAL	SUPPORTED X-ref	
<u>SOURCES OF FUNDS</u>					
Congregational Intents:					
UndesignatedSupport (POJ, Synod Per Capita, and GA)	650,000	337,392.73	630,500		630,500
Designated Giving for POJ Only	30,000	20,430.54	29,100		29,100
Per Capita (\$1.15 for Synod; \$8.98 for GA)	13,801	10,822.85	13,387		13,387
Designated Giving to Validated Missions thru GA	30,000	19,723.44	29,100		29,100
Congregational Intents/sub-total	723,801	388,369.56	702,087	0	702,087
Other Designated Missions- non GA	10,000		10,000		10,000
Checking Account Interest	30	12.22	18		18
Other Income	6,540	3,910.00	6,100		6,100
TOTAL - SOURCES OF FUNDS	740,371	392,291.78	718,205	0	718,205
<u>USES OF FUNDS</u>					
Synod and General Assembly					
Synod Per Capita	21,088	10,544.00	19,687		19,687
GA Per Capita	164,666	123,499.50	153,729		153,729
GA Shared Mission	30,000	18,241.52	29,100		29,100
Synod& GA/sub-total	215,754	152,285.02	202,516	0	202,516
Other Designated Missions - non-GA	10,000		10,000	0	10,000

**PRESBYTERY OF THE JAMES
PROPOSED 2022 BUDGET
10/16/21 PRESBYTERY MEETING - FIRST READING**

DESCRIPTIONS	2021		2022 PROPOSED BUDGET		
	BUDGET Amount	ACTUAL Jan-Aug	GENERAL	SUPPORTED X-ref	TOTAL
<u>Constitutional Committees</u>					
Committee on Representation					
COR - /Administration for Committee	0	0.00	0	0	0
Committee on Nominations					
CON - Administration for Committee	500		500		500
CON - GA Alternate Commissioners	10,000			5,000 B	5,000
CON/sub-total	10,500		500	5,000	5,500
Permanent Judicial Commission					
PJC - Administration for Committee	0	6,624.00	0	0	0
All Constitutional Committees/total	10,500	6,624.00	500	5,000	5,500

**PRESBYTERY OF THE JAMES
PROPOSED 2022 BUDGET
10/16/21 PRESBYTERY MEETING - FIRST READING**

DESCRIPTIONS	2021		2022 PROPOSED			
	BUDGET Amount	ACTUAL Jan-Aug	GENERAL	SUPPORTED	X-ref	TOTAL
<u>Mission Council</u>						
Mission Council - Staff						
Salaries	351,027	161,752.21	139,305	78,750	A	218,055
Housing	44,196	39,959.04	11,292	78,750	A	90,042
Payroll Taxes	23,401	9,200.68	11,297	12,049	A	23,346
Auto Expense (Lead Presbyter)	3,000	1,001.10		3,000	A	3,000
Pension / Medical / Disability / Life	49,203	32,755.20	26,916	59,155	A	86,071
Independent Contractors			32,000	39,750	A	71,750
Staff Professional & Continuing Ed.	4,300			8,300	A	8,300
Medical Reimbursement	4,000	2,000.00		3,500	A	3,500
Staff/sub-total	<u>479,127</u>	<u>246,668.23</u>	<u>220,810</u>	<u>283,254</u>		<u>504,064</u>
 Mission Council - Presbytery Office						
Utilities	10,900	5,778.45	10,900			10,900
Insurance	16,799	24,443.66	23,204			23,204
Office Supplies	3,500	3,911.54	3,500			3,500
Postage	400	412.33	400			400
Telephone/Internet	5,247	4,589.00	7,000			7,000
Grounds/Building Maintenance	9,899	7,619.00	10,000			10,000
Remote Bank Fees	225	120.00	275			275
Audit	9,785	12,375.00	4,000			4,000
Payroll Expense	1,400	1,210.53	1,400			1,400
Presbytery Office/sub-total	<u>58,155</u>	<u>60,459.51</u>	<u>60,679</u>	<u>0</u>		<u>60,679</u>

**PRESBYTERY OF THE JAMES
PROPOSED 2022 BUDGET
10/16/21 PRESBYTERY MEETING - FIRST READING**

DESCRIPTIONS	2021		2022 PROPOSED BUDGET			
	BUDGET Amount	ACTUAL Jan-Aug	GENERAL	SUPPORTED	X-ref	TOTAL
Mission Council - Communications & IT Support	20,250	10,035.29	20,250			20,250
Mission Council - Presbyery Meetings	1,665	4,000.00	1,600			1,600
Mission Council - Lead Presbyter Office	1,350	318.31		1,350	A	1,350
Mission Council - Presbyter for Congregational Life Office				1,350	A	1,350
Mission Council - Presbyter for Relational Care Office				1,350	A	1,350
Mission Council - Administrative	500	3,627.25	500			500
Mission Council - Camp Hanover, Inc. (Covenant Agreement)	120,000	80,000.00	102,600	11,400	A	114,000
Mission Council - COVID Hymn Project	10,000	0.00	0			0
Mission Council - Capital Replacement Transfer	4,000	0.00	4,000			4,000
Mission Council totals	<u>695,047</u>	<u>405,109</u>	<u>410,439</u>	<u>298,704</u>		<u>709,143</u>
Commission on Ministry						
COM - Administrative Expense	<u>2,500</u>	<u>138.36</u>	<u>1,500</u>	<u>0</u>		<u>1,500</u>
Committee on Preparation for Ministry						
CPM - Financial Aid	13,000	9,500.00	13,000			13,000
CPM - Psychological Evaluations	1,500	961.45	1,500			1,500
CPM - Administrative for Committee	500		500			500
CPM - Travel	700		700			700
CPM - Recruiting	2,000		2,000			2,000
CPM/sub-total	<u>17,700</u>	<u>10,461.45</u>	<u>17,700</u>	<u>0</u>		<u>17,700</u>
Leadership Connections Team						
LCT - Administration for Team	600		500			500
LCT - Black Caucus	1,075		2,040			2,040
LCT - Collegiate Ministries		61,366.64				0
University of Mary Washington	35,000			35,000	A	35,000
University of Virginia	25,050			25,050	A	25,050
Virginia Commonwealth University	25,000			25,000	A	25,000
Virginia State University	7,000			7,000	A	7,000
University of Richmond	1,000					0
LCT - Community of Ministry & Worship	11,932	8,291.31	22,875			22,875

**PRESBYTERY OF THE JAMES
PROPOSED 2022 BUDGET
10/16/21 PRESBYTERY MEETING - FIRST READING**

DESCRIPTIONS	2021		2022 PROPOSED BUDGET			
	BUDGET Amount	ACTUAL Jan-Aug	GENERAL	SUPPORTED	X-ref	TOTAL
LCT - Older Adult Ministry	2,500	0.00	2,500			2,500
LCT - Presbyterian Women	500	0.00	500			500
LCT - Resource Center	3,600	1,800.00		3,600	A	3,600
LCT - Small Church	6,950	2,150.00		6,950	A	6,950
LCT - Stewardship	2,000	1,000.00		2,000	A	2,000
LCT - Youth Ministry	6,600			6,600	A	6,600
LCT - UPS Faith Leaders whose primary language is not English	2,000					0
LCT /totals	130,807	74,607.95	28,415	111,200		139,615

**PRESBYTERY OF THE JAMES
PROPOSED 2022 BUDGET
10/16/21 PRESBYTERY MEETING - FIRST READING**

DESCRIPTIONS	2021		2022 PROPOSED BUDGET			
	BUDGET Amount	ACTUAL Jan-Aug	GENERAL	SUPPORTED	X-ref	TOTAL
<u>Mission and Service Team</u>						
MAST - Administration for Team	300		200			200
MAST - Disaster Relief Team	6,000		6,000			6,000
MAST - Haiti	12,500		12,500			12,500
MAST - Dismantling Racism	500		500			500
MAST - Evangelism and Church Development (totals)	72,550	43,127.38				
AFREIM				29,000	A	29,000
Blue Ridge Church						0
Joyful Feast						0
Tappahannock Church				10,000	A	10,000
Trinity Ghanaian Fellowship				12,000	A	12,000
Voices of Jubilee	25,000	25,000.00		25,000	A	25,000
Coaching for pastors of NWC(VOJ,AFREIM, Holy Trinity)				4,500	A	4,500
MAST - Public Policy	8,500	6,300.00	7,100			7,100
MAST - Self-Development of People	1,000		1,500			1,500
MAST - Social Justice	1,000		1,000			1,000
MAST - World Mission	10,000	100.00	10,000			10,000
MAST - Southwood Project Habitat of Greater Charlottesville	43,000		43,000			43,000
MAST/totals	<u>180,350</u>	<u>74,527.38</u>	<u>81,800</u>	<u>80,500</u>		<u>162,300</u>
TOTAL - USES OF FUNDS	<u>1,242,458</u>	<u>713,152.94</u>	<u>752,870</u>	<u>495,404</u>		<u>1,248,274</u>
NET INCOME (LOSS) - Preliminary	<u>(502,087)</u>	<u>(320,861)</u>	<u>(34,665)</u>	<u>(495,404)</u>		<u>(530,069)</u>
SUPPORT FROM EXISTING FUNDS						
Church & Ministries Development Fund	478,297	200,000.00		490,404	A	490,404
Genesis & Generations Fund	38,990	0.00	34,665			34,665
GA Commissioners	5,000	0.00		5,000	B	5,000
Use of Existing Funds/total	<u>522,287</u>	<u>200,000.00</u>	<u>34,665</u>	<u>495,404</u>		<u>530,069</u>
NET INCOME (LOSS)	<u><u>20,200</u></u>	<u><u>(120,861.16)</u></u>	<u><u>0</u></u>	<u><u>0</u></u>		<u><u>0</u></u>

The previous pages reflect the Mission Council's proposed preliminary budget for calendar year 2022. This report is being presented as a "First Reading." At the February 2022 presbytery meeting, the final version will be presented for approval, with details to be provided to include any revision(s) made to this preliminary version.

As a "First Reading," the Mission Council is not making any recommendations for actions at this meeting. If you have any questions about the proposed budget, please contact the Mission Council through Interim General Presbyter Rev. Fred Holbrook after the meeting.

The following comments pertain to this preliminary report:

1. For comparison purposes, we include columns for the 2021 Budget and 2021 year-to-date through August 31, 2021.
2. For the 2022 amounts, we include a separate column ("Supported") to show those expenses that will be charged to the Church and Ministries Development Fund, as approved by the Presbytery at the June 2021 meeting. Those items with an "A" in the column labeled "x-ref (cross reference)" are the expenses that total the budgeted charge of \$490,404.
3. The staff costs amounts reflect the transition year to the new three-presbyter model (approved as part of the Strategic Plan in February 2021). Based on a projected timeline, the budget reflects the Lead Presbyter for the full year, and the two other Presbyters for a half-year each. It also reflects the separation of the Stated Clerk's costs into its own position.
4. The full amounts requested by MAST and LCT ministries are reflected in the proposed budget

Comments Regarding Mission Council Recommendations

The Mission Council nominates Rev. Fred Holbrook as the Stated Clerk of the Presbytery of the James, effective December 1, 2021, and for a period of one year OR until the election of a successor Stated Clerk, whichever occurs first. The compensation will continue as part of his current terms as Interim General Presbyter and Stated Clerk, for as long as he is the Interim General Presbyter, and will convert to an hourly rate of \$43.26 per hour when the Lead Presbyter (successor) is employed.

Comments

The *Book of Order* specifically provides for the election of a stated clerk, a required officer of each presbytery, for a term to be determined by the presbytery (G-3.0401).

Rev. Holbrook was elected for a three-year term as stated clerk, as provided in the Presbytery's *Manual of Administrative Operations*. The current term as stated clerk ends on November 30, 2021.

With the approval of the Strategic Plan in February 2021, the stated clerk's responsibilities were separated from those of the three presbyters. Until the Lead Presbyter is employed, thereby separating the Stated Clerk responsibilities from the General Presbyter position, the presbytery still needs to have a stated clerk.

The nomination and re-election of Rev. Holbrook to continue as the stated clerk for the term specified in the motion will provide a stated clerk for the upcoming year.

The Mission Council recommends that the presbytery authorize the Mission Council to conduct the search for a Stated Clerk for the Presbytery, to be elected at a meeting of the Presbytery on or before the October 2022 presbytery meeting.

Comments

The *Book of Order* (G-3.0104) does not specify how the search for a new stated clerk be conducted – its only requirement is that the stated clerk be elected by the presbytery. The Mission Council will delegate this responsibility to its Personnel Committee, which has already been made aware of this anticipated responsibility. The committee is responsible for the maintenance and fair application of the presbytery's personnel policies and procedures. This includes conducting the annual review of the three presbyter positions and the stated clerk position, as well as reviewing evaluations conducted of other presbytery staff positions. The Mission Council believes this recommendation will result in a thorough search to be conducted by the entity best suited to conduct this search.

The Mission Council recommends the suspension of the current rule that requires a “First Reading” for any proposed amendment to the Presbytery’s Manual of Administrative Operations and Standing Rules.

Comment

The requirement can be found in Section Eight of the current Manual. The Mission Council wishes to present a revised and updated Manual for final action today.

The Mission Council recommends the approval of the updated *Manual of Administrative Operations* (formerly called *Manual of Administrative Operations and Standing Rules*).

Comments

The previous *Manual* was developed many years ago, with amendments made only to specified provisions over the years. The Interim General Presbyter, with the support of the Mission Council, has reviewed the *Manual* in its entirety, making revisions to update it. Approval of this *Manual*, as presented, will replace all previous editions of the *Manual*.

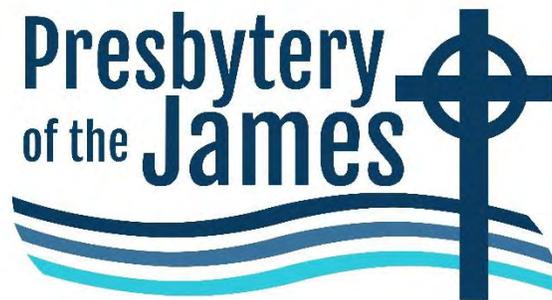
The following substantive changes are reflected in the new *Manual of Administrative Operations*:

- 1) The new mission and vision statements of the presbytery are included in Section One.
- 2) Section Two includes permission to hold meetings of the presbytery in person, virtually, and in a hybrid format.
- 3) Section Three specifies that the search for and nomination of the stated clerk is a responsibility of the Mission Council.
- 4) Section Six, second paragraph, restores the commitment of the presbytery to the *Articles of Agreement* (1988) to “employ and maintain an inclusive and diverse staff.” This Agreement, which is an historical document and cannot be revised or amended, is attached as an Addendum to the new Manual.
- 5) Elimination of the required “First Reading” of proposed amendments to the *Manual*. With the availability of the meeting material online two to three weeks in advance of the meeting, this provision is no longer considered necessary.

The following editorial changes are reflected in the new *Manual*:

- 1) Title revised to that reflected in the *Book of Order* (G-3.0106)
- 2) Updated all references to the *Book of Order 2019-2023*
- 3) Updated names of committees, commissions, and entities within the presbytery
- 4) Incorporated into the body of the *Manual* those provisions approved by the presbytery over the years that had been maintained in Addendum I as the “Standing Rules.”

Manual of Administrative Operations



**Presbytery of the James
3218 Chamberlayne Avenue
Richmond, VA 23227
Presbyterian Church (U.S.A.)**

Amended and Approved: October 16, 2021

SECTION ONE DEFINITION AND ORGANIZATION OF THE PRESBYTERY OF THE JAMES

A. Definition of the Presbytery; Mission and Vision Statements

This council shall be known as the Presbytery of the James (“presbytery”) of the Synod of the Mid-Atlantic of the Presbyterian Church (U.S.A.). The presbytery shall consist of all teaching elders who have been received into membership and all member churches within the geographic bounds of the presbytery.

The presbytery is established by the authority of the General Assembly of the Presbyterian Church (U.S.A.) and the Synod of the Mid-Atlantic and has those duties, authorities, powers, and responsibilities specified by the *Book of Order*.

We declare our dependence upon God, reliance upon God’s revealed will in Scripture, the grace of Christ in our individual and corporate lives, and the life-giving breath of the Spirit. We reaffirm the *Book of Confessions* as faithful expressions of what Scripture leads us to believe and do.

Therefore, as part of the Church universal, we, the Presbytery of the James, in the Synod of the Mid-Atlantic, of the Presbyterian Church (U.S.A.), hereby declare our mission as disciples of Jesus Christ.

The mission of the Presbytery of the James is to support leaders, congregations, and ministries in growing followers of Jesus Christ who joyfully live out God’s mission in the world.

The presbytery strives to bring the rich history, tradition, faith, and hope of the Presbyterian Church (U.S.A.) to Central Virginians through its congregations and ministries. Under the guidance of the Holy Spirit, Holy Scripture, the Reformed Tradition, and our Confessions, we commit ourselves personally and communally to the Lordship of Jesus Christ. God calls individuals, groups, and congregations to fulfill the Great Commission. God also provides talents and opportunities for people and congregations to fulfill the Great Commission. The presbytery is called to provide ways and means by which individuals and congregations can be faithful beyond their own selves or their own congregation. Our calling is to enable God’s mission to be understood and fulfilled where an individual, a group, or a single congregation cannot fulfill that mission.

To that end, our vision as disciples of Jesus Christ focuses on:

- **Christ-centered Spiritual Growth:** specifically as this relates to presbytery staff resourcing and supporting church leaders, pastors, and ministries.
- **Communication and Coordination:** specifically as these relate to connecting churches and ministries with one another and creating vital partnerships.

The presbytery will fulfill its obligations and responsibilities under the Constitution of the Presbyterian Church (U.S.A.) and be guided by our vision. The following are ways through which we will be faithful:

Mission and Service: seeking ways to be involved in mission and service to Jesus Christ as a presbytery.

Leadership Connections: seeking ways to develop leaders in our congregations and in our presbytery to be more faithful disciples.

Communication and Collaboration: seeking ways to share among our congregations and members the rich resources God has provided and empowering people and congregations to network with one another in our common mission.

Constitutional Committees: seeking ways to fulfill constitutional responsibilities in accordance with the *Book of Order* through the required committee structure.

B. Policies and Guidelines

1. **Policies:** Committees, commissions, constitutional committees, and teams (“entities”) of the presbytery may develop policies. Policies of an entity that apply outside of the entity and within the presbytery must be approved by a majority vote of the presbytery. Policies of entities may be altered or changed by a majority vote of the presbytery.
2. **Guidelines:** Each committee, commission, constitutional committee, or team (“entity”) may develop operational guidelines consistent with the requirements of the *Book of Order* which do not necessitate presbytery approval.

C. Articles of Agreement

As a member presbytery of the Synod of the Mid-Atlantic, the presbytery is subject to the covenant commitments of the “Articles of Agreement” for the Presbyteries of Blue Ridge, Fincastle, Hanover, Norfolk, and Southern Virginia approved on February 20, 1988 (see Appendix).

SECTION TWO MEETINGS OF THE PRESBYTERY

A. Time and Date of Meetings

The dates for the stated meetings of the presbytery shall usually be the third Saturday in February, third Tuesday in June (this date shall be adjusted to avoid conflict with meetings of the General Assembly), and third Saturday in October. Special meetings may be called in accordance with the *Book of Order* G-3.0304. The moderator shall call a special meeting at the request of three teaching elders and three ruling elders from three different congregations.

B. Location of Meetings

Invitations from sessions to host the presbytery should be sent to the stated clerk for presentation to the Mission Council (“MC”) (for duties, see Section Five, D.1.). Virtual meetings are permitted using a platform accessible to the majority of the members and commissioners. Hybrid meetings (simultaneously in-person and virtual) are permitted and shall be hosted at a location with strong internet connectivity.

C. Membership

The stated clerk shall propose each year the number of ruling elder commissioners required to ensure parity with the number of teaching elder members of the presbytery. Where there is an imbalance between the number of resident teaching elders who are members of the presbytery and the number of ruling elders which the churches are entitled to send as commissioners to presbytery meetings, the presbytery will give priority to sessions of racial/ethnic congregations in the invitation to elect additional elder commissioners (F-1.0403, G-3.0103, G-3.0301).

The members of the presbytery shall consist of the following:

1. Teaching elders who have been received into membership in the Presbytery;
2. Ruling elders who are:
 - a. Elected by each session in accordance with the *Book of Order* G-3.0301;
 - b. Certified Christian educators and members of a presbytery congregation;
 - c. Serving as moderator of the presbytery or as moderator of a presbytery committee, commission, team, or constitutional committee;
 - d. Commissioned pastors serving a presbytery congregation or ministry.

D. Other Participants

Other participants shall consist of the following:

1. Other certified lay employees who shall have voice but not vote at the presbytery meetings;
2. Corresponding members (ecumenical representatives, ruling elders who are former presbytery moderators, and teaching elder members of other presbyteries or denominations who are supplying churches of the presbytery), who are invited and encouraged to attend presbytery meetings, have voice but not vote at those meetings;
3. Members of entities (ruling elders and other lay people who are members of entities of the presbytery but not commissioners to the presbytery meeting) shall have voice but not vote.

E. Quorum

A quorum shall be twelve teaching elders and twelve ruling elders, assembled at the time, place, and platform appointed, provided that ruling elder commissioners from at least ten congregations are present.

F. Agenda

The agenda for meetings of the presbytery shall be prepared by the MC. The proposed agenda with reports and recommendations of entities shall be distributed to teaching elders, ruling elder commissioners, and Christian educators at least two weeks before the presbytery meets.

G. Overtures

Overtures to the presbytery from sessions shall be submitted to the stated clerk in writing at least eight (8) weeks prior to a stated meeting of the presbytery for inclusion on the agenda. The MC shall consider each overture and make a recommendation with regard to the action to be taken by the presbytery at its next stated meeting.

If a session presents an overture to the stated clerk less than eight (8) weeks prior to a stated meeting, the overture may be submitted by the stated clerk and the moderator of the MC to the presbytery for its consideration as an “Overture of the Day” at its next stated meeting. In order for the overture to be added to the agenda as new business, a two-thirds vote of the presbytery is required. Ordinarily the MC shall meet to consider such an overture prior to action by the presbytery.

Requests from other presbyteries to concur with an approved overture of the other presbytery to the General Assembly shall be considered in the same manner as described in the previous paragraphs.

H. Presbyterian Order

The presbytery shall be governed in its meetings by the *Book of Order*, the *Manual of Administrative Operations* (“*Manual*”), and where neither of these applies, by the latest edition of *Robert’s Rules of Order Newly Revised*.

SECTION THREE OFFICERS OF THE PRESBYTERY

The officers of the presbytery, elected by the presbytery, shall be the moderator and the stated clerk.

A. The Moderator

A moderator shall serve for one calendar year and may concurrently serve on an elected team, commission, or constitutional committee. The moderator shall perform duties according to the *Book of Order* and the *Manual* of the presbytery. The moderator shall be responsible for conducting the meetings of the presbytery. In the absence of the moderator, the vice moderator shall moderate. In the event that both moderator and vice moderator cannot serve, the most recent past moderator being present shall moderate. While serving as moderator, the moderator shall also sit on the MC with voice and vote.

B. The Vice Moderator

A vice moderator shall serve for one calendar year and may concurrently serve on an elected team, commission, or constitutional committee. The vice moderator may perform any duties delegated by the currently serving moderator. While serving as vice moderator, the vice moderator shall also sit on the MC with voice but not vote.

C. The Election of the Moderator and Vice Moderator

At the Fall stated meeting of the presbytery, the Committee on Nominations (“CON”) shall announce nominees for moderator and vice moderator for the following calendar year. After the nominees are announced, the floor shall be open for other nominations. Any person being nominated shall have been notified prior to nomination and shall have given consent to such nomination. The moderator and vice moderator elected at the Fall stated meeting shall be installed and begin serving at the Winter stated meeting. At the completion of the moderator’s year of service, the vice moderator will ordinarily be nominated for election to the office of moderator for the following year.

D. The Stated Clerk

The presbytery shall elect a stated clerk for a term of office not to exceed three (3) years. The MC shall receive applications and present a nominee to the presbytery for election. The stated clerk shall be eligible for re-election by the presbytery upon nomination by the MC. The general presbyter may be elected as stated clerk. The stated clerk shall perform duties according to the *Book of Order*, the *Manual* of the presbytery, and the approved position description. The presbytery may elect a recording clerk whose duties shall be performed according to the *Manual* of the presbytery and under the supervision of the stated clerk.

SECTION FOUR THE CORPORATION AND TRUSTEES

A. The Corporation

The name of the corporation is Trustees of Presbytery of the James, Inc. The presbytery shall elect trustees to the corporation which is incorporated under the laws of the Commonwealth of Virginia. Its charter shall be subject to approval and modification from time to time by the presbytery. The MC shall serve as the trustees of the presbytery.

B. Membership

The trustees shall be nine (9) in number consisting of one (1) member from each nominating region, the moderator and vice moderator of the MC, and the presbytery moderator. Members are elected for three (3) year terms and may serve no more than six (6) consecutive years. The trustees shall elect their own officers at their annual meeting held in January. The general presbyter shall serve *ex officio* and shall ordinarily be elected as secretary / treasurer of the Board. The executive director of Camp Hanover and the finance and accounting service manager of the presbytery shall serve with voice but not vote.

C. Duties

The trustees shall act in accordance with their charter. The trustees are empowered by the presbytery to act as a commission between presbytery meetings with the powers of section G-4.0206a and G-4.0206b of the *Book of Order*. The commission powers granted to the trustees shall not include authority to authorize the presbytery's trustees to incur new debt (as guarantor, co-obligor, or otherwise) for amounts in excess of \$50,000 or to sell or encumber presbytery assets not held by particular churches. Such authority is reserved to the whole presbytery. The commission powers granted to the trustees shall only be exercised by the trustees if at least two-thirds of the trustees voting determine that the timing of the presbytery meetings would negatively affect a congregation's property needs significantly and unavoidably. The trustees shall give annually a written account of all assets entrusted to them at a stated meeting of the presbytery.

SECTION FIVE THE WORK AND STRUCTURE OF THE PRESBYTERY

The work and mission of the presbytery shall be planned and carried out through entities (e.g., committees, commissions, teams, and constitutional committees) which shall be directly responsible to and report directly to the presbytery at regularly stated meetings. Each entity may establish sub-committees and/or task forces to help plan and carry out its work.

A. Election, Quorum, Membership, and Term on Entities

All members of entities [except CON and Committee on Representation ("COR")] shall be placed in nomination by CON and elected by the presbytery. All people nominated to and who serve on any entity of the presbytery must be members in good standing of a congregation or a teaching elder member of the presbytery. Moderators and vice moderators of entities shall be members-at-large on that entity and not representing specific nominating regions.

Members of the CON and COR shall be nominated by the MC and elected by the presbytery.

Unless otherwise stated, a quorum for entities of the presbytery shall be a majority of its members.

Election to an entity of the presbytery is viewed as a call to service in the church. Elected members are expected to carry out their responsibilities in faithfulness. If a member has an unexcused absence from

three (3) consecutive meetings, CON may nominate a replacement if requested by the moderator of the entity.

Each member of an entity of the presbytery shall serve, unless otherwise provided herein, a term of three (3) years and may not serve more than six (6) consecutive years. Service for a part of a calendar year shall be counted as a full year of service. Ordinarily the vice moderator shall succeed the moderator of an entity.

CON shall stagger the terms of entity members so that ordinarily no more than one-third of the membership of the body will be required to rotate off at the same time. CON shall ensure that all nominating regions are represented equally on the entities. Where commission powers are granted to an entity by the presbytery, the entity shall be composed of ruling elders and teaching elders “in numbers as nearly equal as possible” (*Book of Order* G-3.0109b).

Entities may elect co-opted members to assist in their work. Such members will serve one-year terms which may be renewable and are limited to six (6) consecutive years. Co-opted members shall have voice but not vote at the entity level. They may have vote at the subcommittee level.

B. Conflict of Interest Policy

All entities of the presbytery are entrusted by the members of the presbytery with responsibilities which affect the whole of the presbytery. Therefore, it is important that all people honor that trust. This requires honesty, competence, and care in managing the financial arrangements of the entities. No elected or appointed member of any entity shall accept any gift, gratuity, service, or any special favor from any person or persons, agents, or businesses which provide or receive goods and services or which seek to provide or receive goods and services to or from the entities of the presbytery.

Teaching elders and certified Christian educators who are members of the presbytery will be paid “expenses only” for presbytery sponsored events. Non-certified Christian educators and employed professionals within congregations of the presbytery and outside presenters will be paid through negotiations with the appropriate entity.

No elected or appointed members shall be eligible during the term for which they are elected or appointed to become employees of or otherwise render compensable services to that entity unless approved by the MC and the presbytery. However, members of presbytery entities may apply for staff positions that come open within the presbytery.

C. Nominating Regions

The presbytery shall be divided into six (6) nominating regions for the purpose of electing people to entities.

D. Entities of the Presbytery

The structural design of the presbytery provides for the following entities: Mission Council (“MC”), Leadership Connections Team (“LCT”), Mission and Service Team (“MAST”), Commission on Ministry (“COM”), and Committee on Preparation for Ministry (“CPM”). In addition, there are mandated constitutional committees: Committee on Nominations (“CON”), Committee on Representation (“COR”), and Permanent Judicial Commission (“PJC”).

1. Mission Council

The purpose of the MC is to facilitate effective and efficient communication between the various teams, ministries, and members of the presbytery and to provide for coordination of the operations of the presbytery. The MC consists of a representative from each nominating region and a moderator and

vice moderator (“at large” positions), the presbytery moderator, and the presbytery vice moderator. The presbytery vice moderator will have voice but not vote. The responsibilities of the MC include:

- a. Oversight of the presbytery personnel and office operations
- b. Budget development and oversight
- c. Preparing the agenda for the presbytery meetings
- d. Annual review of session records
- e. Nominating to the presbytery members of the CON and the COR
- f. Nominating to the presbytery the stated clerk for election by the presbytery
- g. Receipt and forwarding of overtures to the presbytery
- h. Arranging for votes on matters referred to the presbytery by the General Assembly of the Presbyterian Church (U.S.A.)
- i. Granting to congregations a waiver from the limitations on terms of service for ruling elders and deacons (G-2.0404)
- j. Giving permission for the celebration of the Lord’s Supper for events or programs sponsored by the presbytery and reporting such action to the next stated meeting of the presbytery.

The MC shall also serve as the trustees of the corporation: the Trustees of Presbytery of the James, Inc.

2. Leadership Connections Team

The LCT will encourage, support, and review progress of ministries that develop leadership skills among people in the presbytery including: teaching elders, lay people, and recognized ministries that are part of the presbytery’s strategic plan. The LCT shall consist of a representative from each region and a moderator and vice moderator.

3. Mission and Service Team

The purpose of the MAST is to inspire, equip, and connect individuals and congregations with missional ministries, working within all areas of the presbytery, the Commonwealth of Virginia, the nation, and the world. The MAST shall consist of a representative from each region and a moderator and a vice moderator.

4. Commission on Ministry

The function of the COM is set forth in G-3.0303 of the *Book of Order*. It shall consist of a ruling elder and a teaching elder from each nominating region, a moderator and vice moderator, and as many as two ruling elders and two teaching elders serving as members-at-large. The general presbyter and stated clerk shall be advisory members. The COM shall maintain a *Manual of Operations* which shall contain all duties and powers delegated to it by the presbytery.

5. Committee on Preparation for Ministry

The function of the CPM is set forth in G-2.06 of the *Book of Order*. It shall consist of a ruling elder and a teaching elder from each nominating region, a moderator and vice moderator, and as many as two ruling elders and two teaching elders serving as members-at-large.

6. Committee on Nominations

The purpose of the CON is to nominate people for election by the presbytery to the various entities

of the presbytery. The responsibilities of the CON include, but are not limited to, nominating to the presbytery, for election: moderator and vice moderator of the presbytery; members of entities of the presbytery; moderators and vice moderators of entities of the presbytery; commissioners to the Synod and General Assembly; and other nominations as may be requested by the presbytery from time to time. The CON shall consist of a representative from each nominating region and a moderator and vice moderator. Members of the CON are nominated to the presbytery by the MC. The CON shall also serve as the COR.

7. Committee on Representation

The purpose of the COR is to ensure that the principles of inclusiveness as outlined in the *Book of Order* G-3.0103 are implemented. The COR shall consist of a moderator, vice moderator, and a representative from each nominating region. Members of the COR are nominated to the presbytery by the MC. The COR shall also serve as the CON.

8. Permanent Judicial Commission

The purpose and role of the PJC and its organization are provided for in D-5.0000 of the *Book of Order* “Rules of Discipline” and in G-3.0301c and other relevant sections of the *Book of Order*. The commission shall consist of nine members whose term of office shall be for six (6) years. The PJC shall elect its own moderator and clerk as provided for in the *Book of Order* D-5.0201.

