



112th Stated Meeting • Saturday, October 15, 2022
Hybrid Zoom/Westminster Church, Richmond
4103 Monument Ave. Richmond, VA 23230

Agenda

- 9:15** Pre-meeting Preparation and Instructions for Hybrid Meeting
- 9:30** Call to Order, Prayer, & Welcome.....Ruling Elder Dan Jordanger
 POJ Moderator, Providence Church, Gum Spring
- Welcome of First-time Commissioners, Corresponding Members, and Guests
- Welcome of New Minister Members.....Ruling Elder Melissa Phillips
 Salisbury Church, Midlothian
- Recognition of Honorable Retirements.....Ruling Elder Glenna Finnicum
 Ginter Park Church, Richmond
- Recognition of Covenant Pastors.....Ruling Elder Glenna Finnicum
- Nomination of Stated Clerk candidate.....Ruling Elder Kenna Payne
 Mission Council Moderator; Westminster Church, Richmond
- 10:00** Worship Service.....Teaching Elder Ashley Diaz Mejias
 Voices of Jubilee, Richmond
- Installation of Stated Clerk.....Ruling Elder Dan Jordanger
- Necrology (see section 1 of packet, p. 3)
- Sacrament of the Lord’s Supper
- 11:00** Adoption of the Agenda.....Ruling Elder Kenna Payne
- Stated Clerk Report (p. 3).....Ruling Elder Marilyn Johns
 POJ Interim Stated Clerk, Gayton Kirk, Richmond
- Consent Agenda (p. 11).....Ruling Elder Marilyn Johns
- Mission Council Report (pp. 12-13).....Ruling Elder Kenna Payne
- Trustees of Presbytery of the James, Inc. Report (p. 24).....Ruling Elder Steven Hicks
 President of the Trustees, Mitchells Church, Mitchells
- Committee on Nominations (pp. 26-27).....Teaching Elder Walter Canter
 Blue Ridge Church, Ruckersville
- 11:50** **Break**
- 12:00** **Order of the Day**.....Commission on Ministry (pp. 30-32)
 Ruling Elder Glenna Finnicum
- Sermons from Candidates (concurrent in two break out rooms)
- Sarah Godbey, Chaplain, Bon Secours (PIF, pp. 67-70)
- Leigh Anne Ring, Presbyter for Relational Care, Presbytery of the James (PIF, pp. 85-88)
- Silent Reading of POJ Sexual Misconduct/Harassment Policy (pp. 39-52)
- Committee on Preparation for Ministry (p. 90).....Teaching Elder Janet Winslow
 Honorably Retired
- Leadership Connections Team (pp. 90-93).....Teaching Elder George Whipple
 Honorably Retired, Hawkins Memorial Church
- Mission & Service Team (pp. 93-96).....Teaching Elder Mary Jane Winter
 Member at Large
- Camp Hanover (pp. 96-99).....Doug Walters
 Executive Director
- 2:00** Adjournment and Closing Prayer.....Ruling Elder Dan Jordanger

A Brief Guide and Reference Sheet to *Robert's Rules of Order*

Robert's Rules of Order is a guide for conducting meetings and making decisions. In order for the Presbytery to carry out its responsibilities in the most fair and orderly fashion, it is helpful for teaching and ruling elders to understand the rules of order which will be followed. Familiarity with the *Book of Order* is very helpful and, where our constitution is silent, we have the following:

“Meetings shall be conducted in accordance with the most recent edition of *Robert's Rules of Order*, except when it is in contradiction to this Constitution. Councils may also make use of processes of discernment in their deliberations prior to a vote as agreed upon by the body.” [*Book of Order*, G-3.0105]

With this in mind, the following brief overview of parliamentary procedure is provided for you. It will serve as the basis for the handling of the Presbytery's business. Your familiarity and attention to these basic rules of order will be most appreciated.