E. The Presbytery Budget

Each year, the budget committee of the MC shall develop a consolidated line-item budget with underlying line-item details, for review, amendment, and action by the presbytery. The budget process is outlined in the presbytery’s *Financial Operating Procedures*.

F. Commissioners to the General Assembly and the Synod

Commissioners to the General Assembly and the Synod are elected at the Fall meeting of the presbytery preceding the next meeting of the higher council. Ordinarily people elected as alternate commissioners shall be nominated as commissioners to the following meeting of the higher council. In choosing people for nomination, the CON shall follow the policy established by the presbytery.

G. Administrative Commissions

Administrative commissions elected by the presbytery shall consist of at least three teaching elders and three ruling elders from three different congregations and shall be authorized by the presbytery with specific powers from the *Book of Order* G-3.0109.

**SECTION SIX
PRESBYTERY STAFF**

In accordance with the *Book of Order* G-3.0110, the presbytery may authorize the administrative services of a general presbyter and other staff as needed to ensure that the presbytery’s adopted mission, vision, and programs are fulfilled. The role of staff people shall be to facilitate and enable the entire work of the presbytery. Staff are expected to serve in ways that shall enable the parts of the connectional system to work together.

Pursuant to and in the spirit of the “Articles of Agreement” (1988; see Appendix), the presbytery shall employ and maintain an inclusive and diverse staff. If there is more than one staff person at the executive

level, there shall be one or more persons of color included in a position at that level. If there is more than one staff person at the office support level, there shall be one or more persons of color included in a position at that level.

Policies and procedures related to the employment, classification, work, supervision, rights, and benefits of all staff members are defined in the *Personnel Handbook: Policies and Procedures* of the presbytery. These policies and procedures can be amended by a majority vote of the MC upon recommendation from the Personnel Committee. Changes are to be reported to the next stated meeting of the presbytery.

SECTION SEVEN AUTHORITY DELEGATED BY THE PRESBYTERY

From time to time, the presbytery delegates authority to various people or entities:

1. Appointment of an Investigating Committee Between Meetings of the Presbytery

Working in conjunction, the stated clerk, the moderator of the presbytery, and the immediate past moderator of the presbytery are authorized to appoint an Investigating Committee (“IC”) (D-10.0200) whenever the time before the next stated meeting of the presbytery is so great as to hinder the process of investigating an alleged offense. If one of the persons appointing the IC is being investigated, any past moderator of the presbytery shall take that person’s place in the appointment process.

2. Appointment of a Counselor (D-14.0203)

The COM moderator, the COM vice moderator, and the moderator of the presbytery are each authorized to appoint counselors in disciplinary cases when necessary.

3. Appointment of a Committee of Counsel (D-6.0302a)

Between meetings of the presbytery, a Committee of Counsel responding to a remedial case brought against the presbytery shall be appointed by the following people: the moderator of the presbytery, the COM moderator, the MC moderator, and the stated clerk.

4. Discernment Process when Considering Restructure of the Presbytery

Before taking any action that would result in a substantial restructuring of its programs and staffing model, the presbytery must complete a period of discernment. This discernment period shall include a consultative process for developing mission priorities, as well as at least one open hearing that has been initiated by the MC or the presbytery’s elected strategic planning team.

SECTION EIGHT AUTHORITY, AMENDMENTS, AND SUSPENSIONS

The *Manual* establishes the basic organization of the presbytery for its functions both during and between meetings of the council.

The *Manual* may be amended as follows: A proposed amendment shall be presented in writing to the stated clerk of the presbytery who shall in turn refer it to the MC which shall submit its recommendation in writing to the next meeting of the presbytery. Proposed amendments shall be approved by two-thirds of those present and voting. Any particular provision of the *Manual* may be suspended for a meeting of the presbytery by a two-thirds vote of members present and voting at that meeting of the presbytery.

Articles of Agreement

ARTICLES OF AGREEMENT

(Approved 2/20/88)

for the
Presbyteries of Blue Ridge, Fincastle, Hanover, Norfolk,
and Southern Virginia

PREAMBLE

The Articles of Agreement embody the contractual commitments of five presbyteries: Blue Ridge, Fincastle, Hanover, Norfolk, and Southern Virginia, concerning the means by which the members, officers, institutions, property and mission responsibilities of the five presbyteries shall be and become the members, officers, institutions, property, and mission responsibilities of new presbyteries formed in accordance with Article Seven of the Articles of Agreement of the Presbyterian Church (U.S.A.). These new presbyteries shall be in all ecclesiastical, judicial, legal and other respects the continuing entities of the former presbyteries.

The Articles of Agreement set forth in this document seek to embody the theology and polity of the Book of Order as well as the "Articles of Agreement" adopted by the 195th (1983) General Assembly of the Presbyterian Church (U.S.A.) and by the Synods forming Synod D. We affirm the Life and Mission Statement of the PCUSA (adopted 1985 General Assembly) as the basis for the mission of these new presbyteries and the Book of Order (G-11.0103) as the description of the responsibilities of these new presbyteries.

Each of the presbyteries of the former United Presbyterian Church, U.S.A. and the Presbyterian Church, U.S. bring a rich heritage to the Presbyterian Church (U.S.A.). This heritage is expressed in unique and diverse ways. There are particular concerns in common for all presbyteries and all want to protect, honor and embrace the participation of all constituencies of the preceding governing bodies as they seek to be expressions of the integrity of our new church and to bring that integrity to bear on presbytery boundaries, identities, mission structures and staff models.

ARTICLE I – HISTORICAL INTEGRITY

1.1. The new presbyteries will require understanding, recognition and appreciation of differences which involve cultural, social and economic systems and a whole history of separate existences. We must preserve, enhance and learn from the richness of the former presbyteries, honor and build upon their special gifts, and renounce that which was sinful in our pasts.

1.2. Each preceding presbytery (Blue Ridge, Fincastle, Hanover, Norfolk and Southern Virginia) shall record its history before the beginning date of the new presbyteries approved by the General Assembly. The legal successor presbytery shall preserve the history and the new presbytery will be guided by the history of the preceding presbyteries out of which it was formed as it develops its own mission.

ARTICLE II – THE INTEGRITY OF THE NEW

2.1. Forming new presbyteries is a response to God's call to be a new creation. These new presbyteries will affirm this call for a new creation in at least the following ways:

1. Design for Mission

2.1.1. Each new presbytery in consultation with its sessions and Synod, shall define its mission and then determine a structure, staff model and office location to carry out that mission. Each new presbytery shall be structured, in accordance with the Book of Order, Chapter XI, with sufficient officers, committees and/or divisions to do mission in orderly and effective ways.

2. Name of Presbytery

2.1.2. Each new presbytery shall be responsible for choosing its own name, descriptive of its identity and mission. The name shall be new and may contain the historical name of a current presbytery. The name may either express the traditions of the former presbyteries that are a part of the new presbytery or be a completely new name satisfactory to the new presbytery. The process of selecting a name shall include consultation with sessions and members of the new presbyteries.

3. Representation

2.1.3. In accordance with the Book of Order G-4.0400, G-9.0105 and Articles of Agreement 8.2 and 9.1 of the Presbyterian Church (U.S.A.), each new presbytery shall implement the principles of participation and inclusiveness in the life and work of the presbytery including commissioners to presbytery, synod and General Assembly and membership on committees, divisions, and councils. Where there is an imbalance between the number of resident ministers who are members of the presbytery and the number of elders which the churches are entitled to send as commissioners to presbytery meetings as described in the Book of Order G-11.0101c., each new presbytery will give priority to sessions of racial/ethnic congregations in the invitation to elect additional elder commissioners.

ARTICLE III – RACIAL ETHNIC COORDINATING COMMITTEES AND CAUCUSES

3.1. Racial Ethnic Coordinating Committees are to be a part of the official structure of the new presbytery with the chair being a member of council. The purpose of these coordinating committees shall be to provide support for their respective Racial Ethnic churches within each new presbytery (i.e. Black, Korean, Other Asian, Hispanic, Native American).

3.2 Each new presbytery shall elect a Black Coordinating Committee and shall establish any other Racial Ethnic Coordinating Committee(s) that seem advisable.

3.3. Each new presbytery shall, in addition, allow for the organization and funding of racial/ethnic caucuses. These caucuses, when they exist, shall be responsible for recommending to Presbytery's Nominating Committee, the members and chairs of their respective Racial Ethnic Coordinating Committee (i.e. The Black Caucus would recommend persons to be nominated for the Black Coordinating Committee).

3.4. In addition, the purposes of any racial/ethnic caucus shall include but not be limited to:

- 3.4.1. advising and assisting presbytery in determining priorities for racial/ethnic churches and ministers;
- 3.4.2. advising on strategies for racial/ethnic church development;
- 3.4.3. advising presbytery on ways to insure funding for church colleges which historically have served racial/ethnic groups;
- 3.4.4. advising and assisting in providing persons to serve in the structures of the new presbytery in cooperation with the Committee on Representation.

3.5. Racial Ethnic Caucuses shall report to presbytery through their respective Racial Ethnic Coordinating Committee. Presbytery structures should seek the advice of any racial/ethnic caucus on the matters in 3.4. above.

ARTICLE IV – SUPPORT FOR CONGREGATIONAL MINISTRY

4.0. The new presbyteries shall encourage each congregation to share person and material resources for the upbuilding of all congregations and the Body of Christ. The new presbyteries will organize the structures for mission in such a way that both larger and smaller membership congregations shall receive support and challenge from presbytery. The

flow of solicitation of financial and material resources shall be through the presbytery and not congregation to congregation. (See the Book of Order, G-11.0103 a,b,f, and g.)

1. Smaller Membership Congregations

4.1.1. Each new presbytery will include many smaller membership congregations. The small church continues faithful service to a community of people, offering Christian worship, education and programs of mission outreach, often far beyond its numerical strength. The small church is often the only Presbyterian witness in a given locale or area.

4.1.2. The new presbyteries will develop staffing patterns, program and leadership development resources, and equitable financial resources to strengthen and enhance the unique gifts and witness of smaller churches. The new presbyteries shall insure the full participation of lay and clergy leaders from smaller membership congregations in the decision-making process of presbytery, especially those which affect the life and mission of these congregations. The presbytery shall celebrate the unique contributions smaller membership congregations make to the mission of the whole church.

2. Larger Membership Congregations

4.2.1. The new presbyteries shall work with larger membership congregations in order that they may more effectively respond to opportunities for ministry wherever they exist. In addition, they will work with these congregations to help them see the opportunities for supporting the whole church in its mission, both financial and with personnel.

3. New Church Development

4.3.1. The new presbyteries will seek to establish new congregations including racial ethnic congregations in areas of rapid population growth and where feasible in areas where there is not a Presbyterian church. The new presbyteries shall work with appropriate governing bodies, including ecumenical partners whenever possible, in developing strategies and criteria for location and development of new congregations, with emphasis on racial/ethnic churches. Any new church development already in progress shall be guaranteed the same funding policy it had under the former presbytery following annual review and evaluation of the development by the new presbytery.

4. Church Redevelopment and Revitalization

4.4.1. The new presbyteries shall work with existing congregations to strengthen their ministry and mission and church membership growth where that is possible.

ARTICLE V – SUPPORT FOR CHURCH PROFESSIONALS

5.1. The presbytery shall develop a system of care and support for its ministers and other church professionals who work with its congregations. This shall include pastoral care for these persons and their families as well as challenging and supporting their participation in the mission of the presbytery and the larger church.

5.2. Each new presbytery shall have in its staff model, responsibility for care and support for church professionals as part of the system mentioned in 5.1. above.

ARTICLE VI – SUPPORT MINISTRY BEYOND THE CONGREGATION

6.1. Each new presbytery in consultation with its sessions shall coordinate the work of its member churches, guiding them and mobilizing their strength for the effective witness to the broader community. Each presbytery shall initiate mission through a variety of forms in light of the larger strategy of the synod and the General Assembly. Each new presbytery shall be involved in mission ecumenically wherever possible.

ARTICLE VII – TRANSITIONAL STEERING COMMITTEE

7.0. Each new presbytery shall have a Transitional Steering Committee to develop plans for the presbytery. This committee shall function until the adjournment of the first stated meeting of the new presbytery. (See 15.3 below.)

1. Organization

7.1. Members of Transitional Steering Committees shall be elected by each of the current presbyteries according to the following formula: Presbytery I – 6 from Blue Ridge, 6 from Fincastle and 6 from Southern Virginia; Presbytery II – 6 from Blue Ridge, 6 from Hanover and 6 from Southern Virginia; Presbytery III – 9 from Norfolk and 9 from Southern Virginia.

7.1.1. The Transitional Steering Committees shall be convened as follows: Presbytery I by the chair of the Hanover Boundaries Committee; Presbytery II by the chair of the Southern Virginia Boundaries Committee; Presbytery III by the chair of the Fincastle Boundaries Committee. Each Convener will preside until the Transitional Steering Committee elects its own chair from their membership.

2. General Responsibilities

7.2. Each Transitional Steering Committee shall be responsible for developing a mission statement, design and organizational pattern for mission, staffing model based on design, budget and finance patterns, office location, calling transitional conventions, and the new name. It shall consult with sessions and synod in the development of mission statements, organization patterns and staffing patterns in accord with the Book of Order G-9.0404.

7.2.1. It is empowered to organize itself in the most efficient way to accomplish its task, including appointing additional persons to serve on ad-hoc task forces, employing consultants, and requesting the services of existing staff through the appropriate channels in existing presbyteries. It is understood that existing staff will be responsible for maintaining existing programs during this time of transition.

7.2.2. Each Transitional Steering Committee shall design and implement a plan for helping congregations and ministers get to know one another and appreciate one another with particular emphasis on congregations and ministers who have not previously been together in a former presbytery.

3. Fiscal Matters

7.3.1. Each Transitional Steering Committee shall develop a funding plan for the new presbytery which shall include every attempt to honor existing patterns of funding directly bearing on the viability of smaller congregations.

7.3.2. Each Transitional Steering Committee shall develop recommendations on funding patterns, fiscal procedures and budgeted mission giving, including "per capita," to General Assembly, Synod and Presbytery. It shall recommend the first fiscal year budget for the presbytery.

4. Transitional Nominating Committee

7.4. Each Transitional Steering Committee will nominate to the first meeting of their Transitional Convention a Transitional Nominating Committee composed of 12 persons; 1/3 ministers (2 male and 2 female), 1/3 laywomen, 1/3 laymen, one half from the former PCUS Presbytery(ies) and one half from Southern Virginia Presbytery.

5. Staff for New Presbytery

7.5. Each Transitional Steering Committee shall nominate to their Transitional Convention a Staff Search Committee with a designated chair. The committee shall have representation from all previous presbyteries in the new presbytery. In the process of

nomination, the Transitional Steering Committee shall consult with nominating committees of the current presbyteries.

6. Office Location

7.6. Each Transitional Steering Committee shall recommend to its Transitional Convention a location for presbytery's office or offices. Office location will be determined after definition is given to the nature and function of the office(s) and its purpose in carrying out the mission of the presbytery. Care will be taken to provide adequate working conditions for the size of staff required by the staffing pattern and the work they are asked to do. Office location should be determined prior to the selection of staff.

7. Calling of Transitional Conventions

7.7. Each Transitional Steering Committee shall issue the call for Transitional Conventions and have the authority to set the date, time and place.

8. First Meetings of new Presbyteries

7.8. Each Transitional Steering Committee shall recommend to its Transitional Convention the date, time and place for the First Stated Meeting of the new presbytery.

9. Cost of Transitional Committees, Conventions, etc.

7.9. The cost of the work of the Transitional Steering Committee, its ad-hoc committees and task forces, other Transitional Committees including the Staff Search Committee and Transitional Conventions shall be borne by funding sought from the whole PCUSA and by the current presbyteries on a proportional basis of active membership in the new presbytery.

ARTICLE VIII – TRANSITIONAL COMMITTEE ON REPRESENTATION

8.1. Each new presbytery shall have a Transitional Committee on Representation elected by the current presbyteries at the same time that they elect their representatives to the Transitional Steering Committee.

8.2. Each Transitional Committee on Representation will be composed of 12 persons of which 6 shall be women and 6 shall be men and a majority will be from racial ethnic groups. (See Book of Order G-9.0105.)

8.3. The current presbyteries shall use the following formula in selecting the persons they elect: Presbytery I – 3 from Blue Ridge, 3 from Fincastle and 6 from Southern Virginia; Presbytery II – 2 from Blue Ridge, 4 from Hanover and 6 from Southern Virginia; Presbytery III – 6 from Norfolk and 6 from Southern Virginia.

8.4. The Transitional Committee on Representation shall be responsible for reviewing all nominations for transitional bodies selected by the Transitional Steering Committee, all nominations for leadership positions in the new presbytery as well as staff for the new presbytery and shall report its review to the Transitional Convention and new presbytery, as appropriate.

ARTICLE IX – STAFF IN THE NEW PRESBYTERY

9.1. All staff in the new presbytery shall be called or employed on the basis of a staff model designed in light of the approved mission statement and design for mission, and approved by the Transitional Convention.

9.2. Each new presbytery shall employ and maintain an inclusive, pluralistic, and diverse staff. In the instance of multiple staff there shall be one or more black persons included in staffing positions at the administrative/executive and administrative/office support levels.

9.3. After giving priority interviews to present staff of all five presbyteries and for any staff positions not filled after that time, each staff search committee shall advertise Executive, Program and Professional Staff positions on a church-wide basis.

9.4. Staff of current presbyteries shall be eligible and encouraged to apply for permanent staff positions in the new presbytery and shall be granted an interview if they apply. A high priority will be given to keeping experienced administrative/support staff.

9.5. Each Staff Search Committee shall be informed and guided by the Articles of Agreement of the Presbyterian Church (U.S.A.) 5.7 and the General Assembly's Transitional Personnel Guidelines.

ARTICLE X – TRANSITIONAL CONVENTIONS

10.1. Each new presbytery when meeting prior to the official date of formation of that presbytery for the purpose of approving the mission, organization, staffing model and budget for the new presbytery, shall be known as a Transitional Convention.

10.2. The Transitional Convention shall consist of all ministers serving congregations to be included in the new presbytery, ministers whose primary work is in the bounds of the new presbytery and others as assigned by agreement of the various Committees on Ministry and elder commissioners from sessions in accord with the Book of Order, G-11.0101.

10.3. The first meeting of the Transitional Convention shall be called by the Transitional Steering Committee as soon as feasible following approval by the higher governing bodies of the church.

10.4. RESPONSIBILITIES OF TRANSITIONAL CONVENTION: Transitional Conventions shall consider for approval:

10.4.1. A mission statement

10.4.2. An organizational plan for mission including structure and by-laws

10.4.3. The next year's funding process and budget

10.4.4. A staffing model with job descriptions and terms of employment

10.4.5. A staff search committee, nominated by the Transitional Steering Committee. This committee shall organize itself and begin its work as soon as feasible in conformity with these Articles of Agreement and shall consult with the Synod as set forth in the Book of Order G-9.0701 and G-9.0702.

10.4.6. Office location or locations

10.4.7. The name of the presbytery

10.4.8. Reports from the Transitional Committee on Representation

10.4.9. Elect a Transitional Nominating Committee

10.4.10. Reports of the Transitional Nominating Committee and election of persons representative of the constituency to fill elected positions in the proposed structure and the moderator-in-nomination and clerk for the first stated meeting of the new presbytery

10.4.11. All other actions that are deemed wise to provide for an efficient transition into a new presbytery

10.5. Transitional Conventions which are called by the Transitional Steering Committee with adequate notice to insure full representation, shall meet as often as necessary to accomplish the work to be done.

ARTICLE XI – TRANSITIONAL NOMINATING COMMITTEE

11.1. The Transitional Nominating Committee shall place in nomination at an appropriate Transitional Convention, a slate of persons to fill the elected leadership positions in the organizational structure of the new presbytery.

11.2. The Transitional Nominating Committee shall place in nomination at the last Transitional Convention, a person to serve as moderator-in-nomination and a clerk for the first stated meeting of the new presbytery.

ARTICLE XII – POLICIES REGARDING STAFF OF CURRENT PRESBYTERIES

12.1. Current staff includes all Executive Staff, Professional and Program Staff, Office (support) Staff, Camp and Conference Staff with the exception of seasonal and "weekend type" hourly employees.

12.2. Current staff of the present presbyteries shall continue working under the personnel policies of their respective presbyteries and/or terms of call until the new presbyteries are formed on the date established by the General Assembly. The current staff are expected to maintain the present programs of their respective presbyteries until their presbytery ceases to exist.

12.3. Current staff shall be involved in the planning and implementation of the new presbyteries only at the request of the Transitional Steering Committee as negotiated through appropriate channels.

12.4. The Transitional Steering Committee will recommend to the Transitional Convention the date for termination of each current staff position and person. The termination date shall not be prior to the beginning date of the new presbytery. Any staff who were employed and enrolled in the Benefits Plan of the Board of Pensions two years prior to their termination will have their dues paid on the effective salary at the time of termination until they are vested in the Pension Plan (three years after employment) including continuation in the major medical plan and its options.

12.5. All permanent Executive/Professional staff terminated will be given up to six months full compensation including benefits and allowances until that person begins work in another position whether on the staff of a new presbytery or in some other work. Persons resigning prior to termination of position will be given one month's compensation including benefits and allowances. Payment of this compensation will be by the legal successor of the presbytery which employed or called that particular person.

12.6. All permanent Office/Support Staff and Camp/Conference Staff will be given up to three months full compensation including benefits and allowances until that person begins work in another position whether on the staff of a new presbytery or in some other work. Persons resigning prior to termination of position will be given one month's compensation including benefits and allowances. Payment of this compensation will be by the legal successor of the presbytery which employed or called that particular person.

12.7. "Shared Ministry" staff persons (i.e. those persons who work part-time for Presbytery and part-time in a congregation or other occupation) or "adjunct staff persons" (i.e. those persons who work part-time for presbytery) who are employed under special arrangements shall be considered by the Transitional Steering Committee as they consider new staff models. If any of these special staff persons are involved with "aid receiving"

congregations and they are not incorporated in the new staff models, then equitable termination compensation will be paid in line with 12.5 above.

12.8. Interim Executive Presbyters shall not be eligible to apply for the permanent position except when this interim position is filled by a staff person who is serving as an Executive Presbyter or Associate Executive in one of the current five presbyteries (i.e. Blue Ridge, Fincastle, Hanover, Norfolk or Southern Virginia).

ARTICLE XIII – POLICIES REGARDING CORPORATE AND FINANCIAL RESPONSIBILITIES

13.1. All trustees of the five presbyteries (Blue Ridge, Fincastle, Hanover, Norfolk and Southern Virginia) and any other officer or officers possessing fiduciary responsibilities shall continue in office and shall be responsible for their trusteeships and corporate responsibilities as applicable until successors in the new presbyteries have been duly and regularly elected or appointed. Concurrently, procedural steps and applications for any new corporate charters for the corporations of the new presbyteries or amendments to current charters shall be taken.

13.2. When the current presbyteries cease to exist, cash and other assets and liabilities shall be distributed to the new presbyteries. Real property owned by current presbyteries shall be transferred to new presbyteries according to the geographical location of the real property. Other assets and liabilities held by current presbyteries shall be distributed in a fair and equitable manner based upon some legally acceptable basis.

13.3. Any assets accruing to Southern Virginia Presbytery pursuant to its relationship as one of the presbyteries of the Catawba Inter-Presbytery Program Agency shall be allocated to the new presbyteries according to the number of former Southern Virginia congregations in each new presbytery.

ARTICLE XIV – LEGAL SUCCESSORS AND CONTINUATION OF POLICIES AND STATEMENTS

14.1. Presbytery I shall be the full and legal successor of the Presbytery of Blue Ridge and the Presbytery of Fincastle. Presbytery II shall be the full and legal successor of the Presbytery of Hanover and the Presbytery of Southern Virginia. Presbytery III shall be the full and legal successor of the Presbytery of Norfolk.

14.2. Each policy statement or directive adopted by or issued at the direction of one of the present presbyteries shall have the same force and effect in the presbytery which is their successor until rescinded, altered or supplanted by action of the new presbytery.

ARTICLE XV – FIRST MEETINGS OF THE NEW PRESBYTERY

15.1. The first stated meeting of each new presbytery shall be held after the beginning date of the new presbyteries as approved by the General Assembly. The time and place of this first stated meeting shall be set by the transitional convention which shall also elect a moderator and clerk for this meeting.

15.2. Each new presbytery, at its first stated meeting, shall approve actions taken in its transitional convention and admit these actions to record. It shall take any other necessary actions to facilitate the continuing development and strengthening of the new presbytery.

15.3. All transitional structures with the possible exception of the Staff Search Committee shall cease to exist as of the adjournment of the first meeting of the new presbytery.

ARTICLE XVI – AFFIRMATIONS

16.1. These Articles of Agreement shall not be amended after being adopted by each current presbytery and after all the overtures establishing the new presbyteries in the area have been forwarded to the General Assembly. These articles are binding until the new presbyteries are established and all provisions of these articles have been fulfilled and provisions for sustaining them have been included in the new presbytery's Manual and have been instituted in the new presbyteries.

16.2. During the transition period, each current and new presbytery will exercise good stewardship of human and financial resources.

16.3. Each new presbytery is urged to affirm the result of its organizational work in worship to God, giving thanks for our unity and mission in Christ.

(Approved by the Virginia 5 Boundaries Committees on February 20, 1988 and submitted to the Presbyteries of Blue Ridge, Fincastle, Hanover, Norfolk and Southern Virginia for approval or disapproval without amendment.)

APPENDIX TO ARTICLES OF AGREEMENT (Approved 2/20/88)
for the
Presbyteries of Blue Ridge, Fincastle, Hanover, Norfolk,
and Southern Virginia

NOTE: All items in this appendix are suggestions to the Transitional Steering Committee and/or other transitional groups as they lay plans for the new presbyteries.

I. MISSION DESIGN (related to Article 2.1.1.)

A. Mission and Structure

1. Mission Statement (who, what, when, where, and how)
2. Role and function of presbytery in agreement with the constitution
3. Determination of what will be continued from former presbyteries
4. Mission programs that stimulate and unite various constituencies of former presbyteries
5. Goals, responsibilities, priorities
6. Structures that are visible, functional and open in light of mission statement
7. Manuals of Operation in line with the Book of Order G-9.0405
8. Budget and broad strategy for mission and funding including financial policies
9. Partnership agreements with other governing bodies and international partners
10. Communications, including minutes, newsletters, two-way information between local church and presbytery
11. Review and evaluation
12. Duties of Stated Clerk
13. Nominations Guidelines and Committee on Representation
14. Ecumenical relationships and covenants
15. Possibility of locating resources and staff in various geographic areas of Presbytery in order to be closer to ministers and congregations.
16. Possibility of utilizing college or other institutional facilities for Presbytery meetings to allow for more space and possible overnight meetings.

B. Program

1. Evangelism
2. Christian Education
3. Worship
4. Institutions (homes for older adults, children, etc.)
5. Ministry to/with racial ethnic populations
6. New church development and redevelopment
7. Global issues and global awareness
8. Biblical stewardship
9. Vocational counseling
10. Leadership development
11. Spiritual life development
12. Camps and Conferences
13. Continuing Education for Church Professionals
14. Public schools and institutions of higher education
15. Concern for smaller churches
16. Urban Ministry
17. Develop, in cooperation with Synod, a strategy for camp and conference centers and programs across presbytery lines.

C. Oversight

1. Accountability and evaluation
2. Inclusiveness
3. Diversity
4. Care, nurture, and oversight of church professionals, inquirers, and candidates
5. Consultation with congregations

Articles of Agreement Appendix – page 2 (approved February 20, 1988)

D. Staff

1. Inclusive staff models
2. Job descriptions
3. Personnel policies (EEO, benefits, etc.)

II. OFFICE LOCATION (related to Article 7.6)

Questions to be considered in determining recommendations for office location:

1. What is to happen in the presbytery office?
2. Will the presbytery office be the primary location for meetings?
3. If so, how much and what kind of meeting space will be needed?
4. What will be located within the presbytery office?
5. Will the presbytery office house a materials resource center?
6. Where are there available facilities?
7. What are contractual relationships for current presbytery offices?
8. What kind of facilities are needed?
9. How large a facility will be needed in order to carry out mission?
10. How does it need to be furnished?
11. What kinds of equipment will be needed?
12. How many offices will be needed?
13. What will be the projected cost for office operation?
14. What will be the initial start-up costs?
15. Should there be regional offices to better resource the congregations of presbytery?
16. Should there be an interim office for a time period before permanent offices are established?
17. Should presbytery own its own office facility or should it lease a facility?
18. How is the office location an outgrowth of presbytery's mission statement, goals and priorities and staff model?
19. What will it cost to "phase out" the existing office or location and how will this cost be paid?
20. Where should the office or offices be located?
21. What will be the travel distances to the office or offices from the farthest points in the presbytery?
22. How difficult will it be to get to the office?
23. How will these travel distances affect the usefulness of the office?
24. What resources are needed in order for the office to function (maintenance persons, supplies, printers)?
25. Are these resources available?
26. Does the chosen area have a population that would supply the support staff that are needed in order to enable the office to function effectively?
27. How will the location of office affect the staff that may be continued as a part of the new staffing model?
28. Is adequate parking space available?

(ARTAGAPX.BOU)

Trustees of Presbytery of the James, Inc.

Report to October 16, 2021 Stated Meeting of the POJ

The POJ Trustees report this information:

1. Expressed gratitude to Brennen Keene, an attorney with McGuire Woods, who is a ruling elder in Chester Church and provides counsel for the presbytery's real estate transactions *gratis*.
2. Jeff Chapman of RBC Wealth Management met with the Trustees on September 15 to review the POJ portfolio. Shared that, if the presbytery needs to convert to cash any of its funds in the next 12-months, that would be favorable. Cindy Hollingshead, finance and accounting service manager.
3. Have received an offer for the Montrose Church property from New Destiny Apostolic Church, a church that has been renting the property since 2014. Negotiations are in progress.

The POJ Trustees report taking the following actions:

1. Approved accepting the Purchase Contract with Chesterfield Community Church for the Greenwood Church property (including both the church and the manse) for \$627,000. The property appraised at \$677,000 and, with the purchase offer being 92.6% of its appraisal, the presbytery has authorized the Trustees to proceed with the sale. At the presbytery's expense, the septic system is being inspected to assure it is in good working order.
2. Received as information the Presbyterian Investment and Loan Program (PILP) report noting that the church properties are worth in excess of the amount of money the presbytery is committed to guarantee.
3. Approved accepting the Contract for Purchase with Signs and Wonders Ministries for the New Covenant Church property (including both the church and the house) for \$678,000. The property appraised at \$752,500 and, with the purchase offer being 90.09% of its appraisal, the presbytery has authorized the Trustees to proceed with the sale. A feasibility study by the purchaser is underway.
4. Filed a Petition for Exchange of Church Property with the Circuit Court of the County of Lunenburg regarding Victoria Church. An answer has been received from Victoria Evangelical Presbyterian Church (VEPC) leaders. Discovery requests are being presented to VEPC that the court requires to be answered. This pertains to defending the presbytery's ownership of the property.

The POJ Trustees acting as a commission:

1. Approved granting permission for First Church Charlottesville to enter into a mortgage of \$1.4 million with Atlantic Union Bank. This is a commission power granted by the presbytery when timing is critical. Delay until the October 16 stated meeting of the presbytery would have negatively affected the church's property needs "significantly and unavoidably." The decision by the Trustees was made on September 15, 2021.
2. Approved granting permission for Laurel Church to encumber its property by allowing Henrico County to install a sidewalk along the property's edge (approximately 590 sq. ft.). This is a commission power granted by the presbytery when timing is critical. Delay until the October 16 stated meeting of the presbytery would have negatively affected the church's property needs "significantly and unavoidably." The decision by the Trustees was made on September 23, 2021.

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

1. That the POJ Net Assets with Restrictions through September 7 be received as information (p.49).
2. That the POJ Net Assets without Restrictions through September 7 be received as information (p.50).

The POJ Trustees make the following recommendation: None.

PRESBYTERY OF THE JAMES
 NET ASSET ACTIVITY THROUGH AUGUST 31, 2021 (eight months)
 Net Assets with Restrictions

FUND	12/31/20 Balance	Contributions	Interest Income	Gains	Investment Fees	Investment Interest Inc.	Expenses	Transfers	Release Monies to Assets w/o restrictions	8/31/21 Balance
<u>Temporarily Restricted</u>										
Elizabeth Fitzgerald Fund	282.32	326.10								608.42
New Church Development Site	260,817.85			34,883.39	(1,108.52)	870.73				295,463.45
U of R Campus Ministry	6,673.61									6,673.61
Haiti Mission Project (Cindy Corell)	0.00	29,100.33					(19,258.33)			9,842.00
Five Cents A Meal	21,678.31	21,658.94					(21,320.00)			22,017.25
Glenmore Scholarship	4,059.62	1,049.38					(4,000.00)			1,109.00
HCR - Misc	645.44									645.44
Norman Nettleton Retirement Fund	2,187.37	544.82								2,732.19
Pastoral Care Fund	5,210.94	896.80					(4,500.00)			1,607.74
Peacemaking Offering	6,231.34	749.94								6,981.28
Pentecost Offering	4,867.41									4,867.41
Presbyterian Disaster Team	4,968.99									4,968.99
African Fellowship Project	39.00	4,000.00								4,039.00
Volunteer Recognition	2,032.18									2,032.18
Committee on Ministry & Worship	583.14	1,000.00								1,583.14
SDOP Grant	2,908.30									2,908.30
Haitian Art Project	50.00								(25.00)	25.00
Dismantling Racism Project	8,164.91									8,164.91
Anne Bolling Hobson (Providence PC, Powhatan)	149,843.59		2,179.19	12,247.10	(638.55)		(6,000.00)			157,631.33
Sub-total	481,244.32	59,326.31	2,179.19	47,130.49	(1,747.07)	870.73	(55,078.33)	0.00	(25.00)	533,900.64
<u>Permanently restricted</u>										
Anne Bolling Hobson	2,000.00									2,000.00
Eva Ross Barndt	500.00									500.00
Sub-total	2,500.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	2,500.00
TOTALS	483,744.32	59,326.31	2,179.19	47,130.49	(1,747.07)	870.73	(55,078.33)	0.00	(25.00)	536,400.64

PRESBYTERY OF THE JAMES
NET ASSET ACTIVITY THROUGH AUGUST 31, 2021 (eight months)
Net Assets without Restrictions
and Board (i.e., Presbytery) Designated (**)

FUND	12/31/20	Contributions	Interest Income	Investment Fees	Investment Interest Inc.	Gains	Expenses	Transfers	Interfund Transfers	Transfers from Restricted	8/31/21
POJ	67,547.77	392,279.56	12.22				(699,989.24)	(25,000.00)	200,000.00	25.00	(65,124.69)
** Church Ministries & Development Fund	3,912,385.83			(16,117.18)	21,668.06	501,082.81			(200,000.00)		4,219,019.52
** Genesis & Generations Fund	336,886.50			(1,431.84)	1,910.31	44,271.69	(15,250.00)				366,386.66
Capital Replacement Fund	44,256.93			(188.10)	250.97	5,815.98					50,135.78
Elizabeth Fitzgerald Fund	25,110.97										25,110.97
Listening Team	167.50										167.50
Montrose Church	71,654.33	11,900.00					(9,291.47)	(5,000.00)			69,262.86
Small Church Emergency Cap Fund	0.00						(5,000.00)	5,000.00			0.00
Greenwood Presbyterian Church	65,082.27	12,811.00					(927.15)				76,966.12
Gordonsville Presbyterian Church	0.00	9,971.45					(1,019.04)				8,952.41
Voices of Jubilee	5,616.10	30,000.00					(39,635.38)	25,000.00			20,980.72
Inspire Gifts	0.00										0.00
Advance Funds	40,509.28						(6,000.00)				34,509.28
New Covenant Funds	9,965.00						(4,131.73)				5,833.27
Lakeside Church Fuinds	850.00	13.20									863.20
GA Commissioner Reserves	5,000.00										5,000.00
POJ Plant & R.E. NO CASH	2,247,009.00										2,247,009.00
Total	6,832,041.48	456,975.21	12.22	(17,737.12)	23,829.34	551,170.48	(781,244.01)	0.00	0.00	25.00	7,065,072.60

Report of the Committee on Nominations

Presbytery of the James

October 16, 2021

I. The Committee Recommends That the Presbytery Elect

a. For Presbytery Moderator for 2022

Ruling Elder Dan Jordanger has served as vice moderator of the presbytery during 2021. He was moderator of the Presbytery's Personnel Committee during 2019-2020 and has been a member of the committee since 2016. Dan is a member of Providence, Gum Spring, where he served as Clerk of Session from 2002 to 2015, and he and his wife Leslie attend Ginter Park Presbyterian. Dan has practiced law since 1988 at a large firm in Richmond.

b. For Presbytery Vice Moderator for 2022

Minister of Word and Sacrament Rosalind Banbury graduated from Union Theological Seminary on the same day in 1980 that her father, Jim Banbury, received his D.Min. from Union. She is passionate about how we grow as communities into the image of Christ, gardening, and her grandsons. Rosalind is an honorably retired member of the presbytery.

c. For the following Commissions, Committees, and Teams

The following individuals be elected for service. All who are elected to serve as members of the class of 2024 will begin service on January 1, 2022. 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

Commission on Ministry

Class of 2023, Member-at-Large, Moderator RE Glenna Finnicum, Ginter Park, Richmond
Class of 2024, Member-at-Large, Vice Moderator, MWS Seth Lovell, Olivet, Charlottesville
Class of 2024, Region A, RE Winston Barham, Westminster, Charlottesville
Class of 2024, Region A, MWS, Rebekah Tucker-Motley, Orange
Class of 2024, Region B, RE E. Bruce Harvey, Fredericksburg
Class of 2024, Region B, MWS Sarah Schutte, Milford
Class of 2024, Member-at-Large, RE Geraldine Moye, Eastminster, Richmond
Class of 2024, Member-at-Large, MWS Mary Newbern-Williams, First United, Richmond

Committee on Preparation for Ministry

Class of 2022, Member-at-Large, Moderator, MWS Janet Winslow, HR
Class of 2024, Member-at-Large, Vice Moderator, RE Chad Wayner, South Plains, Keswick
Class of 2024, Region A, MWS Mike Weiglein, Meadows, Charlottesville
Class of 2024, Region B, RE Beth Young, Fairfield, Mechanicsville
Class of 2024, Region B, MWS Robert Johnson, New Hanover, Mechanicsville
Class of 2024, Member-at-Large, MWS Nathan Taylor, Salisbury, Midlothian
Class of 2024, Member-at-Large, MWS Sandra Goehring, Louisa

Mission Council/Trustees

Class of 2024, Member at Large, Vice Moderator, Mission Council, MWS Janet James, Gayton Kirk
Class of 2024, Region A, RE Steve Hicks, Mitchells
Class of 2024, Region B, RE Chris Sorenson, Fairfield, Mechanicsville
Class of 2024, Region B, MWS Jim Moseley, Campbell Memorial, Weems

Leadership Connections Team

Class of 2022, Region E, MC Amanda Healy, Second, Richmond
Class of 2023, Region C, MC Mary Park, Tuckahoe, Richmond
Class of 2024, Region B, RE John Garrett, St. James, King William

Mission and Service Team

Class of 2023, Region D, RE Alberta Richards, Woodville, Richmond
Class of 2024, Region A, MWS Rebekah Tucker-Motley, Orange
Class of 2024, Region B, RE John Colby, Tappahannock

Permanent Judicial Commission

Class of 2027, MAL, RE Ann Mische, Rockfish, Nellysford
Class of 2027, MAL, MWS William Nickels, Bon Air, Richmond
Class of 2027, MAL, MWS Albert Connette, Providence, Powhatan

Westminster Presbyterian Homes Board

(Note: The Mission Council gave authorization for the presbytery to have two members serve on this Board. Shenandoah and Peaks presbyteries will each supply two members to serve.)
Class of 2024, Member at Large, MWS Susie Atkinson, MAL
Class of 2024, Member at Large, RE Linn Coghill, Chester

Commissioners for the 225th General Assembly (2022)

RE Lamar Lockhart, Chester
RE Cherry Peters, Second, Richmond
RE J. R. Marker, Fairfield, Mechanicsville
MWS Beverly Bullock, MAL
MWS Aram Bae, First, Charlottesville

Service to the Synod of the Mid-Atlantic

Synod Assembly Commissioner

Class of 2024 RE Cherry Peters, Second, Richmond

Synod Committee on Nominations

Class of 2024 MWS Denise Hall, HR

Synod Committee on Representation

Class of 2024 RE Cherry Peters, Second, Richmond

II. The Committee Recommends the Following

That the presbytery elect one Alternate Ruling Elder General Assembly commissioner and one Alternate Minister of Word and Sacrament General Assembly commissioner for the 225th General Assembly (2022).

Rationale: The practice of the Presbytery of the James is to elect a full complement of alternates to attend the General Assembly to have an opportunity to observe all proceedings, including committee work.

The 225th General Assembly is planned as a hybrid gathering. Committee work will take place in Louisville with no opportunity for others such as alternates to attend. The remaining part of General Assembly (including worship and plenaries) will be completely virtually. Anyone interested in serving as a commissioner at a future General Assembly has the opportunity to observe all virtual proceedings. Having one RE and one MWS alternate is sufficient should one of the commissioners not be able to attend.

III. Opportunities for Service

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

Committee on Preparation for Ministry

Class of 2024, Region A, RE

Leadership Connections Team

Class of 2024, Region A, RE/MWS/MC

Class of 2024, Member at Large, Vice Moderator, RE/MWS/MC

Mission and Service Team

Class of 2021, Member at Large, Vice Moderator, RE/MWS/MC

General Assembly Commissioner 225th General Assembly (2022)

Minister of Word and Sacrament

Alternate General Assembly Commissioners 225th General Assembly (2022) (pending POJ approval)

Ruling Elder

Minister of Word and Sacrament

Young Adult Advisory Delegate to the 225th General Assembly (2022)

Committee on Nominations/Committee on Representation

(These recommendations for service will come to the presbytery from the Mission Council.)

Class of 2022, Region F, RE

Class of 2023, Region C, RE

Class of 2024, Region A, TE

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

Beginning in January 2022, please contact the Rev. Walter Canter, canterjw@gmail.com, the new moderator of CON, to indicate your interest in serving.

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.

Denise M. Hall, HR
Committee on Nominations Moderator

Committee on Representation Report to the Presbytery of the James

October 16, 2021

The Committee on Representation met on July 20 by Zoom. The Rev. Walter Canter was moderator. The Rev. Denise Hall recorded minutes. Ruling Elder Gwendolyn Lewis, Ruling Elder Pat Valentine, Ruling Elder Marjorie Clark, and The Rev. Nancy Summerlin were also present. The Rev. Franklin Reding also participated in the committee's work.

Information

- Discussed the COR report to the Synod and the data collected in the report
- Discussed ways that COR can take a more active role in lifting up unheard or underrepresented voices in the presbytery

Actions

- Submitted report to the Synod on July 26. (the report is included below)

Presbytery Report to Synod on Representation

2022 Form for Year 2021

Presbytery: The James

I. a. If you have a COR:

- how often does it meet?

In 2021, the committee did not meet. The plan is to meet 3 times a year going forward.

- does it meet with the Presbytery Nominating Committee? Yes
- how does it report to Presbytery?

The information contained in this report to synod will be shared with the nominating committee and will be in a future presbytery meeting packet.

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

NA

II. What is the size of your presbytery? Churches: 98 Members: 16,631 (as reported to OGA)
What percentage of members are minorities? 6.7%

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

How many are filled by women? 51; How many are filled by men? 49

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

Yes _____ No X

- V. What actions or initiatives has your COR taken to try and improve your record of representation on committees?
Historically, the percentage of minorities in leadership has been greater than the percentage of minorities in the total membership of the POJ. In 2020, minorities were 6.7% of total church membership while the percentage of minorities serving in leadership positions was 13%. We plan to maintain strong representation of all minorities in leadership by meeting three times each year following the CON meeting that takes place after each stated presbytery meeting.
- VI. What might the Synod COR do to assist your efforts to be more effective in your work?
While doing this report, we have become aware that being limited to two gender categories prevents us from counting all the people as they wish to be counted. The synod could help address this issue by considering a more inclusive way of identifying gender.

Presbytery of the James – 109th Stated Meeting – October 16, 2021 – via Zoom

	Committee	Total	Male Clergy	Male Laity	Female Clergy	Female Laity	Asian Amer.	African	African Amer.	Hispanic Latino	Native American	Multi-Cultural	Middle Eastern	White	Other Self Ident	Person With Disability	Youth 25/ Under	Young Adult 26-35	Adult 36-64	Senior Adult 65+
1	Presbytery Council & Trustees	11	2	4	3	2			1									1	7	3
2	Commission on Ministry	18	4	4	5	5			2									1	9	8
3	Presbytery Officers	4	2	1	0	1													3	1
4	Nominating Committee/Representation	7	1	0	3	3			1									1	2	4
5	Commissioners to GA/ SOMA Assembly	13	4	2	3	4	1		2									1	8	4
6	Committee on Preparation	18	6	4	4	4			2									3	9	6
7	Permanent Judicial Commission	9	3	1	2	3			2										7	2
8	Personnel	6	0	3	3				1										4	2
9	Leadership Connections Team	6	3	2	0	1			1										4	2
10	Mission and Service Team	8	2	1	3	2			0									1	3	4
	TOTAL	100	27	22	26	25	1		12									8	56	36

Report of the Committee on Preparation for Ministry

PRESBYTERY OF THE JAMES

October 16, 2021

Meetings in June and August 2021

I. The committee reports the following for information:

- A. Of the 16 persons under care on September 21, 2021, 7 are inquirers, and 9 are candidates. Of the candidates, 5 are ready to be examined for ordination pending a call.

II. The committee reports the following actions:

- A. Interviewed Andrew McFayden (Ginter Park) and enrolled him as an inquirer, appointing Rev. Mark Sprowl as his liaison [Aug 24].
- B. Interviewed Candidate Colleen Earp (Ginter Park) and certified her ready to be examined by presbytery for ordination, pending a call [June 22].
- C. Approved on the basis of an annual consultation the continuation in the preparation process: Colleen Earp (Ginter Park), Leigh Anne Ring (Salisbury) [June 22].
- D. Appointed readers of ordination examinations to be given in May 2022: Readers: Rev. Jason Cashing (Gregory Memorial); Ruling Elder Marilyn Johns (The Gayton Kirk), Ruling Elder Brittany Harvey (The Presbyterian Church, Fredericksburg); Alternate: Ruling Elder Chad Wayner [Aug 24].
- E. Approved the request of Inquirer Elizabeth Baril (Richmond First) to transfer her preparation process to the Presbytery of Baltimore [June 22].
- F. Approved financial aid grants for the academic year 2021-22: Megan McWilliams (Fairfield; UPSem), \$5,600; Noah Morgan (Westminster, Richmond; Pittsburgh), \$3,900 [June 22].
- G. Approved Rev. Evan Wildhack's request to resign from the committee, so that he can take a call in Genesee Valley Presbytery [Aug 24].
- H. Appointed liaison: for Inquirer Noah Morgan, Rev. Joshua Andrzejewski [Aug 24].
- I. Approved a 2022 budget request (the same as in 2021): Financial Aid, \$13,000; Psychological Evaluations, \$1,500; CPM Administration and Books, \$500; Travel, \$700; Recruitment, \$2,000; TOTAL, \$17,700 [Aug 24].

III. The committee makes the following recommendations in the Consent Agenda: [None]

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

Report of the Commission on Ministry

Presbytery of the James

October 16, 2021

(Meetings of June, July, August, September 2021)

I. The Commission Reports the Following Actions:

- A. Received ministers into the presbytery
 1. Rev. Marc Kerry Foster (Shenandoah) to be received as interim minister for the Amelia Church.
 2. Rev. Mary Newbern-Williams (Eastern Virginia) to be received as covenant pastor 2 for First United Church.
 3. Rev. Victoria Bethel (New Castle) to be received as associate pastor of Hospitality at Richmond Hill.
 4. Rev. Alexander Creager (Eastern Virginia) to be received as pastor of Bon Air Church.
 5. Rev. Charles (Chas) Jones (Presbytery of Mississippi) as honorably retired.
 6. Rev. Susan Steinberg (New Hope) as member at large.
 7. Rev. Keith Curran (Eastern Virginia) as honorably retired.

- B. Sustained step one of the examination for ordination to ministry of the Word and Sacrament:
 1. Candidate Colleen Earp (Ginter Park) to serve as Director of Programs at Massanetta Springs Camp and Conference Center.
 2. Candidate Patrick Lane (St. Andrew, Mississippi) to serve as pastor of Mitchells Church.
 3. Candidate Crystal Parker (Three Chopt) to serve as associate pastor at Salisbury Church.

- C. Dismissed ministers to other presbyteries:
 1. Rev. Andrew Whitehead to Presbytery of Eastern Virginia.

- D. Dismissed ministers to other denominations:
 1. Rev. Renita Page to the United Church of Christ.

- E. Approved Covenant Pastor 1 agreements (up to six months):
 1. Rev. Donald Denton and Rennie Memorial Church, 7/1/2021-12/31/2021.
 2. Rev. Daniel Hale and Rivermont Church, 7/1/2021-12/31/2021.
 3. Rev. Eric Douglass and New Hanover Church, 7/1/2021-12/31/2021.
 4. Rev. Jaechul Pi and Burkeville Church, 9/1/2021-2/28/2022.
 5. Rev. Ulysses Payne and Westminster Church Petersburg, 6/28/2021-12/27/2021.
 6. Rev. Sylvester Bullock and Village Church, 8/1/2021-1/31/2022.
 7. Rev. James Goodloe and Mattoax Church & Pine Grove Church, 9/1/2021-12/31/2021.
 8. Rev. John Grotz and Kirk O'Cliff Church, 9/1/2021-12/31/2021.
 9. Rev. Albert Connette and Providence Church Powhatan, 9/1/2021-2/28/2022.
 10. Rev. Mark Grussendorf and Salem Church, 8/1/2021-1/30/2022.

- F. Approved Covenant Pastor 2 agreements (up to twelve months):
 1. Rev. Mary Newbern-Williams and First United Church, 9/1/2021-8/31/2022.
 2. Rev. John Turner and St. James Church, 7/1/2021-6/30/2022.
 3. Rev. Ann Cherry and Laurel Church, 7/1/2021-6/30/2022.

4. Rev. Sandra Shaner and Fairfield Church, 9/1/2021-8/31/2022.
 5. Rev. Shannon Hendricks and Fairfield Church, 9/1/2021-8/31/2022.
 6. Rev. Katherine Todd and Tappahannock Church, 8/10/2021-8/9/2022.
 7. Rev. Kerra English and Ashland Church, 9/1/2021-8/31/2022.
 8. Rev. Sarah Nave and Covenant Church, 9/1/2021-8/31/2022.
- G. Approved commission to ordain and/or install:
1. Candidate Erin Burt to be ordained 8/28/2021.
 2. Candidate Colleen Earp to be ordained 10/24/2021.
- H. Approved commission to install:
1. Rev. Joseph Taber as pastor of Culpeper Church 8/20/2021.
 2. Rev. Laura Sugg as pastor of South Plains Church 10/10/2021.
- I. Approved Parish Associate covenants:
1. Rev. Louie Andrews and Olivet Church, 7/1/2021-6/30/2022.
 2. Rev. Janet Legro and First Church Richmond, 9/1/2021-8/31/2022.
 3. Rev. Nancy Summerlin and River Road Church, 8/8/2021-8/7/2022.
- J. Approved Interim Pastor agreements:
1. Rev. William Nickels and Bon Air Church, 7/1/2021-9/30/2021.
 2. Rev. Kerry Foster and Amelia Church, 7/1/2021-6/30/2022.
 3. Rev. Derek Starr Redwine and Grace Covenant Church, 9/1/2021-8/31/2022.
- K. Approved Commissioned Pastor covenants:
1. Marvin Daniel to serve as commissioned pastor at Second Church Richmond.
- L. Approved validation of ministry
1. Rev. Victoria Bethel as associate pastor of Hospitality at Richmond Hill, effective 7/6/2021. (p. 71-74)
 2. Rev. Colleen Earp as Director of Programs at Massanetta Springs Camp and Conference Center, effective 9/1/2021. (p. 90-92)
- M. Approved member at large status
1. Rev. Evan Wildhack, effective 6/30/2021.
 2. Rev. Brint Pratt Keyes, effective 12/31/2020.
 3. Rev. Durwood (Durk) Steed, effective 7/11/2021.
 4. Rev. Samuel Shields, effective 8/31/2021.
 5. Rev. Joel Blunk, effective 7/16/2021.
- N. Approved request to dissolve pastoral relationship
1. Rev. Darren Utley and Fairfield Church, effective 6/30/2021.
 2. Rev. Evan Wildhack and Bethlehem Church, effective 6/30/2021.
 3. Rev. Patrick Dennis and Tuckahoe Church, effective 10/15/2021.
- O. Approved request to form Pastor Nominating Committee

1. Rockfish Church
- P. Appointed session moderators
 1. Rev. Brint Pratt Keyes and Bethlehem Church.
 2. Rev. Tom Coye and Tappahannock Church.
 3. Rev. Carson Rhyne and Tuckahoe Church.
- Q. Approved permission to preach more than three times in 90 days in the same church
 1. Scott Jackson, commissioned pastor candidate and ruling elder at Bott Memorial Church, preaching at Hawkins Memorial Church.
 2. Alan Rock, not ordained, UMC, preaching at Mildens Church.
- R. Approved financial assistance from the Pastoral Care Fund
 1. A distribution of \$1,000 has been made to a minister serving a POJ church.
 2. A distribution of \$1,000 has been made to a minister member of the POJ.
- S. Arranged exit interviews:
 1. Rev. Evan Wildhack and Bethlehem Church session.
 2. Rev. Darren Utley and Fairfield Church session.
 3. Rev. Patrick Dennis and Rev. Sarah Dennis and Tuckahoe Church session.
 4. Rev. Wilson Kennedy and First Church Richmond session.
- T. Approved persons to be added to the pulpit supply list
 1. Ruling elder Frank Gasperini, member of the Leesburg Church in National Capital Presbytery and affiliate member of Mildens Church.
- U. Approved revision of documents
 1. Appendix J, "Expectations of Faithfulness" (p. 61-62)
 2. Continuing Education Policy (p. 62-66)
- II. Consent Agenda Recommendations:**
 - A. That presbytery commission ruling elder Marvin Daniel (Second Church Richmond) to serve as a commissioned pastor for Mission and Advocacy at Second Church Richmond. (p. 114-116)
 - B. That presbytery conduct the final step of the ordination examination of Candidate Colleen Earp (Ginter Park Church). (p. 85-90)
 - C. That presbytery conduct the final step of the ordination examination of Candidate Crystal Parker (Three Chopt Church). (p. 107-110)
 - D. That presbytery conduct the final step of the ordination examination of Candidate Patrick Lane (Presbytery of St. Andrew). (p. 100-103)
- III. The Commission Recommends:**
 - A. That the presbytery grant honorable retirement status to Rev. Victoria Murdock, effective 5/31/2021.
 - B. That the presbytery grant honorable retirement status to the Rev. Beverly Bullock, effective 12/31/2021.
 - C. That the presbytery grant honorable retirement status to the Rev. Sylvester Bullock, effective 12/31/2021.
 - D. That presbytery approve the Continuing Education Policy. (p.62-66)

**Expectations for Faithfulness in Ministry for
Teaching Elders and Certified Christian Educators**

(This is not a document from which we will bring any allegations to the Stated Clerk or Session. We seek to create a shared understanding of responsible behavior.)

In obedience to the Triune God, under the authority of Scripture and guided by our Confessions, as members of the Presbytery of the James, we expect ourselves as teaching elders and certified Christian educators to affirm that Jesus Christ is the pattern for our lives and ministries and to commit ourselves with God’s help to fulfilling the following:

- I. We will strive to conduct our lives in a manner that is faithful to the gospel. Therefore, we will:**
 - A. Practice the disciplines of study, prayer, reflection, worship, stewardship, and service;
 - B. Be honest and truthful in our relationships with others;
 - C. Be faithful, keeping the covenants we make;
 - D. Treat all persons with equal respect and concern as beloved children of God;
 - E. Maintain a healthy balance among the responsibilities of our ministries, our commitments to family and other primary relationships, and our need for spiritual, physical, emotional, and intellectual renewal;
 - F. Refrain from abusive or exploitative behavior and seek help to overcome such behavior if it occurs;
 - G. Refrain from gossip and abusive speech; and
 - H. Maintain an attitude of repentance, humility, and forgiveness, responsive to God’s reconciling will.

- II. We will strive to conduct our ministries in a manner that is faithful to the gospel. Therefore, we will:**
 - A. Preach, teach, and bear witness to the gospel of Jesus Christ with compassion and courage, speaking the truth in love;
 - B. Honor the sacred trust of relationships within the covenant community and observe appropriate boundaries;
 - C. Be judicious in the exercise of the power and privileges of the positions of responsibility we hold;
 - D. Avoid conflicts of interest and refrain from exploiting relationships for personal gain or gratification, including sexual harassment or abuse, child abuse, and misconduct as defined by Presbyterian Church (U.S.A.) policy;
 - E. Respect the privacy of individuals and not divulge information obtained in confidence without express permission, unless an individual is a danger to self or others or as otherwise required by applicable law;
 - F. Recognize the limits of our own gifts and training, and refer persons and tasks to others as appropriate;
 - G. Claim only those qualifications actually attained, give appropriate credit for all sources used in sermons, papers, music, and presentations, and observe copyrights;
 - H. Refrain from incurring indebtedness that might compromise our ministries;
 - I. Be faithful stewards of and fully account for funds and property entrusted to us;

- J. Observe appropriate limits for receiving honoraria, compensation from personal business endeavors and gifts or loans from persons other than family to the extent such receipts might compromise our ministries;
- K. Accept the discipline of the church and the appropriate guidance of those to whom we are accountable for our ministries;
- L. Participate in continuing education and seek the counsel of mentors and professional advisors including mandatory sexual misconduct and boundary training or other training as required by the presbytery;
- M. Deal honorably with the record of our predecessors and upon leaving positions speak and act in ways that support the ministries of our successors;
- N. Provide services for and participate in ministry settings where we previously served only upon prior invitation of the moderator or appropriate council as defined in the *Book of Order*; and
- O. Consult with the Commission on Ministry in the presbyteries of our residence regarding our involvement in any ministry setting during retirement.

III. We will strive to be partners with others in the ministry and mission of the church universal in a manner that is faithful to the gospel. Therefore, we will:

- A. Participate in the mission and governance of the Presbyterian Church (U.S.A.) and work for the unity of the holy catholic Church;
- B. Show respect and provide encouragement for colleagues in ministry;
- C. Respect existing congregational relationships and refrain from exploiting persons in vulnerable situations; and
- D. Cooperate with those working in the world for justice, compassion, and peace, with respect for other faith traditions.

This document is adapted from the report submitted by the Special Committee on a Professional Code of Ethics to the 210th General Assembly (1998). The report, as approved, is titled “Life Together in the Community of Faith.”

- A. Standards of Ethical Conduct for Members of the Presbyterian Church (U.S.A.);
- B. Standards of Ethical Conduct for Employees and Volunteers of the Presbyterian Church (U.S.A.); and
- C. Standards of Ethical Conduct for Ordained Officers of the Presbyterian Church (U.S.A.).

Adopted by the COM, June 10, 2021

Presbytery of the James Proposal for Continuing Education Policy

Rationale

Commission on Ministry (COM) is aware that most ministers, educators, and commissioned pastors regularly engage in continuing education—but not all do. In addition, among those who endeavor to meet the expectation, there is a wide variety in the subject matter and quality of the continuing education that is undertaken.

COM supports establishing clearly defined minimums for amount, level, and quality of education that all ministers of the Word and Sacrament, certified Christian educators, and commissioned pastors should meet.

Recommendation

COM recommends adoption of the following Continuing Education Policy at the October 16, 2021 stated meeting of the POJ.

Continuing Education Policy

I: Background

A hallmark of the Presbyterian Church is its emphasis on education in general and educated clergy in particular. As far back as colonial times in the United States, when clergy served far-flung frontier churches, Presbyterian ministers and teachers were required to be educated before they could be authorized to serve in a church or administratively. Today, the *Book of Order* requires each of its ministers of the Word and Sacrament, Certified educators, and commissioned pastors to meet certain minimal education levels before they can be ordained or certified. But church leaders' educations do not end with graduation from seminary.

Once ordained or certified, ministers, Christian educators, and commissioned pastors are, in essence, teachers. Through sermons, in lessons, at meetings, and in numerous other settings, these church leaders continually teach and educate the members of their congregations and communities.

Because of the denomination's historic emphasis on education, most Ministers' and Educators' terms of call or contracts are required to include a stipend and time for annual continuing education. Sometimes church leaders choose to update their knowledge in a certain field; other times they seek intellectual refreshment by learning about something new.

In 2002, the Presbytery of the James added to its "Committee on Ministry Guidelines for Calling a New Pastor" an Appendix J, titled "Expectations for Faithfulness in Ministry for Teaching Elders and Certified Educators". Appendix J contains this specific expectation: [We will] participate in continuing education and seek the counsel of mentors and professional advisors. (Section II-12)

II: Who is expected to participate in continuing education

The requirements of this policy apply to:

- A. Active Ministers of the Word and Sacrament**
- B. Certified Educators**
- C. Commissioned Pastors**

All **Honorably Retired** persons in any of these three categories are to be exempt from the requirements unless they are still actively providing **10 or more hours of service per week**.

III: Defining Continuing Education

Ministers, Educators, and Commissioned Pastors may continue their educations in a variety of ways. The Commission on Ministry recognizes the following sources:

- A. Formal workshops, seminars, and other events sponsored by:
 - 1. accredited bodies of higher learning
 - 2. governing bodies of the church
 - 3. other recognized and approved institutions (hospitals, American Association of Pastoral Counselors, Association of Presbyterian Christian Educators, NEXT Church, Festival of Homiletics, etc.)
- B. Courses of study leading to further professional degrees (M.A., D. Min., Ph.D., etc.)
- C. Travel that is specifically study-oriented
- D. Time at a spiritual retreat center or time in solo retreat under the guidance of a spiritual director
- E. A disciplined, systematic, self-directed reading program developed in conjunction with the session, personnel committee, or other governing body

Using continuing education time for planning purposes is **not** acceptable nor is using Sabbatical leave time to fulfill continuing education requirements.

Ministers, Educators, and Commissioned Pastors who have questions about whether or not a proposed program of study qualifies as continuing education according to this policy may contact the Church and Pastor Relations (CPR) Subcommittee of the Commission on Ministry (COM).

The following is a list of subject areas appropriate for continuing education under this policy. The list is not exhaustive: Bible (content, scholarship); Church Administration; Church Polity; Worship and Sacraments; Preaching; Education/Teaching Theory/Practice; Child Development; Anti-Racism; Systems Theory; Conflict Management; Interim Pastor Training; Pastoral Care/Chaplaincy; Coaching and Mentoring; Social Justice; Evangelism/Church Development; Community Organizing; Stewardship and Finance; Multicultural awareness; Digital Church; Theology; Counseling/Psychology; Music/Hymnody; Foreign Languages

IV: Requirements

- A. Each Minister, Educator, and Commissioned Pastor shall engage in at least **16 to 24 hours, or 3 to 10 days**, of continuing education annually. (These hours/days may be cumulative from several programs.)
- B. Each person subject to this continuing education requirement will have a **three-year period of time in which to meet the minimum requirements for three years**. In other words, the requirements may be met annually, with the three-year period then extended, or three years' worth of requirements may be completed in one or two years.

- C. Any hours of continuing education in excess of the minimum annual requirement may be carried forward and applied to the next year. However, no hours may be carried forward for more than two years.
- D. Any person subject to the Continuing Education Policy who develops and/or presents a course for use within the Presbytery shall be accredited **25 hours** of continuing education toward his or her own educational requirement.
- E. Those pursuing continuing education are encouraged to seek diversity in subject matter.
- F. At least **three hours of sexual abuse/misconduct training once every five years** is a requirement of the Presbytery of the James. These hours may be counted toward an individual's continuing education requirement.
- G. Annually, each Minister, Educator, and Commissioned Pastor shall complete a "**Completed Continuing Education Form**" (sample at end of policy) and submit it to the **Clerk of Session**. The Clerk shall include the form **with the church's Annual Report**.
- H. COM/CPR shall have general oversight of the Policy without specific enforcement provisions. However, no change in status of a Minister, Educator, or Commissioned Pastor will be approved by COM as long as the church professional has not fulfilled the continuing education requirement. A waiver of the requirement may be requested of COM/CPR for just cause.