Precedence Order	Description	Second Required?	Debatable?	Amendable?	Vote Required?
Main Motions					
1	Main (Principal) - to present a recommendation for consideration by the body	No – if coming from a committee Yes – if coming from the floor	Yes	Yes	Majority
Subsidiary Motions In order of precedence					
2	Postpone indefinitely	Yes	Yes	No	Majority
3	Amend - substituting, inserting, striking out, or striking out and replacing	Yes	Yes	Yes, but only one at a time	Majority
4	Refer / Commit to a Committee	Yes	Yes	Yes	Majority
5	Postpone - to a subsequent meeting	Yes	Yes	Yes	Majority
6	Limit or Extend Debate	Yes	No	No	2/3 vote
7	Call for the Previous Question - to end debate	Yes	No	No	2/3 vote
8	Lay on the table until later in the meeting - to take up more urgent business	Yes	No	No	Majority
Privileged Motions					
9	Order of the Day	No	No	No	Chair decides
10	Question of Privilege	No	No	No	Chair decides
11	To Recess	Yes	No	Yes	Majority
12	To Adjourn	Yes	No	No	Majority
13	To Fix a Time to adjourn	Yes	No	Yes	Majority
Incidental Motions					
	Point of order	No	No	No	Chair decides
	Request for Information	No			
	Parliamentary Inquiry	No	No	No	No vote taken
	Question a Voice Vote	No	No	No	No vote taken
Other Motions					
	Reconsider - can only be made by a person on the prevailing side and for a decision of the same day	Yes	Yes - if the motion being reconsidered is debatable)	No	Majority

NOTE – the above list does not include all possible motions or actions included in *Robert's Rules of Order*.

Guests: Rev. Jennifer Brothers (Presbytery of the Peaks), Charge to the Minister
Rev. Maren Sonstegard-Spray (Presbytery of New Hope), Sermon
Rev. Roger Gench (Second Presbyterian Church)

Pursuant to the assignment of presbytery and the provisions of W-4.04 of the *Book of Order*, Kelley Connelly was ordained as minister of the Word and Sacrament, to serve as UKirk Coordinator of Second Presbyterian Church in Richmond, Virginia.

- B. The commission of the Presbytery of the James, formed to ordain James (Jay) Morgan to serve as Chaplain Resident at Westminster Canterbury Richmond met at Westminster Canterbury on July 22, 2022 at 9:30 a.m. The commission included the following members, a quorum of whom was present:

Ministers: Rev. Frances Taylor Gench, Sermon
Rev. Alexander Evans, Charge the Minister
Rev. Joanna Sydnor
Rev. Rosalind Banbury, Moderator, Constitutional Questions

Ruling Elders: Ruling Elder Sally Johnston (Richmond Second)
Ruling Elder Jerome Wilson (Blackstone)
Ruling Elder Roger Cole (Ashland)

Guests: Rev. Lynn McClintock (Westminster Canterbury)
Rev. Franklin Reding (Presbytery of the James)

Pursuant to the assignment of presbytery and the provisions of W-4.04 of the *Book of Order*, James Morgan was ordained as a minister of the Word and Sacrament, to serve as Chaplain Resident at Westminster Canterbury Richmond.

III. The Stated Clerk reports the following for information:

- A. The annual review of session records is completed.

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

- A. That the minutes of the stated meeting on June 14, 2022, and the special meeting on August 9, 2022, be approved.
B. That the Balancing of Commissioners Proposal for 2023 be approved (pp. 5-6).

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

**The Presbytery of the James
Balancing of Commissioners
for 2023
in accordance with G-3.0301**

1. Ministers of the Word and Sacrament¹		
Validated, serving in a congregation	81	
Validated, serving outside of the congregation	34	
Members at Large	33	
Subtract (normally unable to attend)	-9	
Subtotal		139
Honorably Retired (111), of whom we count 19 for balancing	19	
Subtotal		19
Total		158

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	40	
1 commissioner from each of 70 congregations having 142 or fewer members	76	
Subtotal		141
Enrolled by presbytery during terms of elected service to presbytery or its congregations (G-3.0301)		
Moderators ² of POJ, Teams, or Committees	4	
RE's commissioned ³ to do pastoral work in a congregation	5	
Certified Educators ⁴ who are ruling elders and congregation members (G-2.1103b)	9	
Subtotal		17
Total		158

This plan is subject to amendment in the course of 2023, 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).