Approved June 10, 2021

Completed Continuing Education Form

Name: _____

Date you are submitting this form: _____

Time period covered: _____

Church or Organization where you serve: _____

What is your position? _____ Minister of the Word and Sacrament

_____ Certified Christian Educator

_____ Commissioned Pastor

Please describe the continuing education you undertook: _____

What organization provided the education? _____

How many hours or days of education did you receive? _____

Anything else you would like to add? _____

**Please give this completed form to your Clerk of Session.
Ask them to submit it to the Presbytery of the James office
at the same time as your church's Annual Report is submitted.
Thank you.**

Personal Information Forms

Victoria Bethel

vbethel292@gmail.com

Actively Seeking: No

Ecclesiastical Status: Teaching Elder

Membership Presbytery: New Castle Presbytery

Ordination Date: 1/17/1999

Formal Education:

- Master of Divinity, Austin Presbyterian Theological Seminary, Austin TX, 1994-1998
- Master of Science, Southern Methodist University, Dallas TX, 1977-1978
- Bachelor of Arts, Wake Forest University, Winston-Salem NC, 1973-1977

Continuing Education:

- 2011 Montreat Institute for Church Leadership, Montreat Conference Center, Montreat NC
- 2012 PCUSA Association of Church Educators Conference, Grand Rapids MI
- 2013 PC(USA) Annual Recreation Workshop, Montreat NC; creative ministry and use of the arts in worship, education, and community-building
- 2017 - 2018 Koinonia School of Race and Justice, Richmond Hill Retreat Center
- 2018 Community Trustbuilding, Fellowship/ Initiatives of Change, Richmond Hill Retreat Center, Richmond VA
- January 2018 "Praying with the Songs of Taize" Retreat, Richmond Hill
- November 2018 "Embracing Our Shadow" Retreat, Richmond Hill
- February 2019 "Walking on Water" Retreat, Richmond Hill Retreat Center
- 2018 – 2020 RUAH School of Spiritual Guidance, Richmond Hill Ecumenical Retreat Center
- March 2019 New Castle Presbytery Bay Retreat; workshops on teaching about antiracism in the congregation, immigration issues
- March 2020 New Castle Presbytery Zoom Bay Retreat; workshops on antiracism, Poor People's Campaign, Contemplative Practices and Resiliency

Employment Type: Full-time

Minimum Effective Salary: \$54,000 / Year

Geographic Choices: Unlimited

Languages: English

Other Languages: Some Spanish

Leadership Competencies: Compassionate, Spiritual Maturity, Teacher, Communicator, Culturally Proficient, Risk Taker, Collaboration, Interpersonal Engagement, Bridge Builder, Personal Resilience

Training / Certification:

- Certified Christian Educator (2010)
- Clinical Pastoral Education (4 units CPE in 2014, 2016-2017)
- Interim Ministry Training, Week PC(U.S.A.) at Richmond VA in 2013
- RUAH School of Spiritual Guidance at Richmond Hill in Richmond VA (graduate of 2-year program as a spiritual director)
- Community Trustbuilding Fellowship, Initiatives of Change Alumna (2019); dialogue and relationship-building across differences

- Benedictine Oblate, St. Gertrude’s Monastery in Newark DE (2019-2021 inquirer; became oblate on 3/21/2021)

Clergy Couple? False

Housing Type: Housing Allowance or Manse

Work Experience:

- **Pastor St. Andrew’s Presbyterian Church, Newark DE October 2019-present** Solo pastor of a 100-member congregation. Responsibilities include preaching weekly, presiding over the sacraments, developing and leading Sunday morning worship in cooperation with a worship team; also, developing and leading special worship services at Christmas and during Lent; pastoral care, in cooperation with the Board of Deacons; acting as Moderator of Session.
- **Coordinator of Micah Program (Urban Service Corps) Richmond Hill Ecumenical Retreat Center, Richmond VA September 2017-October 2019** Coordinated work of over 400 volunteers from 60 faith communities in 23 Richmond public elementary schools. In addition to my role with Micah, I was a fulltime resident of Richmond Hill, an intentional Christian community. As a resident, I engaged in the tasks of extending hospitality to retreat guests, leading worship, and maintaining the facility
- **Chaplain Resident University of Virginia Health System, Charlottesville VA September 2016 – August 2017** Served as Chaplain Resident covering Surgical Intermediate Care Unit, Surgical Acute Unit (Transplant, Urology, Burn, Gastroenterology); Digestive Health and Colorectal Surgery Unit ; Orthopedic and Trauma Unit; acted as on-call Chaplain to provide emergency care throughout the 600+ bed hospital; led various interfaith and Christian worship services such as Tuesday Chapel, Friday and Sunday prayer services, baptisms and blessings, and other special services; provided bereavement care to families at the time of death; participated in staff/family conferences regarding patient treatment choices; facilitated Spirituality Groups for the inpatient behavioral health unit utilizing meditation, music, art, readings, prayer, reflection, and discussion; offered pastoral support to staff members
- **Pastor Brett-Reed Memorial Presbyterian Church, West Point VA February 2015 – August 2016**
- **Covenant Pastor Milford Presbyterian Church, Milford VA June 2014 – January 2015**
- **Pulpit Supply Providence Presbyterian Church, Powhatan VA January 2014 – May 2014**
- **Director of Christian Education Westminster Presbyterian Church, Charlottesville VA August 2008 – December 2013** Developed, administered, and led spiritual formation classes and events for ages preschool through adult; recruited, trained, and provided ongoing support to 50+ volunteer teachers each year; taught confirmation classes and led pilgrimage retreats for youth; preached and planned worship for special events and holidays
- **Adjunct Faculty (Interfaith Dialogue course) Michigan Technological University, Houghton MI September 2003 – September 2007** Developed and taught “Abraham: Father of Strife or Father of Peace?” to first-year students. This course focused on the basic tenets of Judaism, Islam, and Christianity, with an emphasis on the conflict in the Middle East. The goal of the course was to enhance students' reading, writing, and study skills, as well as develop the critical thinking and oral communication abilities necessary to succeed on the college level.
- **Pastor Portage Lake United Church, Houghton MI August 2002 – July 2008** Preached, taught, provided pastoral care in hospital, homes, and assisted living facilities; led church renewal initiative and application process for “transforming church” grant
- **Supply Pastor Vernon Presbyterian Church, Vernon IN, Smyrna-Monroe Presbyterian Church, Madison IN September 1999 – July 2002**

- **Associate Pastor for Adult Ministries First Presbyterian Church, Norman OK October 1998 – August 1999**

Other Services:

- 2003-2005 Treasurer, Coordinating Campus Ministries; Houghton, Michigan
- 2004-2006 Committee on Ministry, Presbytery of Mackinac
- 2004-2005 Vice Moderator, Presbytery of Mackinac
- 2005-2006 Moderator, Presbytery of Mackinac: As Vice-Moderator and Moderator, I worked to re-establish our sister relationship with Presbytery of the Yukon, travelling to Anchorage and to the town of Gambell on St. Lawrence Island in support of fundraising for a new community and worship center.
- 2006-2007 Chair of Coordinating Council, Presbytery of Mackinac
- 2006-2008 Minister Delegate to General Assembly, Presbytery of Mackinac
- Summer 2010 Small Group Leader, Montreat Youth Conference
- 2010-2012 Leadership Connection Team, Presbytery of the James
- 2012-2013 Committee on Preparation for Ministry, Presbytery of the James
- 2020-2021 Member of the Montgomery Antiracism Group in New Castle Presbytery

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

Five and a half months into my new pastoral call at St. Andrew's, the Covid 19 pandemic hit, causing this congregation, like many others, to close their buildings and move to online worship only. We had our last in-person worship service on March 15; one week later, the worship team and myself were able to livestream our first online worship service from our sanctuary. This was quite a feat, since the three musicians and I were technological amateurs. That first Sunday, we logged on to the church's Facebook page, hit "publish live" on my iPhone (carefully positioned on a music stand), and began the prelude. Low and behold, congregation members began sending us "Good mornings" on our other phones. It was working! We continued leading worship and livestreaming it ourselves for the next 8 months. During this time, our worship team grew very close as we got to know one another better and experimented with some new music and new liturgy. We had fun leading worship. It was a great responsibility and a great joy to know that we were providing spiritual bread for our congregation by showing up every Sunday, on Christmas Eve, and during Holy Week. We felt connected to all of those out there watching, whether they were longtime members or people on the other side of the world who were tuning in. The Holy Spirit continued to inspire and connect us to one another, even in these difficult times, and I am grateful.

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

Over the past five years, I have been increasingly drawn to serving those who have either left the church or have never been a part of it. Also, my love of the creative arts—especially writing, music, and dancing—has been rekindled. I have come to believe even more strongly that our prayer life and our life as servants of Jesus Christ in the world go hand in hand. My work as a hospital chaplain resident, followed by two years as a residential community member at Richmond Hill- serving in urban ministry, engaging in daily prayer, and sharing in racial justice and reconciliation work-have reinforced my desire to combine a life of daily prayer with a life of compassion, justice-seeking, and reconciliation. This past March, I became a Benedictine oblate and plan to continue living this life of prayer, simplicity, and walking with Christ. Returning to Richmond Hill in my new role as Associate Pastor for Hospitality will allow me to "welcome others as I would welcome Christ," interacting with members of faith groups, non-profits, government groups, and many others seeking a quiet place to rest, renew, and do the formative spiritual work that will enhance their own roles as public servants. I

also will have opportunities to facilitate/lead in Richmond Hill's School for Spiritual Guidance and School for Race and Justice, enabling me to share these two aspects of faith with others. Finally, I will be assisting in the development of a new oblate program at Richmond Hill, inviting those outside the residential community to bring daily prayer and life under the "Richmond Rule" into their homes and workplaces, supporting them as they seek to be servants of Jesus Christ in the world.

What areas of growth have you identified in yourself?

This time of Covid 19 pandemic was especially difficult for me because I had recently moved to Delaware to pastor a new church. I had never lived in Delaware and had no friends or family in the area. Our state's shelter-in-place restrictions took effect five and a half months after I arrived. I spent a year and a half in almost total isolation, working from my apartment, not being able to visit my children or grandchildren. The only social contact I had was with the worship team on Sunday mornings and going to the grocery store. During this time, I had plenty of opportunity to read, to pray, to develop my relationship with God, and to take a closer look at myself—my gifts, my abilities, my needs, my values, my calling. I learned to take it one day at a time, trusting in God to get me through this lonely time. I also became more aware of the gifts of nature, the gifts of friendship, the gifts of simple things, and the connectedness of all of life, through more frequent times of quiet and contemplative prayer and walks in my neighborhood, as well as watching the birds in the trees next to my balcony. On the other hand, during this year of illness, death, political turmoil, and racial reckoning, I also became more acutely aware than ever of the suffering, economic disparities, and social injustice in this country and in our world, realizing anew that I was called to action as well as to prayer.

Describe a time when you have led change.

For two years, while living at Richmond Hill, an intentional Christian residential community and retreat center, I served as Coordinator for the Micah Association. The Micah Association is a group of approximately 60 faith communities in Richmond that provides over 400 volunteers working in 23 Richmond public elementary schools. The program had grown larger since its inception in 1999, bringing a need for structural change and new directions in mission. In Fall 2017 I led a meeting of Micah faith community leaders in which the goal was to stimulate discussion and obtain feedback about possible new directions for the Micah ministry. From this feedback I discerned major themes, which I presented to the Micah Board in a strategic planning session. Over the summer of 2018, I organized a new Micah Advisory Council to replace the Micah Board. In Fall 2018 I organized and led a volunteer leadership meeting using "Open Space Technology," which was well received by the participants. Participants were able to choose their topics of interest and form their own discussion groups. The Micah Advisory Council, with the information from this meeting, then developed a statement of common purpose, identified specific concrete initiatives for action, and began a process to move these actions forward.

Statement of Faith - Victoria L. Bethel

I believe in the Triune God, the Creator of all that ever was and ever will be. This God, known to us through Jesus Christ, knows no boundaries, and is present and active in the world through the power of the Holy Spirit.

God is made known to us through Jesus the Christ, who was born, lived, died, and resurrected from death through the power of God's Spirit. Born of Mary, he is God-made-flesh. He is the bridge between humanity and God, the Savior who heals our broken relationships with God and with one another by teaching us, inviting us to follow in his footsteps, suffering for us, and raising us to new life through the power of the Holy Spirit. Made in the Creator's image, Christ reveals the true nature of God as loving, forgiving, compassionate and just. Fully human, Christ reveals to us our own true nature as God intends us to be. Dying on a cross, he

reveals God's intimate, passionate, suffering love for all of creation. Rising out of death, he overcomes the sin and suffering of the world, bringing new and joyful life into the world, and hope for all. As followers of Jesus, we too, through the power of the Holy Spirit, come to share in the very life of God: suffering for others, working for justice, dying to the old self and putting on the new self, rising with Christ to live a new life filled with hope, power, joy, and love.

The human witness to Jesus Christ is contained in the Scriptures, which are the Spirit-inspired experiences and expressions of faith of our spiritual ancestors. These Jewish and Christian writings convey the nature and saving actions of the Triune God and are foundational to the church's faith and witness today. As human beings, we are made in God's image, but we have besmirched that image, turning away from God. This turning away from God, with its consequent pain, suffering, destruction, and death, we call sin. The church is the community of believers who proclaim Jesus to be Lord and Savior. In the midst of all of our human allegiances, none is higher than our allegiance to God, as revealed through Jesus Christ: we listen to Christ's voice, and follow him. In word and in deed, the church proclaims the saving action of God through Jesus Christ, and the truth of resurrection: life victorious over death, and the reign of God in the world. As servants of this Lord, we are to draw close and listen, then act for justice, compassion, reconciliation and love wherever God has placed us.

This saving truth is proclaimed in worship through Scripture, sermon, and song. The truth of God's saving grace is also enacted in the sacraments of Baptism and the Lord's Supper. Baptism is the sign and seal of God's grace, active in our lives from the time we are born, before we even know God at all. This sacrament represents God's mercy and forgiveness, the entering into the covenant of grace as children of God, the presence of the Holy Spirit in our lives, and our grafting into the Body of Christ, which is the church. The Lord's Supper is the sign and seal of God's continuing grace and power to save, reconcile, renew and transform, as made known to us through Jesus Christ, the Word made flesh. In the Supper, we are nourished by the presence of Christ's Spirit our midst. We give thanks for God's saving acts in history and are renewed by the presence of Christ among us as we share the bread and cup. We are confirmed again as the Body of Christ, filled with Christ's Spirit, the hands and feet of Jesus Christ in the world. We know ourselves to be repentant, forgiven, nourished, restored, renewed, recommitted to covenantal faithfulness, and sent out as witnesses to God's grace, love, power, and sovereignty. We live into the promise that, one day, all will sit at the Great Banquet Table in the realm of God. In worship, preaching, prayer, and sacrament, in fellowship and service, we proclaim our allegiance to Jesus Christ, our hope in the promise of God's future for all of Creation, and our own desire to work as Spirit-filled servants to bring this reality to fruition.

Position Description – Victoria Bethel

Associate Pastor for Hospitality

This position is ideally filled by an individual who will join Richmond Hill's residential community. S/he will serve as the primary contact for retreat groups from the time of their initial inquiry through the scheduling process and, ultimately, their visit. A heart for hospitality coupled with strong organization skills will help bring Richmond Hill's healing mission to life.

Responsibilities/Duties

[Reasonable accommodations may be made to enable individuals with disabilities to perform these responsibilities/duties.]

- Schedule and coordinate group retreats (overnight and day).

- Field inquiries from external contacts; share policies, availability, expectations
- Prepare and share confirmations; maintain communication to monitor any shifting needs or numbers; manage receipts
- Document and apportion retreatant needs re: beds, meeting rooms, supplies, equipment, and food issues (e.g., allergies)
- Oversee room preparation (dorms and public meeting spaces); place linen orders; and ensure all other on-site pre-retreat activities are covered
- Prepare information for co-hosts and check-in process
- Proactively reach out to invite area churches and ministries to hold retreats and meetings at Richmond Hill
- Hospitality
 - Assist visitors and/or retreatants with questions, comforts, etc.
 - Extend a gracious welcome to all visitors, offer tours, explain history, etc.
 - In consultation with Co-Pastoral Directors, create weekday and weekend (co-)hosting schedules
 - Serve as lead host for all weekday groups, arranging assistance or other hosts as needed
 - Oversee and coordinate individual residential cleaning assignments and weekly dorm cleanings (to be supported by the Moderator of the community)
- Support the Office Coordinator's maintenance of RH's comprehensive Google calendar
- Funds, tracking
 - Gather monies from all collection boxes and the bookstore
 - Record receipts for all retreats/programs/services in ledgers for deposit
 - Make and distribute copies of checks and correspondence, as needed
- Participate in the activities of and serve as staff-liaison to the Hospitality Committee
- Complete related pastoral/ministry duties, as separately identified and outlined
- Other expectations:
 - Attend weekly core or all staff meetings, currently Tuesdays at 10:30a
 - Attend or support Richmond Hill's special events, as appropriate and able

Serves As a “Direct Support” to This Position

None

Benefits from the “Direct Support” of These Positions

Co-Pastoral Directors

Community Commitment

This individual will live on the premises and participate in the life of the Community as outlined in these documents: Resident's Letter of Understanding and the Residential Community Handbook. A commitment of three years is preferred.

Hours/Schedule

Full-time, up to 40-hours per week: scheduled with Manager; independently tracked; to include Tuesday – Friday from 9:00a – 5:00p, plus a minimum of 5 additional hours; observant of Monday as the residential community's Sabbath. Any time-off is earned and taken in accordance with the Residential Community Handbook.

Position Classification

This position is filled by a member of the Residential Community; compensation is via stipend and will generate a W-2 following the end of the calendar year.

Desired Start Date

June 2021

Compensation

Employees and residential community members share a deep commitment to Richmond Hill's mission. Their skills, experiences, and capabilities regularly exceed the compensation Richmond Hill can supply. Consequently, the salary (employees) and stipend (residents) levels are modest.

Available benefits are generous and do include full-funding of health, vision, and dental insurance; employer-sourced contributions to a 403B retirement plan; paid holidays and vacation; meals on site; an apartment; and an historic and sacred workplace. Richmond Hill does not provide relocation expenses.

Qualifications

The following list characterizes the knowledge, skill, and ability that will allow an individual to satisfactorily fulfill this position's responsibilities/duties.

- At least 3 years of experience in an office environment; experience with scheduling groups or spaces is a plus
- Strong written, verbal, and digital communication skills proven effective with a variety of individuals/audiences
- Interpersonal skills that exhibit the ability to establish, build, and maintain effective customer relationships
- Able to convey and inspire commitment to an organization's mission
- Respect for diversity; ability to work effectively in an ecumenical environment with people from different backgrounds
- Demonstrated initiative and energy; well-organized, with attention to detail
- Flexible and able to adapt to changing priorities and respond to customer inquiries/needs as they arise
- Proficiency with basic Microsoft Office software and a CRM database/system (Richmond Hill uses Salesforce)

To Apply

It is Richmond Hill's intention to have this role filled by a member of the residential community. Answering a call to live in community is an intentional process requiring mutual discernment between the applicant and Richmond Hill—and can take one to three months to complete.

To express interest in this role and the opportunity to live in community at Richmond Hill, please send a cover letter and resume to apply@richmondhillva.org. Richmond Hill will accept submissions until this position is filled; however it will provide priority consideration to submissions received by Friday, April 23.

NOTE: Should Richmond Hill deem this position cannot be satisfactorily met by a candidate interested in residency, it will consider non-residential applicants.

This position description reflects Richmond Hill's current assignment of functions; it does not proscribe nor restrict the tasks that may be assigned in the future.

Ministry Addendum Associate Pastor for Hospitality – Victoria Bethel

Many Richmond Hill staff members have a ministry/pastoral function alongside their primary staff role. This function has been mutually defined below and can be updated, as needed, with the consent and signature of the staff member and a Co-Pastoral Director.

Careful attention should be given by the staff member to ensure the proper management and completion of their primary role. If the staff member or a Co-Pastoral Director recognize the staff member's insufficient success in fulfilling the responsibilities of the primary role, then the ministry/pastoral function identified below should be revised or ended.

It is agreed that the ministry/pastoral function will include the following activities:

- Using no more than 25% of the staff member's time
- Providing pastoral support to key hospitality partners—including the Dining Host and front desk volunteers
- Providing supplemental pastoral support to the residential community
- Preaching, as scheduled
- Administering mid-week Communion at Morning Prayer, as scheduled by the Co-Pastoral Directors
- Supplying programmatic support or leadership, as requested by the Co-Pastoral Directors (e.g., RUAH, Koinonia, Oblate program)

Alexander Creager

alexander.creager@gmail.com

Actively Seeking: Yes, Actively Seeking

Ecclesiastical Status: Teaching Elder

Presbytery Membership: Eastern Virginia Presbytery

Ordination Date: 7/14/2013

Formal Education:

- Princeton Theological Seminary, Master of Divinity, 2012
- Kent State University, Bachelor of Arts in Philosophy, Religious Studies Minor, 2008

Continuing Education:

- Georgetown University Hospital, Clinical Pastoral Education Residency, Four Units, September 2012-August 2013
- Cohort of the Community of Ministry and Worship with Rev. Gary Charles and Jill Duffield, Presbytery of James and Presbytery of Eastern Virginia, September 2020 to Present
- School of Celtic Consciousness with J. Philip Newell, Roslyn Retreat Center, Richmond, VA, October 2019
- Credo Conference Year 2, Board of Pensions, Lake Logan, NC September 2018
- Chautauqua Institute, Presbyterian House Chaplain, Chautauqua, New York, July 2018
- Trent at Montreat, Montreat, NC, April 2018
- Credo Conference Year 1, Board of Pensions, Henryville, IN, September 2017
- IU Lilly Family School of Philanthropy and Lake Institute on Faith in Giving, Executive Certificate in Religious Fundraising, January 2015

- Residents in Ministry Colloquium with Dr. Allan Boesak, First Presbyterian Church, Ann Arbor, MI, 2014
- Lily Transition into Ministry Conference, Indianapolis, IN, May 2014 and May 2015
- Next Church Conference, Westminster Presbyterian Church, Minneapolis, MN, 2014
- Prepare/Enrich: Building Strong Marriages, Certified Facilitator, 2013

Employment Type: Full-time

Minimum Effective Salary: \$60,000 / Year

Geographic Choices: Colorado, Connecticut, District of Columbia, Delaware, Florida, Georgia, Illinois, Indiana, Kentucky, Louisiana, Massachusetts, Maryland, Michigan, Minnesota, North Carolina, New Hampshire, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, South Carolina, Tennessee, Virginia, Vermont, Wisconsin

Languages: English

Leadership Competencies: Compassionate, Preaching and Worship Leadership, Spiritual Maturity, Lifelong Learner, Teacher, Communicator, Culturally Proficient, Strategy and Vision

Collaboration, Interpersonal Engagement

Training / Certification: Clinical Pastoral Education Training

Clergy Couple? No

Housing Type: Open to Manse/Housing Allowance

Work Experience:

- **Pastor, Stone House Presbyterian Church, Toano, VA, 150-200 Member Suburban Church, August 2015-Present** We at Stone House Presbyterian Church are a relatively young congregation, forming in 2001. Our worship is a blend of ancient, traditional, and contemporary elements in a welcoming, casual worship space. Since coming to serve as their pastor in 2015, we have started up a new youth group, opened our sanctuary to host a once a month Mobile Food Bank, begun an after worship children's choir and a once a month moms breakfast small group, coordinated multiple youth mission trips, hosted both an international peacemaker and a Presbyterian Women's fall gathering, became a founding member of Historic Area Religions Together (HART), and join together with churches across various denominations to worship together every Wednesday night in Lent. My greatest joys as pastor are gathering each week with the members of SHPC to experience God's grace and share in God's praise, leading our preschool students in Bible stories, songs, dances, and prayer in our bi-weekly preschool chapel, teaching our Sunday morning class and Wednesday evening men's group, visiting people and hearing their stories of life and faith, witnessing our youth grow in their relationships with God and each other, serving our neighbors alongside members of the church, and connecting with other people of faith across our wider community.
- **Lake Fellow in Parish Ministry, Second Presbyterian Church, Indianapolis, IN, 4,000 Member Urban Church, August 2013 - July 2015** As a Lake Fellow in Parish Ministry, I served alongside three other Lake Fellows as an ordained teaching elder for two years at Second Presbyterian Church. The fellowship emphasized both the work of ministry and continued theological and pastoral learning. During the first year, I served closely with pastoral care and mission, visiting members and families at home and in hospitals, leading wholeness services, and serving in the community. The second year I co- led our young adult ministry, taught classes on Dietrich Bonhoeffer's Life Together, the Book of Revelation, and Women in the Old Testament, led the seniors in high school on a class on the footsteps of Paul, started a communion and prayer service for our food pantry, and helped to lead the Sunday evening worship service. Each Wednesday we gathered together with the senior pastor and faith leaders in the greater community to study, reflect, and grow in our ministry. Once a month I preached and led worship at a nearby congregation, St. Andrew Presbyterian Church.

- **Chaplain Resident, Georgetown University Hospital, Washington, DC, 600 Bed Hospital, August 2012 – August 2013** At Georgetown I served and grew in ministry alongside a team of chaplains, offering pastoral and spiritual care through visiting, listening, sitting with, and praying for patients, families, and staff, while also leading spirituality groups in the psychiatric unit, and regularly preaching and leading Protestant and interfaith worship services in the chapel. I completed four units of clinical pastoral education.
- **Minister for Families, Kingston Presbyterian Church, Kingston, NJ, 200 Member Small Town Church, September 2011 - May 2012** Working closely with the senior pastor of the church, I developed a relational youth group for middle and high school aged youth, started a Holy Conversations study group, and preached and led worship monthly.
- **Chaplain Intern, Cleveland Clinic, Cleveland, OH, 1400 Bed Hospital, June 2011 - August 2011** I cared for patients before and after cardiothoracic surgery, visited with children in the pediatric ICU, and led a spirituality group for patients in the alcohol and drug rehabilitation unit. I completed one unit of clinical pastoral education.
- **Pastoral Associate, Broad Street Ministry and Arch Street Presbyterian Church, Urban Congregations in Downtown Philadelphia, PA, September 2010 - May 2011** I led, preached, designed, and wrote liturgy for traditional, alternative, and interactive worship services. I also led discussion-based Bible studies and met regularly with members of various ages and backgrounds, ranging from art students to urban professionals, to members of the homeless community.
- **Prison Chaplain Intern, Albert C. Wagner Youth Correctional Facility, Bordentown, NJ, 1200 Person Correctional Facility, June 2010 - August 2010** I counseled and offered pastoral care to men in their twenties and thirties. I led two weekly Bible studies, worshipped with the men every Sunday morning, and visited and prayed with those in isolation units.
- **Young Adult Volunteer in Northern Ireland, August 2008 - July 2009** I served with Whitehouse Presbyterian Church in north Belfast, joining in its work for peace and reconciliation between Catholic and Protestant neighbors. I led the youth group throughout the year, using the program "Preparing Youth to be Peacemakers." I preached and led worship once a month and visited congregants in their homes and hospitals. I also connected to the larger community, teaching religious education at a local secondary school and ministering to homeless immigrants in downtown Belfast.

Other Services:

- **Co-chair, Peacemaking Committee of the Presbytery of Eastern Virginia, 2015-Present** The Peacemaking Committee hosts an international peacemaker each fall, supports the work of the Racial Dialogue Team, coordinates with the Presbyterian Black Caucus to plan the annual MLK service, is resource for churches and nonprofits in our area for their own justice and peacemaking initiatives, and is currently planning an anti-racism training event for 2020.
- **Racial Dialogue Team Member, Presbytery of Eastern Virginia, 2018-Present** This is a new ministry in our Presbytery where pastors, elders, and members across racial lines come together over coffee and foo to share their stories, views, struggles, and questions. We are currently studying together *The Little Book of Racial Healing*.
- **Upper James City County MInisterium, 2015-Present** This is a collection of eight churches across eight denominations that worship together each Wednesday in Lent, meet together each month over lunch, and serve next to one another in our monthly mobile food bank.
- **Historic Area Religions Together (HART), 2017-Present** This is an interfaith collection of faith communities and faith leaders serving the greater Williamsburg area. We gather once a month, share

in an interfaith Thanksgiving service, and witness to unity, peace, and compassion in times of violence, terror, and division.

- **Presbyterian House Chaplain, Chautauqua Institute, Chautauqua, NY, July 2018**

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

When I arrived at Stone House Presbyterian in 2015, we had no youth ministry. We had a few middle and high school youth, but not enough for a consistent youth group of our own. A few months in a colleague of mine at the local ELCA church came to me. What if we lead a combined youth group? A little hesitantly, I said yes. We started small and very sporadic, but we kept meeting together. After the colleague left for a new ministry, our youth group continued on. Parents and members jumped in to help. Youth from both churches started to know and trust one another. We slowly developed a consistent schedule and curriculum. We started serving in the community through Rise Against Hunger, Proclaiming Grace Outreach, and a local American Indian reservation. More and more families began joining for meals, fellowship events, and service. By the second summer, we were leading a group of nine youth on a week-long mission trip to the Eastern Shore of Virginia. From that hesitant beginning, I have gotten to see these youth confirm their faith and follow in their callings. I have seen them teach kids, serve food, work on homes, and clean neighborhoods. I have heard them share statements of faith, encourage one another, and ask great questions about God, ourselves, and this walk of faith we all are on. My primary gift is not leading youth, but I have seen how a consistent, caring, and committed presence can shape lives and create real community across generations.

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

I believe God is calling me to be with a community of people who are flawed and imperfect, yet loved and welcomed. I want to share in ministry with those who don't know everything, or have it all figured out, but instead want to keep learning, growing, and becoming closer to God. I seek a community that gathers together across generation, skin color, gender, orientation, and economic class, viewing diversity as strength, and caring for one another with encouragement, fellowship, and love. I feel especially called to a community where I can use my gifts for proclaiming good news to all people, teaching and leading people in new discoveries and practices in their own walk of faith, building relationships over visits, coffee, and food, and connecting with the wider community. I believe God is calling me to a place where we get to hear each other's stories and voices, care for each other in community, and work side by side for healing, reconciliation, and wholeness out in the world. I believe the community I am called to serve will show and teach me new ways of living in God's love, and that I will grow in faith alongside each one of you.

What areas of growth have you identified in yourself?

In these past few years I have grown in offering ministry across generations. In leading our preschool chapel every other week, I have come to learn how much children value movement, singing, dancing, and play. I have seen how much joy these activities not only bring them, but me, and all who join in as well. I have seen the value of regularly visiting, listening, and praying with members across ages. Trust is found not by me having all the answers, but by hearing and sharing stories, breaking bread, sharing coffee, and being fully present in both joy and pain. For families and youth, I have found the best gift I can offer is a consistent presence, learning about their whole lives, and giving space for them to dive deeper with one another. Preaching each week, I have realized that each sermon doesn't need to explain everything. Instead, the messages become more helpful and meaningful long term when they invite people to ask questions, examine their lives, and encourage them to see that they have something to share with the world.

Describe a time when you have led change.

The practice of confession is very important to me. I have made mistakes. I have sinned, both personally and communally. I need regular moments to examine my life, speak and listen to God, and receive grace and good news. When I came to Stone House Presbyterian Church, I discovered that the prayer of confession was not a regular part of worship. In those first few months, I missed the unison prayer of confession. I missed the time of silence to speak and listen to God. I missed the good news of God's grace being poured out for all of us in response. I did not want to rush change. I wanted to experience what was unique about the worship here, and I found I loved a lot of it, including the prayers, communion, music, and warm welcome. Six months in, I finally brought the idea of confession to the worship committee and session. I asked if we could try it during Lent, a season that is all about examining, turning, and seeking God's grace. That first Sunday in Lent, we introduced a prayer of confession. I shared why we practice confession and why it means so much to me. I invited them to join with me and try it out, even if it felt strange the first time. I preached on Psalm 51 and Luke 15. After that first Lenten season, we decided to include it all year round. From this ancient practice, we have learned to value silence, to be more honest with God, and to celebrate that we are forgiven, transformed, and welcomed by the Lord of heaven and earth.

Statement of Faith - Rev. Alex Creager

I believe in the one triune God who is Lord over all, created the world, lived, died and rose from the grave for the sake of the world, and is actively working to transform, heal, and restore all of creation. I believe this is the same God who was revealed throughout the Hebrew Scriptures to Abraham, Hagar, Moses, Hannah, and Isaiah. In Jesus of Nazareth, God became incarnate, taking on our flesh, becoming one of us, in order to fully reveal God's love, grace, and kingdom. Through the Holy Spirit, God continues to be at work in our world, speaking, guiding, comforting, and moving in and through us.

God created the world out of love, so that we may experience the fullness of life, love, and communion with our Creator and with each other. Our world was created good, but we have been corrupting it, separating ourselves from God, hurting creation, and dividing and destroying our fellow human beings. We are blessed, though, with a gracious Lord who forgives sins and actively works to bring us back into communion with God and with each other.

This grace is manifested perfectly in the person of Jesus Christ. Through his incarnation, death, and resurrection, Christ has united humanity with God, defeated death, forgiven our personal and communal sins, and offered new life and an everlasting kingdom. We are saved and welcomed into this kingdom not because of any worthiness of our own, but purely through God's free gift and welcome. In our present broken and fearful world we still need God's guidance, power, and continual transformation in our lives. Because of this, we have been given the Holy Spirit to move through us and speak life and truth into us. We can follow God only by the strength of the Holy Spirit acting in us.

God created us to be in community and relationship, both with God and with each other. All who seek and receive Christ's grace are a part of Christ's body, and welcomed as members of God's family. This is sealed upon us in baptism, where God promises us entry into the covenant of grace, unity with Christ in death and resurrection, and adoption into God's family, the church. Every time we come to the Lord's table, Christ meets us, uniting us with God and one another, forgiving our sins, and strengthening us to join in the work of God's kingdom. As members of Christ's body, we are called to worship with joy, grow in faith, and serve with love, humility, and justice. As the church, we share the good news of Christ's grace, speak up for the forgotten and oppressed, and comfort those who are grieving.

Every person is made in our creator's image and loved by God. All deserve to be treated according to this truth. The suffering, death, division, fear, and hatred in this world will not last forever. Christ will come again and all people will know his love and open arms. There is a coming kingdom in which true peace, joy, and love will reign. I believe all of these things because Christ, our Lord and Savior, has promised them and all of my hope for this world and the next hangs onto that Word.

Keith Michael Curran

kcurran100@aol.com

Actively Seeking: Open to receiving a call and moving within 3-4 months

Ecclesiastical Status: PC (U.S.A.) Honorably Retired Teaching Elder

Presbytery membership: Presbytery of Eastern Virginia (PEVA)

Ordination Date: 6/21/1981

Formal Education:

- Columbia Theo. Seminary, GA Doctor of Ministry 1994 (Dissertation: Trinitarian Worship)
- US Army Chaplains School, NJ Basic 1983, Advanced 1984
- Princeton Theo. Seminary, NJ Master of Divinity 1981 (Major: Preaching & Worship)
- Buffalo State College (SUNY), NY BA Social Science 1977

Continuing Education: main or in-depth training

- Interim Training I, 2014 (Atlanta, GA) & Interim Training II, 2016 (Princeton, NJ)
- Healthy Congregations (Alban Inst.) Phase I, 2009
- Church Governance (Alban Inst.) 2004
- Congregations in Conflict (Alban Inst.) 1998
- Rehoboth Scholar (Union Presb. Sem, Richmond) 2005 Study theme: Contemporary Worship
- Thompson Scholar (Columbia Sem, GA) 1996, Paper: Spiritual Retreat for Pastors
- Cancer Residency training (Florida Hospital, Orlando) 1995
- A variety of educational events and topics over the years including pastoral care, PCUSA spirituality conferences, church administration, worship and preaching, Bible Study, PCUSA issues, and Habitat for Humanity organizational training.

Certification/Training:

- Interim/Transitional Ministry Training
 - Week I Site: Calvin Center, Atlanta, GA, 2014
 - Week II Site: Princeton Seminary, NJ 2016

Employment type you would consider: Volunteer

Geographic Choice: Virginia

Leadership Competencies: Hopeful, Preaching and Worship Leadership, Lifelong Learner, Teacher, Public Communicator, Contextualization, Organizational Agility, Strategy and Vision, Motivator, Flexibility

Languages: English

Clergy Couple: No

Minimum Effective Salary: Open to Part Time ministry (10-20 hrs.)

Housing Type: Not Applicable

Work Experience:

- Bridge Pastor, Hidenwood Pres. Church, Newport News, VA (460) Suburban 2019-2019
- Interim Head of Staff, Green Acres Pres. Church, Portsmouth, VA (260) Suburban/town 2017-2019
- Interim Head of Staff, St. Andrews Pres. Kilmarnock, VA (200) Town 2016-2017 POJ
- Head of Staff/Pastor, St. Andrew Pres. Church, Suffolk, VA (550) Suburban 1998-2016

- Head of Staff/Pastor, First Pres. Church, New Castle, PA (360) Downtown, 1993-98
- Pastor, St. Lukes Presbyterian Church, Titusville, FL (360) Town, 1985-93
- US Army Chaplain (Res.), PA and FL Army National Guard, (rank: Major) 1982-1994
- Pastor/yoked, Petersburg Bethel/McAlevy's Fort PC, Huntingdon Co. PA, Rural (100/101) 1981-1985
- Seminary Intern, 2nd Pres. Church, Amsterdam, NY (570) Downtown, 1979-80
- Student pastor, Armenian Martyrs Cong. Church, Havertown, PA, (350) Suburban, 1977-79 (Ethnic/Suburban)
- -Secular/factory work during college and pre-college years

Service to the Church:

- PEVA Interim Pastors Group - 2017-2019
- Pres. of James Interim Pastor's Group - 2016-2017
- Administrative Commission: First Pres. Church South Norfolk; convener - 2018- 2019
- Commission on Ministry, Moderator/vice moderator/church liaison 6 years & currently serving (PEVA) & 5 years in Cent. Fla. Pres.
- PEVA Resource Center, Moderator/vice moderator 5 years
- PEVA Pastoral Care Comm. Moderator 3 years
- Massanetta Springs Bible Conference speaker 2005
- Synod of the Mid-Atlantic Men's Conference Small Group Team, multiple years
- BOP representative for PEVA 2 years
- Theological Education Fund resource for PEVA (4 years)
- Vision Task Force (PEVA) 1 year (between GPs)
- Session Retreat Leader and Goal Setting for local congregations - numerous times
- Equipping the Saints workshop leader/Officer training for PEVA - numerous times
- Investigative Team/Designated Pastor process for a local church (moderator) 1.5 years
- Informal organizer of the Western Tidewater Presby Pastors group 7 years
- Mentor: distant learning seminary student (Lexington Seminary, KY) 2 years
- Mentor: Columbia Seminary D.Min students (2) 2 years
- Mentor: Commissioned Ruling Elder - 2 years
- PDA Hur. Sandy Work Camp: Atlantic City, NJ - 1 week
- PDA PEVA Committees: Hur. Isabel & Suffolk Tornado (chair and co-chair)
- GroupWork Camps: participant 5 years, volunteer Red Shirt leader 1 year
- Tour Host Israel 1998 and 2005, Scotland 2012

Service to the Community: recent

- The Church Street Four - church cooperative ministry in Kilmarnock, VA - 2016-2017
- Kiwanis Club of the Northern Neck, VA (present) & Kiwanis Club & Rotary Club of Titusville, FL
- Preceptor: Eastern Virginia Medical School – Course - Death and Dying - 2 years
- Mentor: local Middle School for minority boys 1 year
- Speaker: St. Andrew Society of Vir. Beach
- Red Shirt Volunteer - Group Work Camp Elizabeth City, NC 1 week
- (Soccer coach, vol. firefighter, scout leader, child abuse task force - start up\ founding president of Lawrence Co. Habitat for Humanity (PA), band parent, church camp counselor over the years).

Publications:

- Books - *Meditations on Belonging to God*, Witherspoon Press, PCUSA 2005
- Articles - *Indoor Labyrinth*, *Presbyterian Men of Mid-Atlantic Synod*, online, *Creative Compensation for Clergy*, *Your Church Magazine* - reprinted and online, *The Maple Tree*, *Princeton Seminary Magazine*,

- Book Review/letter: The Da Vinci Code, *Presbyterian Outlook*, Not a Waste of Time - Op/ed *Suffolk News Herald* 5/31/18 <https://www.suffolknewsherald.com/2018/05/31/not-a-waste-of-time/>
- Multiple Devotions printed in Upper Room and These Days devotionals - with latest publication in Jun/Jul 2017 issue of Upper Room
- -The Influence of Scottish Spirituality on American Culture and Society (based on speech to St. Andrew Society of Vir. Beach)
- Numerous children and youth games and program activities: IDEAS Youth Specialties, CA
- Online Books/Devotions: A New T.U.L.I.P - A Kinder Gentler Calvinism for the 21st Century (based on presentation to Massanetta Bible Conference 2005)
- Numerous Lenten and Advent devotionals, as well as materials on spiritual growth of children - Lenten devotionals, including *The Power of the Invisible* (Holy Spirit)

Personal:

- Following an 18-year ministry as pastor at St. Andrew Presbyterian Church of Suffolk, in where the congregation grew from 225 members to over 580 and having led two, multimillion dollar building projects, three capital campaigns, two sabbatical leave projects, and three 5-year strategic planning phases, I felt a call from God to focus my attention on interim/transitional ministry in the last few years of my active ministry. I wanted to take the experiences of 35 years of successful ministry and find a new way to be of service to the church. The experience of being an interim pastor has been challenging, yet refreshing, as I had to adjust my understanding of pastoral leadership to meet the unique needs and skills for a temporary setting, find ways to focus priorities, attention and task on a set timeline, and dig deep to discover new reserves of faith and grace as congregations faced major changes, financial strains, and staffing challenges as the church adjusts to the loss of a pastor and readying itself for a new pastor.
- My wife Debbie and I live in Quinton, VA. She is a retired (2020) public school Gifted Resource Teacher and at one time served as the DCE at the Florida church I served. I have 4 married sons, 3 wonderful grandchildren and Scooter our dog. I enjoy a new hobby of fishing, reading, going to the movies, home fix up projects, making walking sticks from branches I find, camping, canoeing down the James River each summer, and enjoying our travel trailer. We enjoyed our 2nd trip to Scotland in 2014 and attended the summer Olympics in London. I've led church trips to Scotland and two to the Holy Land, and we plan to visit the US National Parks in the years ahead in our travel trailer.

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

The recent denominational decision that allows congregations and clergy to marry same sex couples, if it does not violate one's understanding God's ways, was a challenge for my congregation in Suffolk, VA. Some wanted the church to take a stand on this issue and set a prohibition to such marriage for the church. Others, like me, were torn between the traditional understanding of marriage and the desire to be inclusive and treat everyone fairly and with grace. A few in the church were vocally in favor of the change in order to be more open concerning Christian marriage. The congregation in Suffolk is welcoming yet still traditional in many ways. The pressure was on to 'do something'. As this was a Presbytery level vote and the local church was not required to take a stand on the issue, I approached it in a way that I felt was responsible, yet appropriate to the actual issue at hand; a Presbytery level matter.

I designed a four-month study for the session prior to the upcoming presbytery vote so that the commissioners (and I) would have a well-resourced background in order to vote knowledgeably and responsibly. A 30-minute study/discussion was held at session meetings dealing with 1) the 'Sexuality in the Roman Empire era', 2) the biblical references to marriage focusing on the historical biblical understanding that

marriage is a male/female relationship, 3) arguments for making a change based on denominational materials that encouraged inclusivity, and 4) the actual overture that would be voted on at presbytery.

Open and heart-felt discussion followed, (at first heated, but over time, a more 'gracious' spirit emerged among the elders.) We found that those with gay family members were not all in favor of the change. The main impulse was to be a church that cares about its members, especially those who grew up in the congregation and may want to get married in their home church. It was a tough but grace-filled experience. The church lost only one member over this issue, but many others were pleased that our leadership was prepared for the presbytery vote. The Session decided to deal with requests of this nature on a case-by-case basis.

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

I am eager to see what God has in store for me and my wife now that we are retired and living in New Kent Co. On lock-down for 2020, we missed being part of a congregation in our new town and now we are eager to enjoy being part of a family of faith again, this time in a new role. I'm hoping to volunteer in numerous ways in the community and at church, as well as in the Presbytery.

What areas of growth have you identified in yourself?

I do my best work as a minister when I can plan my work and work the plan. During my D.Min. studies in the 90's, I found that my personality type works best when a challenge is investigated, a cooperative plan established, and objectives set so that my effort, prayer, and energy, along with church budgets and staffing can focus time and talent toward its accomplishment.

My interim work at St. Andrews in Kilmarnock, VA and Green Acres Church in Portsmouth, VA have demonstrated the validity of this in that the focused and time sensitive tasks required for transitional ministry have challenged me to put all my energy and purpose into setting needed goals and objectives and meeting them for the sake of the interim process and COM requirements. In some ways, it was an exercise in saying 'yes' to some things, but 'no' or 'not now' to others. The shift in ministry expectations from that of a settled pastor to transitional ministry is an ongoing effort.

One of the tough things about being in interim ministry is the ease of establishing new friendships and connections but then knowing that my time at the church is limited, and 'goodbyes' will come much too quickly. My wife enjoys getting involved at church, but it's difficult for her as well. We've had to create connections outside the church as a result of the transitory nature of transitional ministry. My experiences on COM, writing church/Presbytery policy, and serving on investigative teams for the presbytery, have given me needed experience from the presbytery side, and complements my gifts, talents, and experience as an interim minister.

Describe a time when you have led change.

A. In my first interim situation, it was immediately evident that the church needed to 'right size' itself prior to calling their next pastor. A 27-year successful pastorate of the establishing pastor, ended with his retirement in early 2016. The church stepped out in faith to call a part-time Associate Pastor three years prior. But with membership aging, a number of faithful members moving away, and the economic recession of 2007-8 that hit the region hard, the church began to lose membership and financial support. Budgets were bolstered by reserves that quickly diminished, while new ways to encourage stewardship were slow to materialize. The church found that it was living with large deficit budgets for the last few years. The Session had little sense of the situation due to ineffective financial communication. A crisis

arose within 3 months of the pastor's retirement. This crisis caused high anxiety among the leadership and staff, as well as throughout the congregation. This surprised me, as well, because I was led to believe that finances were not a major issue for the church. The crisis brought the future health of the church and the calling of a full-time pastor into question.

When the financial issues arose, it was a surprise to many. I discovered that information sharing was limited and authority was held in the hands of staff and elected officers that were not in communication with each other. The church was basing its budget on income estimates that were unrealistic, while spending was carried out without adjustments over the years. Elders were unaware of the seriousness of the situation.

Major change and focus were needed to help the church weather the crisis but also to prepare them to welcome a new pastor with a realistic financial picture, a sustainable compensation package, and 'right sized' staff for a successful ministry. The leadership and I worked through a general plan to deal with the immediate issues and also needed long-term changes. The following was the result of this general plan.

A Finance Team was established that included all appropriate staff and officers and authorized to find ways to get the church through the crisis, as well as prevent such issues from happening again. The Session was given detailed financial reports and in-person reports by the treasurer, helping elders better understand the situation. The Presbytery was contacted for assistance and guidance. The POJ Stewardship guru was called upon to help out, as did the General Presbyter. Job descriptions were reworked to meet current needs and income. The budget was reviewed and adjusted to a no-frills level. Mission giving was finely tuned and emphasized PCUSA benevolences. A schedule of bill payments was established to spread out costs over the month. A 2017 budget was set up based on actual income levels. The congregation was made aware of the financial situation by letters and information meetings. And a well-thought-out stewardship program was established for the 2017 budget that included 'estimate of giving' forms and utilizing the Presbytery's Stewardship facilitator. It took 9 months to stabilize the financial situation.

But the major issue was the need to eliminate the position of part-time Associate Pastor. COM and the General Presbyter assisted the Session on creating an exit strategy that was gracious and beneficial to both the congregation and the Associate Pastor. This process took 6 months to accomplish. The plan called for the Associate Pastor to move to a Covenant position and work to transfer her many tasks to staff or volunteers. This effort was designed to take up to 6 months but was accomplished in just 2 months. Closure efforts to help the membership deal with the loss and anxiety about this major change were a main pastoral issue in the last half-year of the interim process. The congregation adjusted to the new staffing format. After an 18-month interim, the church was on a relatively good financial footing and had a level of staffing that should be sustainable and will support the calling of a full-time solo pastor.

- B. In my most recent interim situation, following the departure of the pastor, the Session put on hold the fall restart of an informal, early service. It was lightly attended and held in different areas in church over the years. Mainly for established members who liked the small fellowship and a weekly hymn sing, the service dropped to just a few attendees. Most did not attend the main service during this period. When I arrived 3 months later, I was approached to start up the service again. As an experiment, Session gave approval to try out the service from January to Easter, with a minimum of 12 attendees as the baseline. The service was moved into a good-sized narthex area that was set up like a chapel. New wall decorations brightened up the space; a nice hand-made cross banner and welcome banner. The new church musician helped

select a portable keyboard and matching stackable chairs were brought in. I created a logo to promote the reconstituted service that was used with signs and posters. Invitations were sent out to regular attendees.

The move to the narthex was a success and steady attendance followed, meeting the base number agreed upon at Session to continue the experiment. As a way of keeping the early attendees involved and coming during the summer months, a monthly hymn sing was established in the main service and early worshipers were approached to volunteer, keeping them connected to worship through the summer.

Statement of Faith – Rev. Dr. Keith M. Curran

I believe that God is the Creator, Redeemer, and Spirit, and that the Lord we encounter in Scripture has designed creation for God's good purposes, and for humanity to glorify the Lord and enjoy God forever. We are created in such a way as to be able to experience Divine Love through the created order, but more perfectly in the life, teachings, death and resurrection of Jesus Christ. The Holy Spirit, the invisible Presence of Christ in the believer, the church and in the world, guides the church and believers daily to be the Body of Christ in and for the world.

I believe that Jesus is the Son of God who came to offer abundant life to all who believe and eternal life to all who have faith that he is Lord and Savior. As a human, Jesus could know all our sorrows, and as 'God with us', Jesus could save us from all our sin. Jesus Christ's life, teachings, ministry and sacrificial death miraculously opened up the way for humanity to be reconciled to God through the grace and love of Christ, whose death on a cross paid the price for sin and made way for sinners to be forgiven through this supreme act of love. Such love is a gift of God's mercy, offered in grace and accepted by faith. It cannot be earned nor is it deserved. It is the only remedy for sin that separates us from God, and usually shows itself in daily life as self-centeredness, selfishness, and a rejection of God's good ways. In society and culture, sin shows itself in the 'isms' we so easily get caught up in, such as; materialism, racism, sexism and political chauvinism that blinds us to the real needs of all people in society. By commission and omission, we close our hearts to God's love and refuse to love our neighbor as Christ commands. Jesus' redemptive work on the cross was validated by the empty grave on Easter that not only proved his promises, but defeated death itself. As Paul says in II Cor. 5:17-19 (GNB) the old is gone...we are made new in Christ and now we have the ministry of being friendmakers for God, sharing the good news that we belong to our faithful Savior, who died and rose again for our sake, so that nothing will ever separate us from God's love. Jesus transformed my mind and heart in 1974 when I was made new in Christ, and I have tried to be a friendmaker for God ever since. My ministry over the years has been grounded in and motivated by the love, forgiveness and welcome I received from Christ and the good people of my neighborhood Presbyterian Church.

I believe that the Holy Scriptures are the ultimate rule of faith and conduct for my life. The written Word of God, inspired by the Holy Spirit, is the way we discover not only the unique story of God but also the Living Word of God, Jesus Christ. I strive to study, preach and teach with the Scriptures at the center of all I do as pastor and as a believer, knowing that such a foundation is sure, reliable and time tested.

I believe that the sacraments are visible and tangible signs that proclaim the good news of Jesus Christ, the renewal of faith, the forgiveness of sin, and hope of eternal life. By grace, baptism and the Lord's Supper make real the promises of the faith, and like a multifaceted jewel, the sacraments bring us into God's grace at a variety of points in our faith journey as we regularly celebrate Communion and participate in baptism as the family of God. Through baptism we are adopted into the family of Faith, and by the waters of baptism we share in Christ's death and resurrection, knowing our sins are washed away. We are commissioned into

Christ's service as we emerge from the waters of baptism. At the Lord's Table, we find spiritual nourishment for the journey in the bread and cup. The common elements, by the Spirit, are for us the body and blood of Jesus Christ; bringing renewal, grace, and eternal life. We remember that he did all this for each of us which brings forgiveness and grace to our spirits whenever and wherever we celebrate Communion. We are renewed again and again and again.

The church is a community of faith, made up of broken people made whole by Christ. We strive to be a church that offers the good news of Christ to anyone who seeks the Lord of life through the ministry of his church. We want our children to learn about this, our teens to work at ways to live it out, and adults to be ever mindful that we are forgiven and blessed friendmakers for Christ in the world. We enter the Faith via the sacrament of baptism where we are commissioned to be the Body of Christ in and for the world. At the Lord's Table we renew that covenant in the bread and cup, and are empowered by the Spirit to be the people God wants us to be, locally and globally, living out Micah 6:8...to do justice, love kindness, and walk humbly with God. The ongoing work of evangelism, being 'friendmakers for God' is vital for the church today as it was in the early Church.

Through worship, study, fellowship, spiritual practices, prayer, service, stewardship, mission and faithful administration of the church...we offer our lives to God in Christ and by the Spirit are empowered to be the kind of people who make a difference in the world for God and for good. We look forward to our heavenly home as we strive to honor God in our daily living, giving and lifestyles.

Colleen Marie Earp

colleen@massanettasprings.org

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

Ecclesiastical Status: PC (U.S.A.) Candidate

Presbytery of Care: Presbytery of the James

Church Membership: Ginter Park Presbyterian Church

Formal Education:

- BA Geography, University of Mary Washington, Fredericksburg, VA 2008
- MS Geography, Rutgers University, New Brunswick, NJ 2011
- MDiv, Union Presbyterian Seminary, Richmond, VA 2019

Continuing Education:

- Mental Health First Aid Training, Richmond, VA (April 2019)
- Presbyterian Church Camp and Conference Association (PCCCA) Annual Conference, Zephyr Point, Zephyr Cove, NV (November 2018)
- Wilderness First Aid Training, Goochland, VA (May 2018)
- Arts, Recreation, and Worship Conference, Montreat, NC (May 2018)
- NEXT Church National Gathering, Baltimore, MD (February 2018)
- PCCCA Annual Conference, Presbyterian Mo-Ranch Assembly, Hunt, TX (November 2017)
- PCCCA Annual Conference, Ferncliff Camp and Conference Center, Little Rock, AR (November 2016)
- PCCCA Program Connection, Camp Hanover, Mechanicsville, VA (January 2016)
- PCCCA Annual Conference, Montreat Conference Center, Montreat, NC (November 2015)
- Presbyterians for Earth Care conference, Montreat Conference Center, Montreat, NC (September 2015)
- Big Tent, Knoxville, TN (August 2015)

- PCCCA Annual Conference, Heartland Center, Kansas City, MO (November 2014)
- Presbyterians for Earth Care conference, Little Rock, AR (October 2013)

Employment type: Full Time

Geographic Choices: Unlimited

Leadership Competencies: Compassionate, Lifelong Learner, Communicator, Public Communicator, Contextualization, Culturally Proficient, Organizational Agility, Personal Resilience, Flexibility, Self-Differentiation

Languages in which you are fluent: English

Clergy Couple: No

Minimum Effective Salary: \$50,000

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

Work Experience:

- Chaplain Resident, UVA Health System, Charlottesville, VA (Level 1 trauma center, approximately 650 beds), September 2020- present
- Adjunct Faculty, University of Mary Washington, Fredericksburg, VA (public university with about 5,000 students), intermittently since August 2016
- Associate Director of Outdoor Ministry, Camp Hanover, Mechanicsville, VA (Presbyterian camp, 10 weeks of summer camp plus year-round retreats), September 2014-present
- Associate for Youth Ministry, Presbytery of the James, Richmond, VA (90+ congregations, leadership of Youth Council of 12-18 members), September 2014-present
- Young Adult Volunteer, Presbytery of South Louisiana, New Orleans, LA (connected with First Pres. Bayou Blue, 75 members), August 2013-July 2014
- Adjunct Faculty, William Paterson University, Paterson, NJ (public university with over 10,000 students), Fall 2012
- Program Assistant, Johnsonburg Presbyterian Center, Johnsonburg, NJ (Presbyterian camp serving then 350 congregations in New Jersey), intermittently January 2011-August 2013

Service to the Church:

- Congregation
 - Youth ministry volunteer, Presbyterian Church of Toms River, NJ (2009-2013), Presbytery of South Louisiana (2013-2014), Ginter Park Presbyterian Church (2016-present)
 - Ruling Elder since 2014 (currently inactive)
- Presbytery
 - Presbytery Associate for Youth Ministry (September 2014-present)
 - Assisting with technology and communications for online stated and called meetings of the presbytery (June 2020-present)
 - Participated in Haiti Ministry of Presbytery of the James (since 2015), including attending a trip to visit our mission coworker (February 2015)
 - Pulpit supply and worship leadership (since fall of 2014)
- Denominational
 - Organized Presbyterian Church Camp and Conference Association (PCCCA) program at Big Tent, Baltimore, MD 2019
 - PCUSA Young Adult Volunteers (2013-2014)
 - Young Adult Volunteers Alum community (2014-present): community building, supporting the YAV program, supporting new alums, organizing ongoing service opportunities

- Presbyterians for Earth Care: participated in and lead workshops and conferences, ongoing worship and educational opportunities
- Member, Activist Council of the Presbyterian Peace Fellowship: organizing and advocating for peacemaking policies in PCUSA; supervising internship program; participating in workshops and worship opportunities
- Observer, 221st, 222nd, 223rd, 224th General Assemblies
- Presbyterian Hunger Program: participated in trips and events in support of mission coworkers in the Joining Hands Network (Peru, Haiti)

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

I was hired at Camp Hanover with a vision for developing environmental programs. The camp had been around for nearly 60 years when I came along, with a long history of people loving and appreciating the site. Outdoor ministry is somewhat inherently environmental ministry. I was hired to see if we could develop that further.

I spent my time at Camp Hanover facilitating nature programs in summer camp, for school groups for class trips, and with congregations to learn more about God’s creation on our site and their own. In all of this, I sought to instill a better appreciation for the environment that ministry takes place within. People know and love the “magic” of camp well—wonderful work has been happening in this space since long before I arrived! My hope was for people to feel more tied to the space this magic happens in.

Over the past eight months or so, Camp Hanover’s staff and board of directors have been working on a strategic plan with the help of a consulting firm. The consultants interviewed the board and staff, as well as camper families, alums, and other friends and visitors of camp. A major draft of the strategic plan was recently shared among our staff and board with ideas for how to better build up the ministry and future of Camp Hanover. At the top of the list: environmental programming.

This work has been important to me particularly because of my own eco-theological grounding. I want people to acknowledge and appreciate nature because I believe we are called to care for it, and I want us all to continue to have access to good resources that we might thrive together in this world. Seeing this reflected in a strategic planning report not just because I’m thinking and saying it feels like a tremendous success for me personally, for the ministry I serve, and for our world in general. It is affirming to know I’m not the only one who thinks this is important, and that I’ve helped others to appreciate the significance of our physical environment at camp, and the potential for learning and growing within it. I feel great hope and fulfillment that others might notice and care for the environment as just another benefit of spending time on retreat or at camp, growing in faith and community with one another and all of creation.

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

I feel called to camp and conference ministry. It’s been the best fit for my love and concern for creation, including the humans within the ecological community.

Some might think of camp and retreats as separate from church, but in my experience, it *is* church for many people. In fact, for some, this will be the only sense of church they have. Camps seek to be a place of welcome and rest, where campers, retreat goers, and visitors in general can connect with God, creation, and one another. Church happens as they recognize something greater than themselves in these places. Church

happens as a loving community is built, no matter how temporary it may be. Church happens as we sing songs, hold vespers, swim in the lake, hike in the woods, bless our shared meals, and live-in community together.

My journey into recognizing this as ministry, and pursuing it as ordained ministry, includes a lot of threads that seemed unrelated at the time but have served me well in this unique work. When I majored in geography in college and then pursued a graduate degree in the same, I didn't recognize at the time that my love of environmental studies and my faith were so deeply connected. My interests in music as a child have carried forward into a confidence leading campfires and worship. My youth mission trips growing up have taught me valuable skills for fixing and cleaning things. My experience teaching as adjunct faculty at several colleges has equipped me for working with young adults, supporting them as they find their own ways of fitting into camp ministry. My conservation fieldwork gave me an even deeper appreciation for the interconnectedness of creation and my role in it. All of these experiences and gifts have been used over and over again in my work in camping ministry.

I am doing my best to trust the Holy Spirit's guidance in this, and I am open to the possibility that this may evolve or change over time. But for now, I feel deeply called to serve in camping and conference ministry as an ordained Teaching Elder. Church is happening in that place apart, even if at irregular intervals, and validating me as an ordained pastor would affirm that ministry, as well as open up opportunities to celebrate it further through the sacraments, teaching, and worship.

What areas of growth have you identified in yourself?

As a person inclined toward self-awareness and self-learning, I am aware of many areas of growth: asking for help, self-care, and being willing to go first in a group setting rather than listening to or watching others to gauge the room and mitigate my own offerings.

An area of growth I have identified and spent a great deal of energy on recently is my own emotional capacity. This isn't to suggest that I was actually some kind of robot, but as an introverted and private person, I found myself struggling to express myself even to people I was close to. This surfaced in all kinds of ways over the past few years, but was most apparent during my mother's illness and death in 2019, when I had a difficult time finding ways to share my grief. I learned very quickly that my private tendencies had left me feeling isolated, not because I didn't have a wonderful community, but because I was not practiced in telling people how I was feeling and letting them be with me (not just in sorrow but in joy, too!).

I consider this a growing edge as I seek to find some balance between expressing myself and maintaining personal and professional boundaries. (By sharing this here, I am taking a risk toward my own vulnerable growth!) I'm grateful for trusted friends and family who have encouraged me and supported me relentlessly as I've been more vulnerable and honest about how I'm feeling. I've been trying new ways of expressing myself through art and music as I've navigated secondary trauma in my chaplaincy work during CPE as well as continued to process my grief over my mother. I've made more time for exercise, specifically hiking and spending time outdoors, that moving my body helps to regulate some of the stronger emotions I'm experiencing. And, of course, I'm working on resting more and better physically, emotionally, and spiritually. This is important and ongoing personal work!

Describe a time when you have led change.

A specific change that I have been leading in different ways over time is making our presbytery and Camp Hanover a more welcoming space for LGBTQIA+ individuals. I have tried to do this through incremental change, giving me a chance to pause, reflect, and learn as I work to reform and be reformed.

Personally, it has not been difficult for me to affirm LGBTQIA+ people as wonderfully made members of God's diverse creation. God created land and water, and also wetlands; God created night and day, and also dawn and dusk; God created male and female, and experiences and expressions between and beyond. We see diversity of gender and orientation throughout nature. Where my personal work has been is to better understand this natural phenomenon within the context of my faith tradition, including within scripture, and to learn about the intersections of LGBTQIA+ issues and race, ability, wealth, and other concerns. I have read, studied, and reflected, and I have also found good friendships within the LGBTQIA+ community, where I can continue to learn by being a supportive ally in the ways I am asked to stand up.

I have also worked for change in the policies for welcome at Camp Hanover. As one of the staff members supporting our Program Committee, I offered resources and knowledge about language and experience of LGBTQIA+ people in the church. Together, the Program Committee wrote inclusive policies for staff as well as campers and visitors, all of which affirm the identities of all individuals who come to stay with us a while.

The change I might be most proud of leading was a collaborative effort with our presbytery's Youth Council, the group of high school students I worked with as part of my role on the Presbytery of the James staff. Youth Council was historically a group inclined toward leadership training and practice, particularly in youth retreats at Camp Hanover. Under my leadership, I've tried to use my role as one of support, following the lead of the students and offering the resources they needed to accomplish what they were interested in: retreats, yes, but also service projects, worship services, and other fellowship and discipleship projects.

So when several members of youth council expressed interest in supporting an overture on more inclusive language for LGBTQIA+ people in our church statistics, I supported them. I helped them learn polity and the overture process (yes, teenagers are interested in these things!). I accompanied them to the stated meeting and debriefed with them afterwards.

I continue to take a leadership role in the work of welcoming our LGBTQIA+ siblings and neighbors into our church by setting an example of affirming the identities of everyone I encounter and inviting others into working to better understand and support people of all genders and orientations. Sometimes this looks like decorating spaces with rainbow colors, to be sure that a small symbol of welcome is present for those who need to see it; sometimes this is being sure to introduce myself with my pronouns to help normalize the practice of affirming others' identities and not making assumptions based on appearances; sometimes this is helping others make the connections they need to help bring about change. In all of this work, I strive to continue learning and growing, that I might always be bettering my understanding and support of the diversity across creation.

Statement of Faith – Colleen Earp

I believe in God the creator, who formed the entire cosmos: seas and skies, wetlands and watersheds, forests and fields, soil and stars, trees, wildflowers, tomatoes, blueberries, goats, ducks, bees, bugs, butterflies, turtles, toads, you, me, and everything between and beyond. We humans in particular are made in God's own

image, and we are called to care for the world around us. Inspired by God calling each part of creation, “Good,” I seek to learn my neighbors (human and otherwise) by name and affirm their goodness.