**Ruling Elder Commissioners from Each Session
January 1, 2023 to December 31, 2023**

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, 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, Ampthill, 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, Holy Trinity, Hopewell First, King’s Chapel, Kirk O’Cliff, Laurel, Lawrenceville, Louisa, Madison, Mattoax, Mechanicsville, Milden, Milford, Mitchells, New Hanover, 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 2010-22
2022 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
2022	90	85	76

A Report from The Synod of the Mid Atlantic's 250th Assembly

After a social Sunday arrival capped with a brief vesper service, I awoke Monday in a corner room on a foggy cool late summer morning at Massanetta Springs. After descending the hill for a hearty breakfast, the commissioners split into our committee meetings and I was able to attend my very first in person committee meeting, finally meeting with friends who I've been working with virtually for three years.

I am on the Emerging Ideas committee. We had an excellent conversation with Valarie Luna Serrels, one of the co-directors of the Wild Church Network. We were able to work with her and the synod to set up scholarships for 10 presbyterian pastors and/or lay leaders to take the Wild Church Leadership course and be a part of the Wild Church network for a year. This is a free (no cost to you) opportunity for you: If you are interested in learning more about developing worshipful experiences outdoors with your congregation, or you want to learn about nurturing spiritual health in the woods, or if you want a jumping off point to start a new worshipping community in a forest, step one is sending me an email (canterjw@gmail.com) and letting me know you are interested in joining the Wild Church. I'll connect you with some awesome people and the synod will pay your class fees and your first year of membership to a network of leaders across the country who think church can be a little more wild.

After our committee meetings, we gathered together as a body and were called to order with prayer by Moderator Stephen Scott and Chief Kenneth Branham of the Monacan Nation addressed the assembly, giving thanks for the church as a place that always allowed him to be fully himself and celebrating that the Monacan Nation is now federally recognized after white Europeans nearly eliminated the Monacans from history and memory in a 'paper genocide.'

Meeting Highlights:

- General Assembly Co-Moderator Shavon Starling-Louis brought greetings through Zoom and delivered a report on the denomination and offered a prayer for our gathering.
- Flo Barbee Watkins, Lead Presbyter for Vision and Collaboration from the Presbytery of the James (!!!) delivered a sermon out of Numbers 21 that managed to move from odd facts about snails into a rally cry for all of us in the church to "fix our focus" because God is not domesticated and we serve "truth on the loose." The snakes don't go away, but God provides healing so the snakes can no longer harm, so as a church, we need to fix our focus on the healing work of God, rather than screaming that there are snakes. It was BOOM. You should ask her about it.
- Warren Lesane presented his report as Synod Executive and Stated Clerk. He welcomed us, shared pastoral concerns, and encouraged commissioners and attendees to pray for and engage the world. He gave thanks for the opportunity to serve the denomination on the Presbyterian Mission Agency Board. He reported a disaster relief response in Abingdon Presbytery for flooding. Here is the second opportunity for free money for you in this report: There is a synod Matthew 25 grant for presbyteries that is available for any congregation or presbytery who wants to become a Matthew 25 organization and has a project in mind. Warren made it sound like nobody is tapping into this fund. So get some of that money. It's free. Warren will be taking a sabbatical full of pecan picking, conversing with a spiritual director, and working on the Next Generation Initiative, which is a project to promote black Presbyterian leadership and create a 'pipeline' of young Black leaders in the synod (supported, in part, by

the Emerging Ideas Committee because it's an awesome idea). He reported that of the synods who have per capita, our synod has the lowest at \$1.15. He also shared that he and synod leaders from across the denomination are going to spend 5 days together as guests in Navajo Nation, worshiping with and participating in the community there.

THEN IT STARTED RAINING REALLY HARD!! and then it stopped.

- The various synod committees reported to the assembly. The most important thing to take away from these reports is that mine had rhythm, meter, and slant rhyme. I announced that we are offering 10 full scholarships for a year in the Wild Church. Seriously, reach out to me if you or a friend love streams, trees, wild critters, and deep spiritual experiences without roof interference (canterjw@gmail.com).
- Liz Theoharis, the co-chair of the Poor People's Campaign dropped in for a visit and led a Bible Study on Matthew 26:6-13 that was delicious, especially the way she brought in the Torah like a slow fade that took a phrase from darkness into Deuteronomic light. She pointed out that in nature, "People are the only creatures who are homeless." and through her study, pushed us to shift our imaginations about God's desires and to start envisioning a world without poverty. She also called Judas a "poverty pimp," which made me chuckle.