I believe in God the redeemer, Jesus Christ, our Lord and Savior, who walked upon the waters, calmed the stormy skies, rested on mountaintops, and visited the wilderness. In all of these places, he recognized God’s image in the people around him, teaching, healing, and welcoming them, demonstrating peace and justice for and with one another. Christ suffered and died for us and was laid to rest in a cave until dawn on the third day when the stone was rolled away. Christ rose for us and reigns in power for us.

I believe in God the sustainer, Holy Spirit, who rushes like wind, burns like fire, and draws us together within the interconnected universe. The Holy Spirit inspires us, leads us, challenges us, and empowers us to reflect God’s love in, for, and with our world together.

As humans, we are guilty of sin, harming God’s creation, including each other. We make mistakes and missteps in the particular things we do and the things we leave undone. We participate in systems of sinfulness that reach far beyond our individual interactions in the world. Christ died for our sins, hanging on a tree, the cross. By the grace of God, through Jesus Christ, we are forgiven for our sins. We are granted mercy we did not earn and we do not deserve. We are justified by God, not by our own doing. This is the gift of salvation.

The Church is the people of God, gathered as the body of Christ, practicing our faith in the world with the help of the Holy Spirit. Christ is the head of the Church, the beloved community of God in the world. We respond to God’s love for us through Jesus Christ with worship and action. In worship, we hear the Word read and proclaimed and share the sacraments. Our scriptures, the Hebrew and New testaments, are divinely inspired and written down by humans in a particular time and place for us to learn from in our own contemporary context. The sacraments of baptism and the Lord’s Supper are tangible signs of the invisible grace we receive from God, bringing us together as God’s people. The sacraments demonstrate that we are loved by and welcomed into a community of believers; they unite us with Christians near and far, here and gone. Through the sacraments, we remember that we belong to God. Our worship celebrates all God has done for us and inspires us to go and care for the world around us. Our faith in action is demonstrating the love of God by loving our neighbors and our enemies. Our mission as the Church is to respond to God’s grace by serving God in our world, sharing God’s love, justice, and mercy with all of God’s good creation until Christ comes again.

Position Description – Colleen Earp



Title: Director of Programs
Reports to: Executive Director
Status: Full Time; Exempt
Revision Date: March 2021

Basic Function: The Director of Programs fully supports Massanetta Springs mission “to be a place for all people to experience God through renewal, discovery, and hospitality” by having primary responsibility for the design, promotion, and execution for programs offered by Massanetta Springs. As a member of the senior management team, this position also assists in the overall decision making, policy implementation and mission interpretation of Massanetta Springs. As a residential employee, this person also shares in taking regular on-call duties for late night needs of guests.

Supervisory Responsibilities: Day Camp Manager; Summer Program Interns; Recreation Staff

Essential Duties and Responsibilities:

1. Develop, promote, and administer Massanetta’s programs. This includes, but is not limited to:
 - a. Having primary responsibility for all current Massanetta Programs
 - i. The Executive Director will continue to assist with the Bible and Church Music Conference as needed
 - b. Working with the Program Committee of the Board of Trustees and the Executive Director to extend the reach of our ministry through new program offerings.
2. Participate in meetings of senior management team, articulating plans and needs of the Program Department thereby ensuring work is coordinated with plans and needs of the center as a whole.
3. Supervise Day Camp Manager, Seasonal Interns related to programs, and Seasonal Recreation Staff.
4. The Program Director is a key staff member to provide assistance to guests when the Massanetta Front Desk is closed. This will require living on site during on-call hours, a full-time residential employee is preferred. (Housing provided.)
5. Develop and implement a marketing plan for events sponsored by Massanetta Springs, and participate in the marketing of other segments of Massanetta’s ministry as needed.
6. Recruit conference planning teams and resource their work.
7. Ensure cost controls online items relating to the Program Department.
8. Interact with guests and staff to present Massanetta Springs Camp and Conference Center in a positive, hospitable way.
9. Represent Massanetta Springs at Presbytery Meetings, in congregations, and at other church gatherings as required, and develop strong relationships with the current Massanetta Community, and work to build new relationships with churches, pastors, youth directors, advisors, and others to strengthen Massanetta’s ties inside the PC(USA)
10. Work to develop relationships in the Harrisonburg/Rockingham Community and surrounding areas for the benefit of Massanetta programs.
11. Alongside Executive Director and other staff members, take a leading role in developing and executing Massanetta’s social media strategy.
12. Assist in other areas of Massanetta’s ministry when needed.

Required Skills and Qualifications:

Education: Minimum of a bachelor’s degree (M. Div. M.A., in Christian Education or related field preferred). Open to exploring ordination for qualified candidate.

Experience: Experience in a relevant position (2-3 years preferred), preferably in a conference center setting; advanced knowledge of Christian education principles and practices.

Being a member of a Presbyterian Church (USA) congregation for at least twelve months, or at least twelve months working in a Presbyterian Church (USA) camp, conference center, congregation, or other PC(USA) entity is preferred.

Skills & Qualities: Demonstrated ability to plan, organize and train volunteers; strong communication skills (oral and written); people friendly, self-motivated, team focused; able to meet deadlines and delegate responsibility.

Ability to develop partnerships with churches, presbyteries and other organizations to enhance program offerings.

Computer skills, including an understanding of social media outlets including, but not limited to Facebook, Twitter and Instagram.

Work Schedule: This is a full-time exempt position, which will require evening and weekend work.

Salary/Benefits: Salary commensurate with experience. Employer pays 50% of the Member Only rate for medical insurance through the Board of Pensions. Employer match on participation in 403(b) retirement plan. Meals onsite when they are served in the dining hall. On-Site housing provided at employer's convenience.

Vacation, Paid Holidays and Sick Leave.

Note: If Director of Programs and Massanetta Agree to an ordained position. The employee would fall under the Called and Installed benefits program per the Massanetta Springs personnel policy. If the Director of Programs is pursuing ordination, salary and benefits for non-ordained full-time staff would apply until the date of ordination.

Required License / Certification: Current, clear license to operate a vehicle. CPR/First Aid; Ropes Course Certification; Lifeguarding Certification are a plus, but not required for hire.

The above position description has been reviewed and its content is believed to be complete and accurate. Massanetta Springs, Inc., as an employer, retains the discretion to add or change the functions, responsibilities, and/or qualifications for this position at any time. This position description does not create an employment contract, implied or otherwise, other than an "at will" employment relationship. This description is intended to describe the general nature and level of work being performed by people assigned to this job. This should not be construed as an exhaustive list of all responsibilities, duties, skills, knowledge, and abilities required of job incumbents. Further, the description is not intended to limit or in any way modify the right of any supervisor to assign, direct or control the work of employees under his/her supervision.

Marc Kerry Foster

kckifost@comcast.net

Actively Seeking? Yes, Actively Seeking

Ecclesiastical Status: Teaching Elder

Presbytery Membership: Shenandoah Presbytery

Ordination Date: 5/25/2001

Formal Education:

- Union Presbyterian Seminary, Brook Road, Richmond, Virginia. Graduated with M-Div. degree. Attended 1999-2001; graduated May, 2001.
- Stetson University, DeLand, Florida. Graduated with BBA in Business Administration, May, 1980.
- Mt. Dora High School, Mt. Dora, Florida, graduated 1976.

Continuing Education:

Continuing Education: Seminars and Training.

- Taste Seminar, summer of 2002 and 2004, Shippensburg, PA. Synod of Trinity seminars for pastors in first call settings, with goal of equipping new pastors in the transition from seminary to parish. Courses and topics covered include polity, finances, dealing with conflict and personal care.
- Prepare/Enrich Marriage Counseling Seminar, Union-PSCE, winter of 2001. Marriage counseling tools and processes seminar. A resource of counseling using guided and tabulated questionnaires and direct conversation and guidance for pastors.
- Teaching Old Dogs New Tricks-Re-developing Congregations” by Alban Instituted, Union-PSCE, winter, 2002. Means to bring new life into congregations, using Alban Institute Programs of surveys, system models, group development and teaching tools.
- Purpose Driven Church, Presbyterian Style Workshop, Shenandoah Presbytery, spring, 2003. Adopting Purpose Driven Materials into Presbyterian congregations, using the Saddleback program as practiced through a Presbyterian model.
- Developing Small Group Ministry Workshop, Shenandoah Presbytery, fall of 2003. Process and protocols for developing and maintaining small group ministries in congregations. Course included resources for starting, maintaining and ending small group ministry. Include large reading list and early online resources.
- Interim Pastor Training, Part 1, Union-PSCE, winter of 2004. Led by Alban Institutes instructor. Weeklong course with 25 other pastors, with emphasis on systems understanding, overseeing group studies and dynamics, understanding church models of management and conflict resolution.
- Pastoral Care and Counseling with Angry People, Union-PSCE, winter of 2005. Using case studies and current literary resources in dealing with individuals and groups, this class focused on engagement and transparency in working with individuals.
- Mission Study Consultant Training, Shenandoah Presbytery, spring of 2007. This course was primer for working with congregations beginning the process of a pastor search, as used by Shenandoah Presbytery. This tool included demographic data, engaging the session and congregation in developing their current model of ministry, and planning for future mission and ministry. This was primary step in formulating the Church Information Form for a pastor search, as well as developing a description of the gifts and talents of potential candidates to serve as pastor.
- Magnetic Church Seminar, attended in 2008 and 2009. Study on using what some would call “passive evangelism” with focus on structure of physical plant and communication processes. The approach presented was to use advertising, building design, training of ushers/greeters, and design of paper materials used in worship, communications and information sharing. Included a great section on instruction of congregation to be more observant and active in welcoming visitors to the church.
- Technology and the Church Seminar, Union Presbyterian Seminary, fall of 2011. In this course, the use of technology in worship, communications and interpersonal relationships (social media) were discussed and models shown. Emphasis given to the generational views of social media and how each generation viewed and uses social media. Also covered was the use of online resources and pay-to-use services for educational and worship settings.

- Eastern Board of Pensions Seminar, Philadelphia, PA., spring of 2012, fall of 2014, summer of 2016. Attended at the request of the presbytery the annual BOP meeting. Was charged to come back and present information to the leadership team of the presbytery. Attended two other BOP events in concurrence with Stated Clerk Training and GA trip.
- Stated Clerk Training, Office of the PCUSA, Louisville, KY, winter of 2014. Once elected as Stated Clerk, attended the workshop for new Stated Clerk. Provided introduction and overview of the administrative and polity aspects of the job. Provided the means to meet and begin relationships with the OGA staff, and fellow clerks. Use of seminar to explore the possibilities of litigation issues especially in dismissal areas, but also in the Book of Discipline, a topic most of us would not want to use.
- Stated Clerk Seminar, PCUSA sponsored event, Portland, OR, winter of 2015. Second training session of Stated Clerk, with emphasis on current issues facing the denomination. This seminar also was preparation for attending GA, by aiding Clerks to become resource of their commissioners.
- Holy Cow Consultant Training (church survey/study tools), winter of 2015. This was training of individuals to use an outside congregational survey tool for our congregations to use when engaging in pastoral transitions, or for redevelopment of current congregation. Provide means to aid a congregation through information gathering and interpretation by the consultant, using the protocols developed by Holy Cow Consulting.

Continuing Education: By Practice

- Funds Administration Committee, 2003-2009, Chair 2007-2009. This committee oversaw the funds, grants and investments of the member congregations of the presbytery. The Special Offerings of the denomination were tracked through this committee. We work to develop grants for students, mission trips, hunger program and advocacy groups within the presbytery. Served as chair on the dates mentioned.
- Visioning and Mission Task Force, 2007-2009: This tasked force served as a “sounding board” for the Executive Presbyter or particular committees desiring to vet projects. Our duties would mimic a “think tank,” as we explored concepts or proposals to determine if there was merit to them. We would then send our data and findings to the appropriate group for them to fully explore the potential implementing of the projects. Was intended to be a “first step,” and not to have the authority to mandate anything. Served as ‘sounding board’ for presbytery in vetting new ideas, directives or ministries. Reported to Executive Presbyter.
- Camp Paddy Run Task Force, 2008-2009: Served on a presbytery-wide task force investigating the future of a rustic camp owned by the presbytery. The camp had been idle for roughly five years, and we were to determine what to do with it. After working with the presbytery, the model adopted by presbytery provided for a volunteer group to run the camp on a small scale, offering the camp mostly to member congregations, rather than seek client use outside of the presbytery. Camp is currently still operating in this model.
- Shenandoah 2010 Committee-2009-2011: Chair of the committee to perform mission study of the presbytery itself, as the groundwork for calling a new presbyter. The scope of the study did not include staffing or property issues, but focused on institutional structures. The final proposal was presented to, modified and then adopted by the presbytery in 2011. Worked with the interim presbyter and the leadership team of the presbytery in this project
- Committee on Church Development, 2010-2013: This committee works with congregations in revitalization, new ministries and grants to be awarded. Duties of which I covered included the handling of a \$500,000.00 bequest for small churches (developing a means to award and track); work with congregations on a one-to-one setting in times of pastoral changes; and to work as a mission

study consultant using current presbytery models of congregation research and formatting PNC search parameters.

- Mission Study Co-coordinator for Shenandoah Presbytery, 2012-2013. Find, train, support and send consultants to congregations engaged in mission studies and forming search committees. This position was separate from, but included with, the Committee on Church Development. In our model, this position was 'shared' with COM in our working with congregations in pastoral transitions.
- Camp Paddy Run Oversight Committee, 2012 to 2017: Task force to oversee funding of Camp Paddy Run (managing \$475,000.00 fund) and charged with determining future of camp. This committee set up to handle past capital campaign funds and new funds from timbering. Goal is to maintain the camp as a safe place to attend, but to monitor expenses and not to invest too heavily in property without ensuring a decent "return on investment."

Continuing Education: By Vocation.

- Campus Ministry Pastor, 2010-2018t: Campus pastor for college ministry supported by local congregations, having an onsite campus ministry. Working with the Board and with campus staff. Served as solo pastor for three years and supervised two staff members for three years. My duties included all aspects of the ministry to students as well as representing campus ministry at the presbytery level. This position is still active for me.
- Stated Clerk of the Shenandoah Presbytery, October, 2014 to 2017. Elected to a three-year term, as is our practice in Shenandoah. In addition to being a polity resource, I help plan the meetings of presbytery, work with CPM, CRM, CPT (the committees that work with pastors, congregations and candidates), maintain office hours at the presbytery while still a full-time pastor to my current church, work with the assistant to the constitution in keeping our paperwork up-to-date and to work with concerns of the presbytery not necessarily covered by another committee. The Stated Clerk has become the one to develop teams to deal with churches seeking dismissals (I have currently worked with 7 such groups-this is recruiting, training, overseeing and mediating if necessary). I now have experience in handling an investigation of possible charges within the presbytery, and to work with representing the presbytery when an action was filed against the presbytery by one of our congregations. Working with the Transitional Presbyter, I have also worked with congregations in distress, meeting with sessions on behalf of the presbytery to hopefully preserve relationships.
- Attended General Assembly, Portland, Oregon, June, 2016, as support staff. Provided training for our commissioners, and a presence for them as they served the denomination. Was able to observe the workings of a GA as well as to develop relationships with other mid-level leaders of the denomination.

Employment Type: Full-time

Minimum Effective Salary: \$53,000 / Year

Position Types and Experience Level:

- Solo Pastor – 10 Years or more
- Stated Clerk (Presbytery) – 2 to 5 Years
- Campus Ministry – 5 to 10 Years

Geographic Choices: District of Columbia, Delaware, Maryland, North Carolina, Virginia

Languages: English

Leadership Competencies: Compassionate, Preaching and Worship Leadership, Spiritual Maturity, Public Communicator, Advisor, Decision Making, Organizational Agility, Interpersonal Engagement, Personal Resilience, Self-Differentiation

Training / Certification:

- Interim Ministry Training, Week 1 by PC(U.S.A.) at Richmond, Virginia in 2004

Other Training: Stated Clerk Training, Louisville KY

Clergy Couple? No

Housing Type: Open to Manse/Housing Allowance

Work Experience:

- July 1, 2008 to present: Bridgewater Presbyterian Church, Bridgewater, Virginia. Solo pastor to a 110-member congregation. Church has two part-time, paid employees that I resource and work with. All the duties of a solo pastor are required of me, from home visitation, planning worship, education, moderating session and participating in the full life of the congregation.
- October 1, 2014 to 2017: Stated Clerk of Shenandoah Presbytery. Current Stated Clerk, with the blessing of my congregation. Provide a part-time presence in presbytery, a presbytery of 104 congregations. Details of these duties are in the education section of this PIF.
- August 1, 2010 to 2018: Campus Ministry, UKIRK @ JMU, Harrisonburg, Virginia. This position grew out of a mission of Bridgewater, as I was asked to serve by the Board when the current pastor was forced to resign due to an ending of a joint Presbyterian-Lutheran campus ministry model. Serve this as well as Stated Clerk position, all with the blessings of my congregation. This is a ministry housed on the campus of the local college. It is co-sponsored by the local congregations of Harrisonburg.
- July 1, 2001 to June 30, 2008: Mt. Carmel Presbyterian Church, Steeles Tavern, Virginia. First call to ministry as the solo pastor for an aging 140-member congregation. All the usual duties of a full-time pastor, and as noted elsewhere, being able to be involved in presbytery as well.
- Prior to July 1, 2001: Student at Union Presbyterian Seminary, Richmond, Virginia. Answered the call as a second career pastor to be, moving a family of four from small town living to a seminary campus, and to an unknown destination afterwards. Was ordained at home congregation before accepting first call. Candidate under the care of the Presbytery of the James.
- June 1980-August 1999: Lived in and around Richmond, Virginia after graduating from college. Met and married in this time frame, and had a career in building materials and hardware sales for several local companies. Feel my life “in the world” has been a great asset to my calling as a teaching elder in the PCUSA.

Other Services: as noted above: Campus Minister, August 2010 to 2018 & Stated Clerk of Shenandoah, October 2014 to 2017.

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

For five years I have been involved with campus ministry as the in-house clergy, aiding two interns and connecting with the student participants as well. Four times I have taken students to the College Conference at Montreat. Working with college students means getting folks not used to making commitments to make commitments. My work is to be the scheduler, the advertising, the mentor and chauffeur. Each of the four trips were unique, and also the same. What is fulfilling is taking my kids to a place with 1,000 other college believers; showing them new ways to worship, to hear the Word, and to grow fellowship. This gives the students a chance to see me as more of one of them, and for me to feel that way as well. Having a time not to be responsible for putting everything together, but to journey side by side with them in faith is just awesome! In every phase, it seems, from the event planning, to the fellowship of sharing a living space, to sharing their views of what has happened compared to my view, has led to great spiritual growth for the participants and myself as well. With each trip, I have gained a deeper appreciation of experiencing and expressing my own personal faith with individuals and with groups. I came back each year energized and ready to share with my congregation. I have come to learn that I do have a message and chance to engage individuals a lot younger than I am, and to have them feel confident enough to share their journeys with me.

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

What my past journey seems to indicate is a place with roots, identity, hopes and dreams, and is looking for an individual to become a servant leader for and with them, to listen to God with them and to, by example, live out the journey as the Word leads them. Adding further details, again looking backwards, I see a community of believers with a variety of gifts and talents, with a blend of ages, genders and ethnicity, and a community that has signs that the church is there, but also in need of vision brought by a new leader. In this time of discernment, I am sensing a calling to a place that has heard the Word, but has not necessarily responded. In the midst of the unchurched and un-asked, I would find that a congregation almost ready to reach out to their neighbors, as they seek to be a true sanctuary in a lost and broken world. The setting may or may not have ministries in place, but have shown the desire to continue what is good, perhaps rekindle past successes, and to grow new ministry. This place has or is willing to embrace technology, not to be trendy, but to be inviting and connected. The tie to the denomination will be strong, for it is the connectional nature of going through discernment and growth with other congregations that the ministry of Christ is increased. I do know that this particular setting will have a lot to teach me, and I am willing to be taught and to grow with them, for in all things, we are all servant leaders and in this together.

What areas of growth have you identified in yourself?

In the past four years God has given me an opportunity to develop skills in areas not necessarily covered in my seminary training, and not necessarily in a solo pastorate. The most recent has been serving as the Stated Clerk of the presbytery. In our presbytery, there is an administrative assistant to aid the clerk, so some of the repetitive recording and reporting work is their duty. My experience has come in being a point person in times of conflict. As the clerk, I help assemble teams to engage congregations seeking dismissal, to recruit, train, provide assistance, and in bringing their work before presbytery. We have had some go, some stay, and others still in process. I have also been involved in much the same way for an Investigative Committee handling a discipline case within our presbytery. Growth has come in developing organizational aptitude; strengthen relationships; building bridges; supporting individuals on both sides of a conflict; and balancing those with pastoral, Scriptural, theological and polity resources. In all of this, the hope is that the outcome will further, and not harm, the presence of God's Kingdom in the world. I have learned to trust my instincts more, and to fortify my instincts by being aware of polity, spiritual and group dynamics. This has sharpened my ability to prioritize work, and to maintain ongoing relationships. It has allowed me to value more my time away from all of this as well, finding respite with family more and more.

Describe a time when you have led change.

Some five years ago, a member of my congregation brought an email from the county government to schools and organizations, asking that they consider sponsoring a Halloween event on their grounds, as a safe place for children. After a month of prompting and seeking support, October came and went by. This was not surprising, as the congregation has not participated in a long-term event since a building campaign ten years earlier. In the following summer, a small mention at Session caught one ear, and this was given a second chance. After that meeting, I gathered up materials on "Trunk-n-Treat" events from the internet and websites, and prepared a plan for the congregation. In time, I was able to find two others in our small church to share this vision, and we began to ask others to chip in with small gifts of time or materials. All the while, we shared our vision with our fellow church members, and spent the early fall lining up twenty volunteers to spend just a few hours on the 31st manning a task. With the help of our youth, we passed out flyers and posters in the community and got a free five-line ad in the local paper. Our first event brought through over 100 kids and their parents. We have now done this four times, with the event getting larger each time. The volunteer pool

has expanded, and now, sadly(?!!) I have very little to do with this, as the congregation now owns this ministry.

Statement of Faith – Marc Kerry Foster

I believe in the Trinity-God, Jesus and Holy Spirit, as encountered in the Holy Bible. The Trinity is One God, the Three-in-One, Separate yet the Same. The Trinity is how we know God, though we struggle to grasp its completeness.

God created the world out of nothing with the Spoken Word. God is in control of creation, of all things, at all times, with God's purpose being fulfilled. Jesus, Son of God, the Christ, took on human form to show God's Love fully through the human experience; fully human, fully divine, and our template for living in this world. Jesus lived and died as we do. His death upon the cross is a sacrifice, bringing hope and healing into this broken world, seen in His rising from death, a witness to many, and the ascension and the sending of the Holy Spirit to be God's presence with us, to guide, aid, encourage and empower our journey in faith.

This mighty act of God is to redeem creation that was broken by humanity's sin and fall from grace. It is our nature to seek the easy way out, to ignore and disobey God, to gravitate toward idolatry and evil. Our disobedience is complete. Yet, God chose, and chooses, to redeem the world through mighty acts, extending grace completely as a gift to an underserving world.

The church universal is God's gift to the world. It is a place to find, meet, worship and to know God, meet God, and done so in the community of believers. The church is the Light unto the word, spreading God's Word to all of creation.

Scripture is the Holy and Inspired Word of God, recorded and passed on through the ages, as the means to encounter God's love and discipline in our lives. With prayer and study of this Word, we are empowered by the Holy Spirit to become the priesthood of believers.

In the church, we find the Sacraments of Baptism and Eucharist. In Baptism, we are adopted into God's covenant. We are marked, sealed, cleansed and reborn by the Holy Spirit. Christ has offered living water to us, and Baptism is a sign, seal and symbol of the inclusion into God's covenant.

In the Eucharist, the Lord's Supper, is the time and place that the church seeks communion with the resurrected Lord, where the church and the people are renewed at Table. The table opened to baptized believers is where praise and thanksgiving to God occurs, where we remember Christ's life and sacrifice, and hold onto the promise of resurrection. The meal provides a means to reconcile with God and neighbors. The gifts of the church, Scripture and Sacraments are expressions of God's love toward all of creation.

Our response to God's grace is the mission of the church: the spreading of the Word of God, bringing hope, justice and righteousness to the world. As blessed children of God, we are corporately charged to honor and spread God's Word and Will to the world. Individually and corporately are how we are defined as believers. By word and deed, we the forgiven sinner are the means God has chosen to bless the world.

Charles R. Jones
revchasjones@gmail.com

Faith Journey: I became a Christian at age fourteen and preached my first sermon at age fifteen and regularly thereafter. I have known since a young age that I was called to be a Minister, but knew I was too young to do much about it.

I served in the Church as Sunday School teacher, eventually Superintendent of Sunday School, Elder, and Lay Preacher. I also studied Electrical Engineering at Edinburgh and ultimately worked as an Electrical Engineer with what is now Scottish Power, specializing in Transmission and Distribution of Electricity.

Elaine and I were in the same class at school, began dating at age sixteen and married in 1966. Within three years we had two children and life was good...several promotions, better salary, new homes, great car allowances, etc.

Then came two spiritual experiences that changed our lives: first, a clear voice in the middle of the night asking, "Is your name Charles Jones?" followed a few weeks later during worship with two heavy taps on the shoulder which caused me to turn around only to realize I was in the back row with my back against the wall. I discussed this with our Minister, whose conclusion was "God is getting your attention and the time has come to do something about it!"

I applied to the Church of Scotland to be accepted as a Candidate for the Ministry and was invited to attend their next Selection School, a three-day retreat during which I was interviewed nine times including psychoanalysis which lasted four hours. Only six candidates were accepted and I was one of them. The next four years of study led to a Graduate degree in Divinity under the regency and supervision of the Presbytery of Edinburgh. I also obtained my License to Preach from the Presbytery during a ceremony at St. Giles Cathedral. We also added a third child to the Jones family.

In 1974, the year of my Ordination, Johnstone St. Paul's Church, a congregation that is part of the Presbytery of Paisley, near Glasgow, heard me preach one Sunday and called me to be their Minister the following Sunday. What followed was almost nine years of exhilarating growth, but in 1983 I received the call to serve Middletown Presbyterian Church from the Presbytery of Philadelphia PCUSA, a call so persistent that I had to accept it. We enjoyed fourteen years' service there until accepting the call to serve Markham Woods Church, Lake Mary, Florida from the Presbytery of Central Florida and we served there for six years. During that time I taught Introduction to Preaching during two terms at Reformed Theological Seminary in Orlando. In 2004 we were called to Diamondhead Presbyterian Church in Diamondhead, Mississippi, as part of the Presbytery of Mississippi, and served there until my retirement in 2018. The Presbytery of Mississippi appointed me Pastor Emeritus at that time. I was called to be Interim Pastor at Gulf Breeze Church, part of the Presbytery of Florida and served there just under one year.

During my service, I have chaired various Presbytery Committees: Hospital Chaplains Committee in Scotland; Evangelism Committee in Philadelphia; Committee on Ministry in Mississippi.

I look forward to the prospect of being part of the Presbytery of the James.

Statement of Faith – Charles Jones

The Theological Pillars of Reformed Theology and the PCUSA

Here are the basic theological pillars on which Reformed Theology is founded and the PCUSA adopts.

- We believe JESUS CHRIST ALONE is the Head and Cornerstone of the Church
- We believe GOD is the Creator GOD who made the heavens and earth
- We believe the Sovereignty and Majesty of GOD
- We believe the TRINITY of the one eternal GOD: FATHER, SON, HOLY SPIRIT
- We believe the Divinity and Humanity of JESUS CHRIST
- We believe CHRIST ALONE is the means of Salvation
- We believe CHRIST gave HIMSELF on the CROSS by the will of GOD the FATHER as the divine sacrifice for the forgiveness of all human sin. Those who deny CHRIST will ultimately be separated from GOD for eternity.
- We believe Salvation through CHRIST ALONE is GOD’S gift to humankind
- We believe in the presence of the HOLY SPIRIT as Guide, Friend, Inspiration
- We believe One LORD, One faith, One baptism
- We believe GOOD WORKS is the measure of our gratitude to GOD
- The CHURCH is the BODY of CHRIST and HIS representative here on earth in all matters of faith, doctrine and practice
- The Mission of the Church is to serve CHRIST by our Proclamation, Love and Service to THE WORLD in HIS name
- We believe the BIBLE is the divinely inspired WORD OF GOD
- We believe the DIVINE Authority of Scripture in all areas of life
- We believe GOD calls us to follow Christian standards and principles
- We believe PRAYER, STUDY and SERVICE are essential to Christian Living
- We believe the SACRAMENTS demonstrate unity with GOD and His love revealed in JESUS CHRIST,
- We believe the historic CREEDS and CONFESSIONS of the PCUSA are reliable and trustworthy expositions of the truth of the HOLY SCRIPTURES
- We believe spiritual leadership is exercised by men and women alike
- WE BELIEVE ALL GLORY BELONGS TO GOD ALONE!

These are the main essential tenets of Reformed faith and the PCUSA value our Reformed tradition and faith. These give shape and depth to the foundation of our beloved PCUSA. GOD BLESS EVERYONE!

Patrick Fisher Lane

patrick.f.lane7@gmail.com

Actively Seeking: Yes, Actively Seeking

Ecclesiastical Status: PC(USA) Candidate

Presbytery of Care: Saint Andrew Presbytery

Candidacy Date: 10/08/2019

Formal Education: Columbia Theological Seminary

Employment Type: Full-time

Minimum Effective Salary: \$42,000 / Year

Geographic Choices: Unlimited

Languages: English

Leadership Competencies: Preaching and Worship Leadership, Spiritual Maturity, Teacher, Public Communicator, Technologically Savvy, Advisor, Organizational Agility, Strategy and Vision, Motivator, Flexibility

Training / Certification: Clinical Pastoral Education Training

Clergy Couple? No

Housing Type: Open to Manse/Housing Allowance

Work Experience:

- Resident Advisor Location: Decatur, GA Served: 40-50 Community: Seminary Students Date: 6/20-5/21
- CPE Chaplain Location: East Atlanta, GA Served 20-30 (daily) Community: Staff and Young Adults Date: 6/20-8/20
- Congregational Ministry Intern Location: Brookhaven, GA Served: 100 members Community: Small Church Date: 9/19-5/20
- Youth Director Location: Senatobia, MS Served: 150 members Community: Small Youth Group Date: 9/16-5/18
- Camp Staff Member Location: Oxford, MS Served: 100 campers weekly/various sized groups Community: Camp and Conference Center Date: 5-year span

Other Services:

- Pulpit Supply – Various Churches in Mississippi and Georgia
- Co-Moderator of UKirk Campus Ministry – Ole Miss, Oxford, Mississippi
- Youth Group Assistant – Towson Presbyterian Church, Towson, Maryland
- Young Adult Advisory Delegate – St. Andrew Presbytery, Mississippi

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

During my clinical pastoral education at a local nonprofit, I had the privilege of working with and serving young adults ages 16-24 who were experiencing homelessness or other hardships. It took some time for many of the young adults to warm up to me, both as someone new at the center, as well as having the title of chaplain. One key feature of my ministry practice became daily chess matches with the young adults. On the surface, I simply played and taught chess as a way of getting to know the young adults and distracting them from their realities. Diving deeper into my time with the young adults, there were moments in which theological questions were raised and hearts were opened to me. One particular young adult gave me the feeling of success and fulfillment when we paused a chess game to discuss the historical context and challenges present to us within the biblical text. Following this discussion, he looked at me and thanked me. His words have stuck with me, "I never thought that I'd like you or even want to talk to you when I found out you were a chaplain, but I am really happy that you are here and that I've gotten to know you." This is a moment I continue to hold on to from my ministry experience. I hold this interaction close because it shows me how important relationship-building is in ministry, as well as the need for giving time to building relationships. I plan to carry this with me into every new ministry setting.

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

My call is something that I continue to lift up into God's hands, to shape and mold me towards the setting in which I am called. While I am open to being called anywhere to do ministry, I recognize that I am called to be a part of church-based ministry. Mainly, I feel called to the positions of solo pastor or being a part of a co-pastor model of leadership and ministry. However, I do not believe that a title will, or should, limit my ability to do ministry. The setting will be one in which I can lead the church forward from the pulpit and beyond. I feel called to be able to direct the church and its mission forward, opening the setting up to change while honoring

the foundations laid before my arrival. A setting in which reforming by the word of God is one in which the environment will allow for focuses on worship, teaching, and, of vast importance, service to the congregation and the community. I recognize that the church does not exist in a vacuum and must be prepared to move forward while holding on to that which makes us who we are. I feel called to a ministry that has a primary area of focus in ministering through services, such as pastoral care, education, and working to embody God's love and grace. Working within and outside the immediate church community through acts of service creates a setting that impacts those involved and those receiving; this is a setting that I feel called to.

What areas of growth have you identified in yourself?

There are many things that I continue to work on within myself to try and grow more as a person. Recently, I have focused on the standards that I set for myself and my coworkers. There are times in which I set standards that are too high for both myself and those around me. These high standards have led me to see people's actions, including my own, as failures. These usually unspoken standards have caused some to view me as harsh in the way that I work myself and others. While I feel like I have tempered myself a lot in the last few years, I still find myself frustrated at times based on standards that I have set but not communicated. This has led me to grow in my communication around work and what I expect out of myself and those around me. During my seminary internships, I have been able to work on my communication skills and improve this area of needed growth. I feel that communication with those whom I serve has benefited and thrived from growing this. Due to these high standards, I have found myself in need of growth in self-care, both mentally and physically. I have been working at pausing when I become overwhelmed, but not stalling out completely so that I can still do and complete work. Along with this, I am working at staying dedicated to a physical care routine, and not falling into a "new year's resolution" style and burning out after two weeks. Practices in dedication have helped me to grow in my mental and physical self-care.

Describe a time when you have led change.

The pandemic has required changes to happen across the board in various aspects of our lives. I was able to be instrumental in one of the changes that occurred on the campus of Columbia Theological Seminary. Serving as the treasurer of the Student Government Association (SGA) meant that I had to work with the leaders of the SGA, leaders of the student organizations, and the finance committee to adapt the way in which money was distributed and accessed by the multiple student government organizations on campus. Ushering in this change meant that we needed to recreate budgets, communicate with leaders of the seminary to see what our budget was going to be, and ask people to request portions of this new budget. I then led the committee in reviewing the requested funds and helped to work through some difficult choices related to limiting large requests for funds. During this time, we also created a new and sustainable way for organizations to request access to funds that will allow for a more effective request system, as opposed to what used to exist. Once the committee received an agreed-upon budget, I then had to present the new budget and system to the whole of the Student Government, answer their questions, and show them that this system was going to be the best thing in moving forward. All of this was done with a diverse group of people, all of whom had various agendas around the use of funds.

Statement of Faith – Patrick Lane

I believe in one God, mysterious in ways, works, and beyond full human comprehension, who is the creator of all things. God graciously gives love and mercy to that which has been created. All that has been created is deemed good and, as such, should be treated as good by those tasked to watch over and tend creation. Despite the freely given love and mercy that God bestows upon humanity, we are still sinners. The sin within each human surrounds us and breaks our relationship with God. It is in the ultimate desire for love and

covenantal relationship that God took on human form. This is shown through Jesus the Christ, in whom God illustrated the fruits of the Spirit and provided guidance to humanity by making himself known through his chosen child. Upon Jesus' death, resurrection by the power of God, and ascension into heaven, humanity was forgiven of sin by Christ's intercession on our behalf. God, by grace and love, holds us in covenant and relation despite our sinfulness as humanity. I believe that we have been given and continue to be given the Holy Spirit, so we may remain in a connected relationship with the one, triune God. We seek to live as a reflection of God, despite knowing that we can never do so perfectly. Through the Holy Spirit, we can cultivate sanctification within ourselves, guided by the light of Christ, and saved by God's gift of grace. The Holy Spirit binds us together as a community, one which we call church, and is created when two or more are gathered in the name of the Trinity. The church is to live out the love and grace of God upon its congregants as well as freely give that love and grace to those alike, and unlike, surrounding the church. The church is a community which is alive and, therefore, must grow and develop according to the word of God. The church community uses the written Word of God, provided through and preserved by those inspired by the Holy Spirit, as an authoritative guide for each of us to live into the commands and our relationship with God. We are called to interpret the scriptures through the guidance of the Holy Spirit, in prayerful discernment with God, and led by the words of Christ Jesus. Joining with the Holy Spirit, the sacraments are used to live into the written Word of God by honoring that which Jesus Christ participated in during his life. In Baptism we are joined together in the community of faith as infants (or adults), and we do so with the knowledge that God loves us long before we can love back. In participation in the Eucharist, we join the table of all those across the generations who are a part of the body of Christ, remembering the sacrifice given on humanity's behalf by God through Jesus, and active in the Holy Spirit. No matter age, race, gender, or sexuality the journey is always ongoing, but we are never separated from the love of God, as stated in the scriptures. The sacraments of Baptism and Eucharist are a perpetual reminder of God's love and grace, and that we are united as part of the body of Christ with all other followers. The faith that I have, and that we all can cultivate, is what roots me in my theology and my beliefs established through a relationship of love and grace given and received to me by the Trinity.

Mary Ruth Newbern-Williams

mary.newbernwilliams@gmail.com

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

Ecclesiastical Status: PC (U.S.A.) Teaching Elder

Presbytery Membership: Presbytery of Missouri River

Ordination Date: 6/18/1989

Formal Education:

- Courses toward D. Min. McCormick Theological Seminary
- Princeton Theological Seminary M.Div. Graduated 5/31/1988
- Princeton Theological Seminary M.A. Christian Ed. Graduated 5/1986
- Baldwin-Wallace University B.A. Psychology Graduated 6/1973

Continuing Education:

- Participant: The Big Tent Baltimore, MD July/August 2019
- Member Planning Team Massanetta Springs Camp and Conference Center Bible Conference and Worship/Music Conference 2017-Present
- Chair: Worship Leadership Team and MC for Special Services NBPC Biennial Convention June 2019 Atlanta, GA
- Coach/Mentor Training Certification – International Coaching 2019 Certificate
- Bridgebuilders' Training for Conflicted Congregations/Peter L. Steinke 2018

- Transformation Conference Minnesota Valleys Presbytery 4/2018
- Member Synod Lakes and Prairies Committee on Racial Ethnic Ministries (CREM) and Member SDOP Committee Synod Lakes and Prairies
- Mid-Council Financial Network Long Beach, CA November 2017
- Middle Gov. Body Conference/Stated Clerk Conference May and Oct. 2017
- Participant Annual Conference 100 Black Men 2017 New Orleans, Louisiana June 6-9, 2017
- National Black Presbyterian Caucus Detroit, MI June 2017
- Member National Black Presbyterian Caucus 1994-Present
- Synod Lakes and Prairies Mtgs/Executive Presbyter Forum May and October 2017
- Lombard Mennonite Conflict Mediation Training: November 2016
- African American Middle Gov. Body Retreat September 2016
- Middle Gov. Body/Stated Clerk Conference 2016
- Women of Color Conference PCUSA Florida 2016
- Synod Lakes and Prairies Mtgs/Executive Presbyter Forum 2016
- Evangelism Conference PCUSA Florida Nov. 2015
- Conferences/Leadership Development Events 2009-2013 PCUSA and Other
- Tour of Jordan Sponsored by Jordanian Tourism Board for Clergy and Journalists 2007
- Led Delegation of 28 Presbyters on Mission Visit and Short Mission Trip to Democratic Republic of Congo from Presbytery Eastern Virginia 2006
- Center for Creative Leadership Greensboro, NC 2007
- Delegate from PCUSA to WARC General Assembly Accra Ghana 2004—At this Conference I led International Bible Study for 2 weeks, Led Women's Pre-Conference, and Participated in all events of this 3-week General Assembly
- Participated in Delegation to Democratic Republic of Congo to establish a Mission Partnership for Presbytery of Sheppards and Lapsley 2003
- Mission Education Visit Sponsored by Dr. J.H. Costen with PCUSA Presbyters to Nairobi, Kenya and to schools, congregations, and hospitals and preached for churches in other areas in Kenya 2002
- Mission Visit Sponsored by Dr. J.H. Costen with PCUSA Presbyters to Nairobi, Kenya and congregations, hospitals, schools, and other areas in Kenya 2000
- Mission Education Visit to Accra Ghana 1999 African/African American Summit sponsored and led by Rev. Dr. Leon Sullivan

Certification/Training:

- Interim/Transitional Ministry Training, Week I at Mercy Center, St. Louis, Week II at Mercy Center, St. Louis
- Certified Conflict Mediator, 1-week Nov. 2016 Madison, WI
- Healthy Congregations Facilitation 2005 - I am a Facilitator also in Bridgebuilders
- Conflict Facilitation – Steinke 2018
- Conflict Mediation Training 2016

Employment type: Full Time

Geographic Choice: Virginia

Leadership Competencies: Compassionate, Preaching and Worship Leadership, Spiritual Maturity, Teacher, Communicator, Change Agent, Culturally Proficient, Strategy and Vision, Interpersonal Engagement, Bridge Builder, Motivator

Languages: English

Clergy Couple: No

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

Minimum Effective Salary: \$86,000

Work Experience:

- Executive Presbyter Presbytery of Missouri River Valley, Omaha, Nebraska, 6,800 members, Churches of all sizes, May 1, 2015 to Present
- Chaplain, and Pastor, Freeman Hospital and Ebenezer Presbyterian Church, Joplin, MO, 1,500 patients and staff, Church 50 members, Nov. 3, 2014 to Apr. 30, 2015
- Chaplain and Pastor, St. Louis, MO, 1,500 members and staff, Two Senior Living Facilities, July 1, 2013 to Nov. 2014
- Designated Pastor, St. Louis, MO, 402 members, Jan. 1, 2011 to June 30, 2013
- General Presbyter, Springfield, MO, 5,000, all sizes, Feb. 1, 2008 to Dec. 31, 2010
- Associate General Presbyter, Presbytery Eastern Virginia, Portsmouth, VA, 8,000, congregations of all sizes, Jan. 1, 2004 to Jan. 31, 2008
- Associate Executive Presbyter for Outreach, Birmingham, AL, Aug. 1, 2000 to Dec. 30, 2003
- Associate for Racial Ethnic Schools and Colleges, Louisville, KY, 2 million PCUSA, 1996 to 2000
- Pastor Church of the Redeemer, Los Angeles, CA, 150+ members, 1994-1996

Service to the Church:

- Chair, COR, Synod Living Waters, 2001 to 2003
- Chair, Committee to Dismantle Racism and Privilege, Giddings-Lovejoy PBY, 2012 to 2015
- Commissioner to GA, Pittsburgh, 2012, Giddings-Lovejoy Pby
- Secretary National Black Presbyterian Caucus, 2014-2015
- Board Member, Omaha Presbyterian Seminary Foundation 2015 to Present
- Synod Committee, COR and CREM Synod of Lakes and Prairies 2018 to Present
- Advisory Team Member CHI Chaplain Interview Team 2018 to Present (Omaha)
- GACIER, Member, Elected by the General Assembly 2018 to Present
- Planning Team Member, Chair Worship Team, MC for Special Services, National Black Presbyterian Caucus Convention 2019

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

When I began ministry in my current position, I learned that the presbytery had been disconnected from the broader church for several years. In addition, there had been a high turnover in Executive Presbyters. The lack of connection as well as leadership development was where I strategized and envisioned a better organization. This improvement was essential in order for the presbytery to learn new methods, strategies, and opportunities for vital congregations, stability, and growth. I continued to plan with the council and committees to provide resources, opportunities for training, visioning sessions, I produced bibliographical resources, invited speakers, preachers, and keynoters as well as special programs. Now, the presbytery looks forward to new faces, new programs, and new strategies. I introduced change in a way that was embraced.

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

I believe God is calling me to serve in a place where my leadership skills, visioning abilities, supervisory skills, ability to introduce and lead change, and other abilities will be utilized fully. In addition, I seek to lead and serve where I can continue creative ministry in a manner that honors God in Christ Jesus, provides solid leadership, and touches the hearts of those whom we serve and lead. God calls humanity differently, in keeping with our talents and abilities. Discerning that call requires faith, prayer, and preparation. Touching the

hearts of human beings leads to church growth and excellence in service. I lead with integrity, honesty, and with interest in a global ministry that embraces all of the world.

What areas of growth have you identified in yourself?

One area in which I have grown significantly and in which I continue work to remain faithful is patience. I have come to realize that God works in God's time and to God's own desires. Our personal desires need to be placed aside so that God's call is placed first. Sometimes waiting for God's activity requires patience. I work with patience. Another area is setting aside time for self-care. Jesus took time for himself, and we cannot be effective if as Christ's leaders, we do not do the same. I work on this area intentionally. I cannot be effective in ministry if I do not care for myself. As such, I have come to honor and take my days off, and I have come to respect boundaries.

Describe a time when you have led change.

I served a presbytery as Associate Executive Presbyter. The presbytery had a strong history with the Democratic Republic of Congo but did not have an official partnership. I envisioned the presbytery with that partnership because history was very strong between the presbytery and the DRC, dating back to the late 1800s. As result, I traveled to the DRC with a small delegation from my presbytery at that time, representatives from the GA in Louisville, as well as from other areas. When we returned, I wrote a report, a proposal for partnership, invited the President (at that time) of the Presbyterian Church of the Congo, and led the presbytery in establishing an official partnership. In addition, I coordinated a covenant relationship with Oaxaca, Mexico with retired mission co-workers to Mexico and South America who lived within the presbytery bounds and some of the members of the presbytery of Mexican background. I learned that my skills in leadership, strategy, visioning, and collaboration resulted in stronger interest in world mission and official partnerships. I have always loved international travel and ministry.

Statement of Faith – Mary Newbern-Williams

I believe in God the Creator (Father), Son, and Holy Spirit. These three separate beings are also one God. God, who is Spirit, and who has no beginning and no end, created the entire cosmos and all that encompasses it. Human beings, who were sinful and more than imperfect, strayed from God's teachings and God's will.

As God determined, and in God's time, God sent Jesus Christ (who was active with God in creation and pre-existent before the world began) to earth to fulfill the promise of forgiveness, mercy, grace, and eternal life. I believe salvation was assured in the birth, life, ministry, death, resurrection, and ascension of Jesus Christ. It is a gift freely offered and freely given by God. Our response to that gift of salvation is to live a life of faith and service.

I believe in two sacraments, Baptism and the Lord's Supper. In Baptism, one is welcomed into the fellowship of faith and bonded with other Christians around the world. Baptism symbolizes the dying to sin and rising in faith and life in Christ. It also symbolizes a washing away of sin and living a life committed to God in Christ. The Lord's Supper unites us one with another in remembering the Lord's death until he comes again as promised. The bread represents Christ's body, which was given for us, and the wine represents Christ's blood, shed for us for the remission of our sins. Every time we participate in this fellowship, we remember that Christ made the supreme sacrifice for us.

I believe that Jesus Christ was active with God before creation, and that he lived, died, and rose from death to life so that we might also die from this earthly life and live eternally with God and all the Host of Heaven. I

believe that Jesus promised that he would leave an Advocate, a Comforter, the Holy Spirit, to remain with us as guide, spirit, comforter, to remain with us when he was no longer physically present.

I believe that Jesus Christ will come again, as he promised and that the dead in Christ will rise and live eternally.

I believe that God loves humanity without condition, without limits, and will forgive us from sin and imperfection. This is the God we serve and who guides us through the Holy Spirit to discern God's will and to live out our faith in love and respect for all of humanity.

Crystal D Varner Parker
crystaldivparker@gmail.com

Actively Seeking: Not Actively Seeking, but open to a call

Ecclesiastical Status: PC(USA) Candidate

Presbytery of Care: Presbytery of the James

Candidacy Date: 07/15/2010

Formal Education:

- 2009 Master of Divinity: Union Presbyterian Seminary (formerly Union Theological Seminary & Presbyterian School of Christian Education) in Richmond, Virginia
- 2006 Bachelor of Arts (Major Religious Studies with a minor in French): Virginia Commonwealth University in Richmond, Virginia

Employment Type: Open to both

Minimum Effective Salary: \$52,000 / Year

Geographic Choices: District of Columbia, Maryland, North Carolina, Virginia

Languages: English

Leadership Competencies: Preaching and Worship Leadership, Lifelong Learner, Teacher, Public Communicator, Media Communicator, Technologically Savvy, Change Agent, Contextualization, Interpersonal Engagement, Motivator

Training / Certification: Clinical Pastoral Education Training

Clergy Couple? No

Housing Type: Open to Manse/Housing Allowance

Work Experience:

- Henrico Federal Credit Union, Financial Education & Community Outreach Ambassador (June 2020 - Present), Financial Education Manager (April 2015 - June 2020), Richmond, Virginia, Membership: 30,000
- Blogger & Social Media Manager, HebrewDawn: www.The91Rewind.com, The 91 Rewind: www.The91Rewind.com, Richmond Mom Collective: www.RichmondMomCollective.com, Richmond, Virginia, Jan 2014 – Present
- Membership Manager at Girl Scouts of the Commonwealth of Virginia, Richmond, Virginia, Membership: 14,000, Membership in my region: 1,300 girls and 800 adult volunteers, Jan 2012 – Apr 2015
- Lead Teacher at Rainbow Station Inc., Richmond, Virginia, May 2011 – Dec 2011
- Director of Youth Ministries at St. Matthew's United Methodist Church, Richmond, Virginia, Membership 400, Dec 2009 – May 2011

- Director of Youth Ministries at Three Chopt Presbyterian Church, Richmond, Virginia, Membership 450, Aug 2007 – Nov 2009

Other Services:

- Presbytery of the James - Pulpit Supply, January 201 – Present
- Three Chopt Presbyterian Church, Elder: May 2012 - April 2015; Teacher and Small Group Leader: 2012 – Present
- Presbytery of the James - Collegiate Ministry Purpose Group, Member and Former Chair 2016 – 2019
- Presbytery of the James - Youth Ministry Purpose Group, Member 2007 – 2011

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

Throughout 2014 there were conversations in the church about the desire and need for a new small group for women. In particular, there was a desire for a small group that would bring together women of varying ages and paths within the congregation. Through the winter of that year and into early 2015, I led a planning group to formulate a plan for and then launched a new small group called "Women, Wine, and the Word." Over the course of the last 5 years, this small group has been one that has continued to grow. I have seen women of all ages, between the ages of 21 to those in their seventies, attend on a regular basis. Traditionally, I have been the one to lead the Bible study portion of our meetings, which has allowed me to use my gifts for teaching in an in-depth capacity. To see people relaxed and excited about an in-depth exploration of the Bible is quite exciting as a minister or educator.

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

There was a time in my life where I firmly believed that I was called to ministry with youth and young adults at the exclusion of small church ministry. Over time I have come to realize that my calling is far greater than what I could imagine and that God's plans are bigger than my own. My heart is to serve the church where it is most needed, which could be in a small town or as grand as the church in mission overseas. While my children are young, I hope to serve somewhere close to their grandparents, but my plans fail in comparison to those of our God. I have a passion for helping God's people grow through the in-depth study of scripture, through fostering crucial conversations that deepen and broaden the work God is doing in and through us. I love working alongside church members of all ages as we engage in our faith actively through mission. Living the Christian life alongside the church as we rejoice, grieve, and grow is where I feel God calling me, and I can only hope to make a difference by God's grace and guidance.

What areas of growth have you identified in yourself?

Growing up I was painfully shy as a child, but it wouldn't be until I was much older that I would learn that I was an introvert struggling in an extrovert world. This shyness came forth in college when I had to present a project before my conversational French course. In the midst of the presentation, I became overwhelmed that I was speaking before such a large group of students. I apologized to my teacher, refused to finish the presentation, sat down and fought back tears of embarrassment. Upon entering seminary, I realized that my shyness had improved and slowly my anxiety of public speaking was waning. I firmly believe that it is through God's grace, that I have found techniques to overcome my fears and to be an effective speaker and teacher before groups of all sizes. Growth is a continual process, but I'm grateful to find the strength to speak before groups as small as handful or crowds in the hundreds.

Over the last thirteen years, I've grown in my ability to recruit, train, and motivate a diverse group of volunteers and staff. When I first began working in the church, I had much to learn when it came to recruiting

and motivating volunteers, nor was I ready to manage a staff of my own. Through mentorship, continuing education opportunities, and personal investment in learning, I've grown in my skills to lead, manage conflict, train, and guide diverse groups of people.

Describe a time when you have led change.

While serving as an elder on the session of my home church, we engaged in a process of thinking critically and creatively through the structure of our session, diaconate, and ministry teams. Over the course of this process, we discerned that we needed to reduce the number of elders and deacons, to consolidate the work of some ministry teams, and to change the length of the terms of service. This change to the length of service was a radical idea to some, and a stroke of genius to others. We all knew that the Book of Order limited people to serving six consecutive years, but it didn't specify the length of the individual terms. An idea came out of the creative discernment process to move from three-year terms for elders and deacons to two-year terms. As an active elder in the church when this decision was being made, I was vocal in communicating the positive of this change. I was able to point out that up to this point, we had only had a small handful of people agree to serve two consecutive three-year terms. I encouraged our session to consider that people may be more willing to serve multiple, shorter two-year terms. I also reminded my fellow elders, that this was not an irrevocable decision, and could be reversed if it was not a good fit for the church. The session did vote to adopt the new structure which has increased the average term of service from 3 years to 4.

Statement of Faith – Crystal Varner Parker

I believe in God the Creator who brought order from -chaos. God is ever active in the formation and redemption of the world out of a deep, abiding love for God's creation. Humanity was made to be in relationship with our creator, but due to our sinfulness, we fell from this perfect relationship into brokenness. This did not stop God from continually reaching for us throughout history. God reached out to us by covenants and acts of mercy.

I believe in Jesus, our promised Messiah, who was born for the redemption of the world. Born of Mary, he was human and fully God. Christ shared humanity with us; this means we have a God who understands our sorrows and joys. Jesus showed us through his life and ministry how we are called to live as disciples. Through parables, healings, and sacrifice, Christ shows us what it means to be servants. Giving his life as a sacrifice, Jesus died on the cross for us. Neither sin nor death will have the final say, as Jesus rose to new life on the third day, and he later ascended to heaven.

I believe in the Holy Spirit, who works in and through us to live out the will of God. The Spirit sustains, guides, and speaks through us when we have neither words about nor understanding of God's mysteries. Through the power of the Spirit, we are nourished and sustained by the sacraments of Baptism and Communion. The sacraments are signs and symbols of what God has done, does, and is doing in the world. In baptism, we are reminded of God's covenants, Jesus' baptism, and how we have been made new through the love of God. In baptism, we are marked as God's own and joined with the church universal. In Communion, at the breaking of bread and sharing of cup, we remember that Jesus established a new covenant for the forgiveness of sins, sealed in his blood. In these sacraments, we are joined with Christ and reminded of His life-giving sacrifice and the new life we have been given by God's unwavering grace. There is nothing we can do to earn the free gift of God's grace, which was given to us before we knew it.

I believe the Hebrew Bible and the New Testament are the living Word of God that has been gifted to us. Through prayerful, reflective study, we come to know more of the Divine for our particular time and place.

Providence guides us into a faithful life in Christ, made possible by the power of the Holy Spirit, the love of God, and the grace of Jesus Christ. No person can live the Christian life alone; together, we are made stronger to live into the call God has placed upon our hearts before time began.

I believe the Church is the living body of Christ that embodies God's call to serve the world. We are one body with many gifts--ever-growing and renewing as we seek to understand God's will for our lives. No one part of the body can do the work alone, but together we strive to do Christ's work, witnessing God's love to a broken world. Called by Christ, we are equipped with the gifts necessary to go out and make known to the world the good news that we are each made new in God's redemptive love.

Susan Steinberg

susansteinberg2@gmail.com

Actively Seeking? Not Actively Seeking, but open to a call

Ecclesiastical Status: Teaching Elder

Presbytery Membership: New Hope Presbytery

Ordination Date: 4/18/1993

Formal Education:

- Wellesley College, Bachelor of Arts, 1985
- Vanderbilt Divinity School, Master of Divinity, 1992

Continuing Education:

- Called to Justice, Union Presbyterian Seminary conference, February 2021
- Trauma and Grounding Amid Collective Crisis, School of Global Citizenry online course, Winter 2021
- Teaching the Bible, Union Presbyterian Seminary Pathways course, October-November 2020
- Homegrown: NC Women's Preaching Festival, October 2018 and 2020
- Various learning experiences through \$50,000 Lilly Endowment Clergy Renewal Sabbatical grant, Be Still and Behold, 2016-2017, including:
 - Independent Study on theology and creation, at The Spent Dandelion retreat center, Twin Harbors, MN, May 2017
 - Creation-themed week of study at Holden Village, in Washington State, July 2016
 - Reclaiming Our Oneness with Creation, A Contemplative Pilgrimage to Iona, led by the Shalem Institute, June 2016
- The Writing Pastor, a week-long workshop hosted by Louisville Presbyterian Theological Seminary, October 2015
- Racial Equity Institute two-day workshop, held at United Church of Chapel Hill, July 2015
- Louisville Institute \$15,000 Sabbatical Grant, focused on faith practices, 2010
- Association for Presbyterian Christian Educators annual conferences in Norfolk, VA, San Diego, CA and Grand Rapids, MI

Employment Type: Open to both

Minimum Effective Salary: \$60,000 / Year

Geographic Choices: Virginia

Languages: English

Leadership Competencies: Compassionate, Hopeful, Preaching and Worship Leadership, Spiritual Maturity, Contextualization, Culturally Proficient, Strategy and Vision, Collaboration, Bridge Builder, Initiative

Training / Certification:

- Interim Ministry Training

- Week 1 by PC(U.S.A.) at Austin Presbyterian Theological Seminary in 2014

Other Training: Facilitator training for Communities of Practice peer groups, a Catawba College

Clergy Couple? No

Housing Type: Housing Allowance

Work Experience:

- Associate Pastor, Chapel Hill, NC, United Church of Chapel Hill (UCC), approximately 950 members, university town community, August 2002-December 2018
- Acting Head of Staff, Chapel Hill, NC, United Church of Chapel Hill (UCC), approximately 950 members, university town community, July, 2017-February, 2018
- Interim Presbyterian Campus Minister, Durham, NC, Duke University, approximately 30 students in the group; Ministry supported by local churches, August 2001-May 2002
- Associate Pastor, Charlottesville, VA, Westminster Presbyterian Church, approximately 800 members, university community, August 1993-September 2000
- Interim Presbyterian Campus Minister, Nashville, TN, Vanderbilt University, approximately 20 students in the program Ministry supported by local churches, university community in urban setting, May 1992-July 1993

Other Services:

- PCUSA
 - Presbytery of New Hope Campus Ministry Committee
 - Presbytery of the James Committee on Ministry
- UCC
 - Workshop leader at national gathering of Christian Educators, UCC Cleveland headquarters, September 2017
 - Hosted and organized an Inspiring Model of Ministry weekend event for Christian Educators, February 2015
 - Interdenominational representative to the board of the Association of United Church Educators, 2011-13
- Ecumenical
 - Co-facilitator of a peer group of women clergy and Christian Educators; initial funding through Sustaining Pastoral Excellence grant administered through New Hope Presbytery; recently received two Thriving in Ministry grants from Catawba Clergy Network, 2005 – 2021
 - North Carolina Council of Churches Peace Committee, June 2020 - June 2021
 - Shalem Institute Prayer Initiative, March 2019-202

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

I experienced many moments of fulfillment when I served as the Acting Head of Staff at UCCH, but one moment that stands out from my years focused on Children's Ministries is hosting a weekend-long Continuing Education event for pastors and Christian Educators, "*And the Children Shall Lead Them*." This gathering was one of a series of *Inspiring Model of Ministry* events that were designed by the national UCC office "to connect churches doing innovative ministry practices with other churches interested in developing these practices in their congregations." Our event, which drew participants from around the country, highlighted two unique intergenerational ministry offerings I designed: a Saturday morning retreat, *Behold the Earth*, that emphasized practices of wonder at the gift of God's creation; and a Sunday morning Children's Church, a bi-monthly child-led service I developed early in my pastorate at UCCH. I was gratified to be asked to share these aspects of my

ministry with the larger Church, but was most fulfilled by witnessing congregational leaders of all ages let their lights shine.

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

The church I would love to serve would value the centrality of dynamic worship, the nurture of faith formation through study and the Christian summons to live as witnesses of God's love in the world. I see myself at home in a community of faith that does all it can to bring the reign of God to Earth and yet takes the Sabbath seriously, consistently observing a day of prayerful rest to recall that we are saved through grace, not works. I believe God is leading me to a congregation that offers Christ's grace and compassion to its own members while offering newcomers a Christ-like welcome, that knows its Reformed roots well, cherishes its own unique history and finds deep meaning and purpose in its particular mission—but trusts the Spirit's movement towards renewal and change. I myself feel the Spirit nudging me to take a step into the unknown, trusting ever more assuredly in God's faithfulness. I hope to serve a congregation in which together we support and encourage each other on our pilgrimage toward eternal love.

What areas of growth have you identified in yourself?

- Participation in the Shalem Institute's "Transforming Communities: Leading Contemplative Prayer Groups and Retreats" program introduced me to the rich history and practice of contemplative prayer, and now I incorporate contemplation into my prayer life. Through the program's practical experience and valuable feedback gained I confidence in myself as a contemplative leader.
- My awareness of racism's cruel impact on people of color in our country continues to grow. A Racial Equity Institute training at United Church of Chapel Hill prompted me to be self-reflective, and to intentionally resource our church with children's Bibles and storybooks that reflect diversity, courage and healing. In adult ministry, I facilitated a poetry group that discussed contemporary poems by poets of color, organized a civil rights history walk in Chapel Hill and co-led a pilgrimage to the National Memorial for Peace and Justice in Montgomery, AL.
- Personal trust in the movement of the Holy Spirit grew as I discerned the timing of the conclusion of my ministry at United Church of Chapel Hill.

Describe a time when you have led change.

When United Church of Chapel Hill co-pastors Richard and Jill Edens retired in June of 2017--after serving the congregation for thirty-eight years--church leaders involved in the strategic planning process decided that an internal team would best serve the congregation during this momentous season of change. The Pastor Transition Committee asked me to lead that team as the Acting Head of Staff. I served in that role from July, 2017 until the new pastor arrived in March, 2018. Leading the congregation through a time of mourning for beloved pastors and into a new era was rewarding, challenging and transformative. I learned to expect surprises, be ready to respond to pastoral needs, and be a voice of calm in the midst of conflict. I also learned to receive gracious support from staff and church members, tend to my own spirit and lean more wholly into Christ's love.

Statement of Faith - Susan Steinberg

I believe in God, the Creator. In the beginning God brought all life into being, declared Creation good and set aside a hallowed day of rest. I stand in awe of this Creator God.

For reasons beyond our capacity to comprehend, God chose humanity to reflect God's image of love and grace in the world. Yet we often do not choose God. The first humans defied God's commands, worshiping idols and seeking power for themselves; thus we have behaved and sinned from our earliest days to the present. We make covenant to be God's people, only to break it.

Yet God's love bears all things, even betrayal and desolation. As the Psalmist says, whether we go to the farthest reaches of sea or the depths of Sheol, our Creator will find us. We can never travel past the boundaries of God's grace.

In time, God showed us the depth and truth of this promise by calling on a young woman to give birth to the Word made flesh, Jesus Christ. Jesus is fully human and fully divine; like people, he entered the world as helpless as infant and like God, he entered the world more powerful than any earthly king.

I believe in Jesus, God's beloved Son, our Redeemer. The Spirit anointed Jesus to bring good news to the poor, to let the oppressed go free, to proclaim release to the captives and recovery of sight to the blind. Jesus fed the hungry, welcomed outcasts, healed the sick, blessed the children, found the lost and forgave sinners, leading them all to new life. Jesus obeyed God's authority alone and challenged the authority of religious leaders and of the Roman Empire's rulers. For this, and because he was betrayed by some of his closest disciples, he was persecuted as a criminal and suffered crucifixion. He endured all tribulation, even death on the cross, for the love of the world. God raised Jesus from the tomb in the mystery, power, and hope of the resurrection so that Jesus' love would endure forever. Jesus is the living light that no darkness can overcome; I place my faith in him.

I believe in the Holy Spirit, our Sustainer, as gentle as a dove and as unbridled as wind and flame. With Pentecostal force, the Spirit broke through the limits of human understanding to create the community of faith. That same Spirit empowers believers to be the Church today.

Through the Church God's love is received, revered and shared. The Church is the body of Christ in the world, with Christ at its head and in its heart. The Church is called to worship the triune God on the hallowed day of Sabbath rest and to announce the good news of Jesus' love by attempting, in all that it does, to build up the reign of God on Earth.

Following the experience and example of Christ, the Church offers two sacramental signs of God's self-giving. In the waters of baptism, we die and rise with new life in Christ, marked forever as children of the covenant. Likewise, the bread and cup of communion symbolize the new covenant freely offered in Christ; partaking, we die and live again.

I believe the Bible is the authoritative, sacred testimony of the Christian faith. The Bible is our source of hope and consolation, of courage and vocation. It tells us who God is and who we are called to be in response.

I believe in the unique testimony of the Reformed tradition. Our confessional faith, representational form of governance and connectional system are vital forms of the Church universal. Our humble tenet that we are "once reformed, always being reformed," reminds us to place our ultimate trust not in human inventions but in the sovereignty of God's grace.

Application for Commissioned Pastor Candidate

Marvin P. Daniel

Mpd@kdwhome.com

Church Membership: Second Presbyterian Church, Richmond, Virginia

Describe Your Activities in the Life and Mission of the Church (List churches to which you have belonged; dates of active membership; church activities you participated in; positions of responsibility you have held, etc.):

- First Pres Richmond 1962-2009: Sunday school teacher 5 years, usher 3 years
- First Pres VA Beach 2009-2019: Elder, Five mission trips to Mexico, Mission Committee chair, active in various feeding programs, Nominating Committee chair, member of Interim Pastor Nominating Committee
- Second Pres Richmond 2019-present: Member of Session, member of Budget & Finance Committee, active in walk-in ministry

Describe Your Service and Experience as an Ordained Elder:

As an Ordained Elder at two churches, I have served on numerous committees. I actively sought to be at presbytery meetings whenever possible at First/VA Beach. I was an active Session member. I served where and when asked. My dad served either 2 or 3 terms as an elder at First Richmond. I grew up with church service as an example in our home. I think that being on Session provides a unique vantage point to see the church and its congregation.

Describe Your Community Activities (List organizations to which you have belonged; dates of active membership; activities you participated in; positions of responsibility you have held, etc.):

- Paul Harris Fellow, Richmond Rotary
- Board Member, Valentine Museum
- Board Member, Richmond Black Students Association
- Board Member, Maymont Foundation
- Board Member, Hospitality House (Doorways)
- Board Member, Union Presbyterian Seminary, Board of Trustees
- Board Member, President of the Board, Chatham Square Cooperative
- Board Member, Richmond Jewish Community Foundation
- Co-leader, 5 interfaith missions to Israel

Employment (List all significant jobs you have held; dates of active employment; job or duty; and specifically positions of responsibility you have held, etc.):

- Marketing Officer, Southern Bank & Trust, 1974-1977
- Regional Marketing Officer, VA National Bank, 1977-1980
- Vice President/Secretary, Richmond Lumber Co., 1980-1990
- National Sales Manager, Gesmar Corporation, 1991-1995
- Designer, Classic Kitchens of VA, 1995-1998
- Owner/Managing Member, Kitchen Designworks, LLC, 1998-present

Educational Background (School/Location/Year Graduated/Degree Start with High School) :

- Thomas Jefferson High School, Richmond VA, 1970
- Washington & Lee University, BA French/European History

Statement: “Why I would like to be involved in the Commissioned Ruling Elder Program” (In your statement, please describe which phases of service as a Commissioned Ruling Elder you believe will be most difficult for

you and which will be easiest for you. Also, please describe your most meaningful religious experience and why it was most meaningful for you.

Having not ever been in the role of a Commissioned Pastor, I can't be sure which aspects of the program would be most difficult for me. I am intrigued by the idea of being a comforter to people in distress. I think that it would be very difficult to know the right things to say and when to say them. It could be people whom I have never met and who don't know me at all. Might they resent my presence or be comforted by it? Are they perhaps non-believers or so "unchurched" that they do not see the relevance of a Pastor being present at a sorrowful time? Are they of another faith with different faith practices from my own? It is the fact that I have so many questions about a situation that I could easily be in that I am so unsure about it. I do not know that it would be difficult but I do find it a little disconcerting to think about.

Talking. To anybody. Especially about Jesus and the relevance of the church in today's world. That's what I think I would be good at. I want to talk about the humanity of Jesus Christ. I need to talk about the question of "Who is my neighbor?". I want to talk about and help a church do meaningful work striving toward a post racial world. I want to talk about how we get to be racist in the first place. I want to talk about why we think we are not racist when, in fact, we are. I think I would be good in a position within a church or organization that would involve working on projects focused on race and reconciliation and urban engagement. How to get people to talk about what we just won't talk about. Talking. That's what I think I would be good at.

I think that I could certainly choose more than one really key, most meaningful religious experience in my life. But, that's not what is asked for here! Just one is what is asked for. I have to think that being ordained as a Ruling Elder for the first time would be right up there with the most religious experiences in my life. I had watched my Dad be installed twice and so from the standpoint of carrying on that tradition of service to the church it was very important. The laying on of hands is a very special ceremony. All of a sudden so many members of the fellowship of the ordained came down the aisles and place their hands on you or on the others in the group; that is a great and meaningful tradition to be sure. It was meaningful because, to me, God was calling me to do what I had been telling Him that I would do and I was answering that call. It was meaningful because I was being asked to be a leader in the church. Such a privilege and honor.

Statement of Faith – Marvin Daniel

My personal understanding of the Christian Faith in the Reformed Tradition always concerns me in that it is rather simplistic. Try as hard as I might, I cannot make it complicated. I believe in God, in Jesus Christ as my Savior and I believe in the Holy Ghost. I believe in the Triune God.

I believe that The Triune God is all three people in one. I see God as the great big, larger than life God that we need when we cry out to God. I believe that Jesus is the friend that we need when we want to walk with and talk to God. I believe that the Holy Spirit is that very small, quiet, whisper that is God that we hear in our ears when we are very quiet. God in three persons.

I regard sin as what can separate me from God. I know that trying to deal with sin on my own is fruitless. I need God's help with this. I need to remember that Jesus came to take on the sins of the world, the human condition and that he "entered the disordered mess of struggling humanity in order to set it right once and for all" (Romans 8). Rather than have sin separate me from God, I need to trust in God that he will send me what I need.

I regard grace as a gift. A no strings attached gift given to me by God. I did nothing to deserve God sending his son Jesus in order to offer me salvation. An unmerited wonderful gift!

Grace is found in the sacraments. Baptism and The Lord's Supper are signs of the grace of God shared in Jesus Christ. We celebrate these in Christian worship. Baptism is committing our lives to being a faithful follower of Jesus Christ. We commit to a Christian life. We are not to remember the time and the day of our own baptism but rather we remember and reflect on the promises that we made and that were made to us by fellow Christians. I believe that whenever we share a meal with others, we are extending and receiving hospitality in community. The Lord's Supper is such a sharing as we are issued an invitation to the table. We are celebrating our communion with God as we recognize the Body of Jesus Christ. This sacrament glorifies God and nourishes the people.

I believe that Presbyterian and Reformed Church Doctrine emphasizes that God is Sovereign and is the Head of the Church and that the scriptures serve as the authority for what we believe.

I believe that scripture is a written history and narrative compiled by those who were there at the time or were told the stories as lore and that at some time later were written down and compiled as a single book. Scripture does serve as the authority for our beliefs.

My personal understanding of the Christian Faith makes me a Barmen / Belhar Christian. I believe that the Mission of the Reformed Church is to follow Jesus and remember his teachings about righting the wrongs of the world. In Barmen, "We reject the false doctrine, as though the church, over and beyond its special commission, (would)...become an organ of the state." In Belhar, "We reject any doctrine which in the name of the Gospel...forces the separation of people on the grounds of race and color...and thereby weakens the ministry and experience of reconciliation in Christ".

Leadership Connection Team

The Leadership Connection Team strives to connect the various ministries being carried out in the name of the Presbytery of the James. Our focus is on those ministries that promote and support leadership within the presbytery. They all have been challenged by the continuing pandemic. All of these ministries could be assisted with your ideas, your hopes and dreams and most importantly by your participation. We work with nine ministries:

- Black Caucus is a ministry that strives to strengthen the African American community and to be a voice to the churches of the presbytery. More of their ministry can be found on the presbytery's website.
- Collegiate Ministry supports campus ministry at University of Mary Washington, University of Virginia, Virginia Commonwealth University, Virginia State University, and University of Richmond.
- Community of Ministry and Worship assists pastors who have been ordained less than seven years to strengthen their ministries.
- Older Adult Ministry works with the national Presbyterian Older Adult Ministry to inform older adults on a variety of topics.
- Presbyterian Women is part of the national Presbyterian Women ministry strengthening the mission of the church.
- Resource Center is an ecumenical endeavor of which the churches of the presbytery participate. Resources are available for loan.
- Small Churches is a ministry that includes nearly two-thirds of the churches of the presbytery. This group develops programs and strategies to assist the leaders and members of the small church.
- Stewardship has been supporting not only the leadership of the church through various programs, but these programs have been open to congregations.
- Youth Council develops youth leadership through a variety of programs including participation in the national Presbyterian Youth Triennium.

The Resource Center, Stewardship Ministry and Youth Ministry would like to provide you an update.

George Whipple, Moderator of the Leadership Connection Team

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 and, 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 - Fulfilling Our Mission During COVID (and beyond):

Reentry to in-person worship, Sunday school, VBS, etc. means adjusting to a new way of functioning. There is so much to consider, and creative strategizing and resourcing is increasingly important. Through a network of resource centers across the nation and contacts serving churches of all sizes and denominations, we can connect you with ideas and resources for you to review. More than likely you'll find something that's just right for your congregation – all just a phone call or email away!

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 and 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) or REVDLJ@att.net. Even when we can't gather, the staff of your Resource Center is here to help for consultation and resourcing virtually!

Stewardship Ministry

Six years ago, I had the opportunity of being called to serve on the staff of the Presbytery of the James as the Associate for Stewardship. I was part of the Stewardship Purpose Group that envisioned a full-time staff person to focus on Stewardship ministries in our presbytery. I did not imagine at the time that the person God was calling to that position was me. This was not only a leap of faith for the presbytery to create a position that does not exist in any other presbytery, but it was also a leap of faith for me to leave a position at the University of Virginia to serve in this capacity.



God has such a wonderful way of leading us to places of ministry on paths we may never have chosen. Often it is while we are on the journey that we realize this is where we are supposed to be, and this is what God has prepared for us to do. In my PhD program at UVa, I conducted research and wrote a dissertation on the impact clergy and congregational leaders have on congregational giving. One important thing I learned in my research is that we as Stewardship leaders can make a difference by helping our congregations understand Stewardship as more than financial giving. It is a way of life and a spiritual discipline.

My journey of faith has taken me in lots of interesting directions and each destination has been a joy and a blessing. This journey to the Presbytery of the James and the congregations we serve has been especially rewarding. I have had the opportunity to preach and teach about generosity, abundance, giving, and stewarding all that God has entrusted into our care. I have guided and resourced sessions, Stewardship teams, Generosity teams, and Finance teams in most of the congregations in the presbytery on how we might broaden and enhance our Stewardship ministries and grow deeper and stronger in our spirituality of Stewardship

In the coming months, our presbytery will be implementing a new staffing model which the presbytery approved in June as part of the Strategic Plan. Things will look different but the Stewardship ministry we have begun together will continue. Support for annual Stewardship programs, Capital Campaigns, Planned Giving Programs, and many other important resources will be available to help your congregation embrace both the abundance and the generosity of the congregations we serve.

I have a pastor friend who is a Bishop in the United Methodist Church. From the time he served a local church to this day as a bishop, he closes anything he writes with the phrase, “The journey continues...” While I am not sure what this new journey looks like, I’m sure God will be journeying with us!

The journey continues...

Deborah Rexrode, PhD
Associate for Stewardship, Presbytery of the James



Stewardship Kaleidoscope
September 13-15, 2021
Cincinnati, OH

Stewardship Kaleidoscope is an annual conference that offers plenaries, workshops, worship experiences and networking opportunities for all who are passionate about stewardship and generosity. Drawing leaders from across the Presbyterian Church (PCUSA) and other ecumenical partners, Stewardship Kaleidoscope is designed to help participants explore stewardship, in its many colorful dimensions!

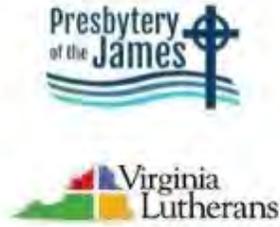
Stewardship Kaleidoscope 2021 was designed as a hybrid of both in-person and virtual events. Those who participated in person were able to livestream all the plenaries and worship experiences along with four of the workshops. It was my privilege to be selected to present one of the virtual workshops on “Giving as a Spiritual Discipline.” In addition, I also presented an in-person workshop on “Seasons of Stewardship.” Nearly 400 people participated in this year’s conference with more than half of the participants being virtual.

Save the date now for Stewardship Kaleidoscope 2022 which will be held in Savannah, Georgia on September 26-28, 2022.



Adapting and Thriving Designing Your Ministry

October 28, 2021



Fall Virtual Event

Leader: The Rev. MaryAnn McKibben Dana

This workshop is designed for pastors and congregational leaders who have found yourselves asking some of these questions about the future life and ministry of your congregation:

- What ministries are we no longer able to do?
- What ministry is God calling us to do now?
- What will our resources look like in the coming year?



The Rev. MaryAnn McKibben Dana will introduce the tools of “design thinking,” a helpful and humane process to help congregations imagine, create, and implement ministries that matter now.

MaryAnn is a writer, pastor, speaker, and ministry coach living in Virginia. She is the author of **“God, Improv, and the Art of Living”** and 2012’s **“Sabbath in the Suburbs.”** She is a sought-after speaker, preacher, conference leader and writer around issues of leadership, faith formation and congregational transformation.

Register at <https://www.presbyteryofthejames.com/ministries/stewardship/designing-your-ministry/>.

New Stewardship Team in Training

In the coming months, I am excited to have an opportunity to recruit and train people to help us lead the Presbytery’s Stewardship Ministry in the new year. Special thanks to Todd Davidson, pastor at Sandston Church; Peggy Fischer, elder at Blue Ridge Church; and Liz Hulme Adam, pastor at Tabor Church for agreeing to be a part of this new ministry team. It is my hope that we can recruit a few more people to join this effort. If you are interested, please contact me at deborah@presbyteryofthejames.org for more information.



The Journey Continues...

We are all called to serve in many different areas of ministries. I invite you to continue the journey of stewarding all that God has entrusted into your care: the people, the community, the relationships, the mysteries of God, the resources, the property, and the ministries to which you have been called.

Youth Ministry

As of the production of this packet, the Personnel Committee is in conversation with several strong candidates to staff Youth Ministry until the strategic plan is fully lived into. In the meantime, please continue to support and encourage the young people in your congregations and in our presbytery! Teens are encouraged to apply to serve on Youth Council. Contact George Whipple, Moderator of the Leadership Connections Team, for more information: gandjwhipple@aol.com.

Mission and Service Team Report

Mission and Service ministries continue to be affected by the realities and limitations of COVID. Nonetheless these ministries have carried on important work! Please note the opportunities and dates to share with your congregation to hear from **Cindy Corell**, mission co-worker to Haiti on October 17, and our **International Peacemaker** from Fiji on October 24 and 25.

Haiti Ministry

Haiti Ministry is grateful for the continued ministry of **Cindy Corell** who has been a phenomenal connection with us regarding the recent tragic events in Haiti. Shortly after the assassination of the president and resulting political unrest, Haiti was struck with a 7.2 earthquake followed by aftershocks and then Tropical Storm Grace which brought drenching rains to the same area.

Hear Cindy speak to us about Haiti, October 17 at 7:00 p.m. Register for the link through the presbytery. <https://www.presbyteryofthejames.com/ministries/world-mission/haiti-update-2021/>

Presbyterian Disaster Assistance (PDA) has representatives on the ground working with FONDAMA (Hand to Hand Foundation), our Presbyterian partner with whom Cindy serves. The needs are beyond imaginable and made worse by the pandemic. The Haiti Ministry and the Hunger Ministry have sent funds to FONDAMA and they have been put them to immediate use. The most urgent needs are for food, water, hygiene kits, and blankets.

“It is so powerful the way the people of Haiti reach out to help each other,” said Cindy. “They will put themselves in harm’s way. They will scrounge in the rubble to pull somebody out they don’t know. They just show up. After all they’ve been through, time after time after time, they will go out and help their neighbor. They have so much to teach us. It’s just so heartening. There are so many humanitarian challenges in Haiti but the human resources of Haiti, especially its young people, are so strong and so good.”

Because of the pandemic, Cindy and all mission personnel were asked to come home and work virtually. Cindy has not had a spare moment! She is in contact with FONDAMA every day. She speaks to churches and preaches whenever she is asked, in addition to providing written updates to the Presbyterian Church, sharing prayers, and connecting with us.

How can you help? Please continue your support of Cindy Corell. She is the only Presbyterian mission co-worker on the island (Haiti and Dominican Republic). She is greatly needed and she needs us. Working virtually, she is coordinating with FONDAMA to assist relief efforts in Haiti. Make a donation to PDA (OG100000-Haiti) or to FONDAMA. Checks for either Cindy’s support or FONDAMA should be sent to the Presbytery of the James who can route them to the appropriate account.

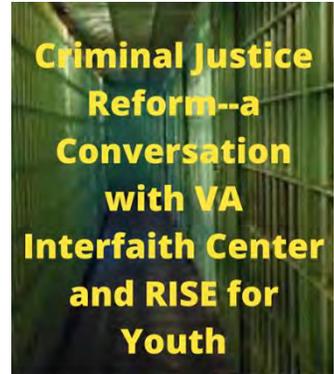
Sarah Dennis, Moderator

Public Policy Witness Ministry

Public Policy Witness has been hard at work advocating for gun violence prevention and for criminal justice reform. With regards to the former, early this summer we distributed educational materials to parents at the Charlottesville downtown mall, reminding parents to ask before they send their child on a play date: "Is there a gun in the home? If so, is it unloaded and locked away from curious children?" We also distributed temporary tattoos and coloring supplies for the little ones.

In August, we had a meeting with Delegate Chris Union about how to lower the number of gun suicides in Virginia. We agreed to work together to end the scourge of gun suicides.

As for criminal justice reform, we will be educating ourselves on what may be coming before Virginia's General Assembly in January with regards to this important issue. We will be hosting speaker Rev. Jamar Boyd, III, from the Virginia Interfaith Center and Valerie Slater, from Rise for Youth, a non-partisan organization committed to dismantling the youth prison model and replacing it with community-based alternatives. This Zoom conversation will take place on October 25, at 2 p.m. Join us for an enlightening conversation!



Rev. Jamar Boyd, III and Valerie Slater, presenters.
10/25 at 2 pm.on Zoom.
contact Gay at 434-409-3324.

Register at <https://www.presbyteryofthejames.com/ministries/public-policy-witness/criminal-justice-forum/>.

Gay Lee Einstein, Moderator

Hunger Ministry

Hunger Ministry continues its amazing work to make grants to organizations in the area of the presbytery as well as international partners who are address hunger. The funds that the Hunger Ministry sends come from you, from the churches in the presbytery either through the Five Cents a Meal offering or through contributions designated for this ministry. We need every church to help! Please contribute to this important fund that addresses hunger and its causes with immediate aid, public policy, and training for better food production.

Because of COVID and the loss of employment, many of our food pantries have had increased need. With the deepening economic crisis in 2020, Sacred Heart Center, which serves a Latinx population, opened a food pantry. It has quickly grown, serving 200-300 families each week! Other food pantries had less need for our funds as other support materialized in their area. In the western part of the presbytery, Blue Ridge Food Bank was able to provide food at no charge to all the local pantries that it supplies during the COVID crisis.

With this support, the Hunger Ministry was able to distribute more funds to critical areas such as Haiti and Guatemala where earthquakes and hurricanes created a crisis. When our mission partner in Guatemala brought food to a hard-hit area, he heard, "We had already eaten our last meal, the few things we had stocked ran out. We had nowhere to go to ask for food. Our last resource was to cry out to God for provision and the next day our prayers were answered. CEDEPCA arrived with food that saved us from starving and hygiene kits too." Thanks be to God!

The Hunger Ministry looks forward to doing more and needs the support from every church, whether it is from 5 Cents-a-Meal monthly offering or contributions designated to address hunger. Please join in the work of this presbytery to respond to the one who said in Matthew 25, “I was hungry and you gave me something to eat.”

Kathleen Murphy and Mary Jane Winter, Co-moderators

Dismantling Racism

Dismantling Racism bid a fond farewell to our initial organizer/leader/witness, Rev. Darren Utley, as he and his family answered a call to Racine, WI. We continue to meet and are now in the process of discerning our next set of goals for the coming months and years. In the past, this group had created curriculum, set up partnerships, brought encouragement and resources, as well as leadership training, to churches throughout the presbytery in their work against racism. We will continue to support our area churches, as well as aiding our presbytery as a whole, in creating movement around the work of anti-racism and deep reconciliation.

As the Confession of Belhar states, *“Unity must become visible so that the world may believe that separation, enmity and hatred between people and groups is sin which Christ has already conquered...”* so we continue the work of Jesus Christ in making visible the unity of the church and forging relationships and community which testify to that holy work. If you would like to know more or are eager to join us in this work, please contact the presbytery office or Rev. Christopher Tweel at christopher@threechoptchurch.org.

Christopher Tweel, Moderator

Self-Development of People (SDOP) Ministry

Self-Development of People is experiencing a busy year with several new members and many new opportunities to form partnerships with POJ churches and community groups. The SDOP Ministry welcomed the following new members who will add spiritual insight, creativity, energy, and expand the SDOP outreach into the community:

- Rev. Peggy Fox
- Rev. Renita Page
- Rev. Lauren Ramseur
- Susan Albaugh, Liaison with MAST
- Ruth Brown

The SDOP Ministry has participated in several Zoom workshops sponsored by the SDOP national office and discovered several of the grants funded by the POJ’s SDOP Ministry were used as examples in the presentations. The funded projects included:

- Brookland Park Young Leaders Project, funded in 2018.
- VA League for Safer Streets, funded in 2019.

The SDOP Ministry under the POJ planned to conduct several Virtual Grant workshops during the months of August, September and October prior to the SDOP Mid-Council deadline on November 1, 2021. The first Workshop was titled “Discovering New Partnerships In Ministry”.

The workshop included a PowerPoint presentation by Rev. Curtis Kearns, which will be included in future workshops.

The national office of SDOP has asked SDOP committees in all regions to participate and assist needy families in our communities with paying utility bills if they receive a cut-off notice. The purpose of this special notice is to provide as much assistance as possible to those who are oppressed and experiencing poverty.

The presbytery level SDOP Ministry will continue to seek partnerships with POJ churches, and local non-profit and community groups to help the oppressed and eliminate poverty.

Lamar Lockhart, Moderator

Social Justice Ministry

Social Justice supports congregations in participating in social justice advocacy and action with two partner congregations, RISC (Richmond) and IMPACT (Charlottesville).

Last March, over 2,000 people gathered at a RISC action event in Richmond to hold city leaders accountable on serious issues of injustice. At this meeting RISC gained a meaningful commitment from Mayor Stoney to act on reducing **Gun Violence**. RISC is inviting Mayor Stoney to meet with RISC members to discuss proven solutions to our gun violence crisis. On October 19, a Gun Violence Roundtable will include knowledgeable panelists including Thomas Abt, author of the book, *Bleeding Out*.

Also at this March meeting RISC asked Richmond City to address **Affordable Housing** by allocating \$10 million annually for the Affordable Housing Trust Fund. In June, Richmond City Council passed a resolution expressing their desire to get to \$10 million this year from the American Rescue Plan Act fund. In September, Mayor Stoney presented his proposal for how the ARPA dollars will be spent. Included in this proposal is \$20 million for the Trust Fund over the next two years. On October 11, City Council will make the final decision on how the ARPA dollars are spent. A large cohort of RISC members will attend that meeting to show the Council how important it is to their constituents to address the affordable housing crisis.

Looking Ahead: The RISC Board has a goal of bringing together 2,300 organized people for an action next April. It all begins with house meetings that are taking place through October in which concerns for social justice will be identified. Then representatives of each congregation will meet with RISC to discuss the house meeting results and consider which issues to address. This year, the house meetings will include a specific question regarding how families have struggled with situations of **Care for Creation** especially as it affects race and inequity.

Although this report focuses on RISC, IMPACT has also been very active and will be the focus of our February report. Congregations interested discussing how to engage in social justice advocacy and action through RISC or IMPACT please contact the moderator **Janet Winslow** at janetwinslow212@gmail.com.

Janet Winslow, Moderator

World Mission Ministry

World Mission is enthusiastic about **Helen Salita** who is serving as a **Young Adult Volunteer** this year in Dundee, Scotland, working with congregations and community groups in a ministry of the Church of Scotland to the marginalized. She is a graduate of the College of William and Mary, grew up in Three Chopt Presbyterian Church, and worked for two years with *Sojourners* magazine before discerning a call to serve as a YAV.

World Mission gladly joined with churches in the presbytery to host **International Peacemaker Frances Namoumou** from Fiji with a special focus on climate issues. She will be speaking by Zoom on October 24 and 25 at 7:00 p.m. If you or your congregation would like to hear her, please visit the POJ website to register. You may email **Deborah Houghton** at debho@comcast.net with any questions. A huge thank you to Deborah for her leadership in organizing this opportunity. This event is made possible by the PC(USA), and is sponsored locally by POJ churches Bon Air, Gayton Kirk, First Richmond, Salisbury, and Second Richmond.

World Mission ministry encourages every church in the Presbytery of the James to build relationships with Presbyterian Mission Co-Workers, especially **Cindy Corell**, who is serving in Haiti. Our presbytery made it possible for World Mission to send her to Haiti because our churches promised they would provide for her support. Please send all contributions to the Presbytery of the James and they will be deposited to Cindy's account.

Flo Sthreshly, a life-long mission co-worker to Congo who retired in our presbytery, joined the church triumphant in April, just days shy of 99 years of age. She was an active participant in the presbytery's World Mission meetings and an inspiration to all.

Mary Jane Winter, Moderator

Camp Hanover, Inc. Report to the Presbytery of the James – October 2021

*"Let us come into his presence with thanksgiving; let us make a joyful noise to him with songs of praise!"
Psalm 95:2*

As we reflect on the 2021 summer at Camp Hanover, we sing a song of praise and gratefulness to our Lord, Jesus Christ who brought us countless blessings among the challenges we all continue to face in our world.

Camp Hanover was pleased to offer a slightly modified summer camp experience to both overnight campers and a record number of on-site day campers this summer. The summer camp experience for children and



youth was in high-demand after a year of being apart, with our enrollment exceeding goals and projections. We are grateful that through our diligent attention to COVID safety protocols including, pre-arrival and arrival testing, masking and adaptations to larger group activities, we were able to successfully continue our small-group camping model for all ages with no reported COVID cases. Camp Hanover gave children respite from their screens and the daily challenges of this world and the pandemic. More importantly, this ministry provided children with opportunities to reconnect with the love of Jesus, with one another, and with God's beautiful creation.

It was a blessing to share God’s love with children at camp this summer; however, staffing shortages as well as the strain of the COVID-19 protocols made for a long, challenging summer. Summer camp staff persevered through long hours and new routines, while leading the children, youth and parents we serve with love and compassion. Words cannot express our gratitude to the staff who made camp happen this summer.



We concluded the summer season with the annual Homecoming event. Homecoming provides a time of reunion and reflection, where the Camp Hanover family comes together to share this special place with God and one another.

As summer came turns to autumn and the Delta variant rages, interest in Fall Retreats & Group Usage has been limited. As part of an innovative approach to continue to seek alternative funding opportunities for camp, Camp Hanover has provided outdoor space for The Hollowed Harvest to host its family-fun jack-o-lantern light display on select evenings in September and October. Tickets can be purchased and more details about this month-long event can be found at www.camphanover.org/hollowed-harvest

On September 30th we launched the GREAT CAMP GIVE 2021, with the goal to raise \$100,000 in one day. This is the second year for this annual effort, and theme this time is “Celebrating Loving Hearts and Living Faith in Action.” Special events during the GREAT CAMP GIVE included a livestreamed “Campfire Around the World” and a dedication of the new Camp Bell as we lifted up the legacy of ministry of the congregation of New Covenant Presbyterian who gifted their church bell to Camp Hanover.



As part of the GREAT CAMP GIVE we also honored the service of long-time Camp Hanover leader, Bobby James. Bobby has had an immeasurable impact on the lives of our campers and staff, having served at Camp for a portion of every summer since 1983 -- more than 38 years! He is the only person who’s service at camp spans the tenures of all three Camp Hanover directors. Bobby continues to give of his time and returned to Camp Hanover this summer to serve once again. Reaching the \$100,000 Great Camp Give goal means Cabin 3 can be renovated using a portion of the funds raised. The newly renovated cabin will be named in Bobby’s honor. We look forward to sharing results of this campaign when we gather in October.

We continue to be grateful for our volunteers who serve camp in so many ways. In particular, we thank the Presbytery Disaster Relief Team, led by Brown Pearson, who have continued to complete projects at Camp Hanover it to help us both prepare and recover from summer camp. They tackled a long-list of tasks to maintain and improve the camp facilities and grounds.

As summer 2021 came to a close, it brought change to our year-round staff. We celebrated the retirement of Jim Marston, who served on the Maintenance Staff for the last 12 years. We wished Kaylyn McGhee well as she begins her journey at seminary and her role with Camp Hanover came to a close. We sent Colleen Earp out with joy as she embarks on a new adventure as the Program Director at Massanetta Springs Camp & Conference Center. And, we welcomed Laura Haney as our new full-time Associate Director of Outdoor Ministry. Laura comes to us with an extensive resume in environmental education and is no stranger to Camp Hanover, having served as a Unit Director in 2018 and 2019. Laura most recently completed a year of service in the PCUSA's Young Adult Volunteer program, and worked the Assistant Day Camp Director at Massanetta Springs in 2021.



At our August annual meeting, we elected officers to serve Camp Hanover, Inc. for the 2021-22 year including: Board President: Jennifer Gwyn (River Road), Board Vice President: Will Kirk, Secretary: Kate McGowan, and Treasurer: Everett Reveley (Grace Covenant).

Our Board of Directors also include: Rhonda Belote (Westminster), Matthew Mahoney (Tuckahoe), Rev. Brint Pratt Keyes (POJ at Large), Adam Bowling (First United Presbyterian Dale City), John Richardson-Lauve, Angie Meadows (Tuckahoe), Jennifer Burk, Leroy Jefferson, Kate Fiedler (Second Presbyterian), Timothy Beane (Tuckahoe), Robert Fidler (The Presbyterian Church – Frederickburg), Virginia Hudson (Grace Covenant), Scott Jackson (Bott Memorial), Susan Pilc and Hannah Reasor (Fairfield).

The Board of Directors participated their annual retreat in September, continuing to envision Camp Hanover's long-range plan, which builds upon our strengths in small group camping, outdoor ministry/ environmental education and building community. Final details of the plan are being completed and we look forward to sharing our plan for the future with our Presbytery partners in coming months. We are excited by the opportunities before us!

We are grateful for the ministry partnership we share with the Presbytery of the James. As churches come together following such long periods of time apart, Camp Hanover is here to provide space to help you and your congregation reconnect with one another.

- **Camp is open for retreat and small group ministry.** What a better way to reconnect with one another after such a difficult year than to come together and experience God's creation at Camp Hanover. Camp Hanover knows how to build community; let us help you rebuild yours!
- **Plan a church outing to The Hollowed Harvest** The Hollowed Harvest will be hosted at Camp Hanover on select evenings through October 31. The event brings to life more than 7,000 incredible Jack-O'-Lanterns creating stunning landscapes and larger-than-life displays designed to amaze audiences of all ages! For more information and ticket sales please visit www.camphanover.org/hollowed-harvest
- **Mark your calendars for Hanover Christmas and Winter Camp 2021.** We continue to plan for the Hanover Christmas Event December 10 - 11 and Winter Camp December 28 – 30. We need your churches to help us spread the word and encourage attendance at these special Camp Hanover events.

- **Plan a personal retreat.** Personal time to rest and recover is available at Camp Hanover. Reserve Newell Cabin, Wise Cabins and our longhouses for overnight and weekend getaways for personal or family experiences. Camp Hanover provides an opportunity for respite where you can experience the beauty of God’s creation. We continue to offer our facilities to ministers in need of retreat at no cost. Contact Lisa VanderPloeg at 804-779-2811 or lisa@camphanover.org to reserve your campsite today.
- **Make a gift to Camp Hanover’s Annual Fund** The Annual Fund supports the day-to-day operation of the Camp, which continues to be an important avenue to reduce the impact of the revenue losses we have sustained in 2020 and 2021. Your gift now will help this ministry remain strong for years to come.
- **Lead a volunteer project.** We have identified hundreds of volunteer projects to continue to refurbish and improve Camp Hanover facilities and programming. If you’re interested in giving your time and talent to complete or lead a project, please contact the camp office.

We are grateful for God’s blessings. We look forward to a bright future and we pray that all of the ministries within the POJ emerge anew as this pandemic continues to impact how we commune with God and one another.



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