Monday ended with Ice Cream. Tuesday was only a half day of meeting, but it was packed with some awesome because:

- Teri McDowell Ott, editor and publisher of the Presbyterian Outlook, and author of a new book, *Necessary Risks: Challenges Privileged People Need to Face*, came by to chat about taking risks for the sake of justice. She reminded us that privilege provides options to ignore and become ignorant. She encouraged us to risk learning.
- The Administration Committee gave a second report, and a small part of the report noted that the Presbytery of the James's (our) presbytery meeting minutes review came back with two exceptions, and we (the James) were graciously reminded to include an annual audit and to express the existence of our child protection policy in our minutes for this year. Perhaps this is a good time to remind everyone that we have a child protection policy: We have a child protection policy, right? [Where is it?](#) Maybe it should be here (and not just a sample): <https://www.presbyteryofthejames.com/resources/forms/> (Note: see "Misconduct/Harassment Policy" towards the bottom of the left column under Presbytery Forms and Documents)
- Future Synod Meetings: Administration Committee moved that the Synod approve the following dates for the 2023 Synod Assemblies: March 10/11 (Friday/Saturday); September 10,11,12 (Sun-Tues) and that the Interim Stated Clerk send a letter to the presbyteries announcing these dates. So look forward to that letter.
- Clayton Rascoe gave a brief report about the state of Massanetta Springs.
- Addie Peterson was installed as moderator of the synod during the closing devotion, and gratitude was expressed to Stephen Scott who will no longer serve as moderator, but will take on the role of interim stated clerk and executive for the duration of Warren Lesane's sabbatical.
- Moderator Addie Peterson adjourned the meeting with a blessing and a gavel.

Then I ran down the hill for a quick sandwich before hitting the road and driving the sweet serpentine path over the beautiful Blue Ridge Mountains to home for an early afternoon Nominating Committee Zoom meeting. Speaking of nominating, if you are a minister of word and sacrament and you are interested in serving as the next POJ commissioner to the synod, please send me an email expressing your interest. It has been one of the most fun experiences I've had serving the church (and I was a camp counselor back in the day). I highly recommend it to a young pastor looking for a place to be creative and meet really cool church folk up and down the east coast. My email is canterjw@gmail.com. Please reach out.

Reflections from PC(USA) General Assembly 2022 (225th Assembly) Commissioners

Alex W. Evans, Teaching Elder Commissioner (Pastor, Richmond, Second):

Some Reflections on the PC(USA) General Assembly – 2022:

- 1. Our Church is alive and vibrant** – Despite the continuing decline in membership statistics, and the challenges facing all mainline Protestant denominations, my experience at the PC(USA) 225th General Assembly confirmed again for me the deep passion and zeal of God's people at work through our larger church. The corporate worship, the preaching and singing, the prayers and liturgy, and the many moments of spiritual and devotional life, all emanated God's Spirit at work through faithful servants from across our land. The business of the church brought people together in service: younger and older, women and men, traditional and modern, from every race and culture, gay and straight, with multiple languages in use. Our church – PC(USA) - resembles God's great plan for all humanity and Christ is at work in all things.
- 2. Our church strives to serve as Christ served** – While my assigned committee – General Assembly Policies and Procedures – dealt mostly with some important but not exciting topics, the overall emphasis of the General Assembly focused on important issues of our time: climate change, peace and justice for Israel/Palestine, gun violence, immigration, reproductive issues, racial reckoning and repentance, and more. Presbyterians seek to be engaged in the world following Jesus. This makes for interesting debate and lively conversation – the essence of faith seeking understanding and the best of Christ seeking to redeem the world.
- 3. Our church is broad, youthful, and open to God's Spirit** – While this commissioner is far closer to retirement than to ordination, many other commissioners brought youthful vitality and broad energy to all the debates and conversations. Young adult advisory delegates were some of the most engaged voices in my committee and in the plenary sessions. People think and live differently across these broad United States. The GA reflects this diversity and breadth. I celebrate the breadth and diversity of our church.
- 4. Our church belongs to God who will not let us go.** This is good news, seen and reflected in new ways from this commissioner's experience. Thanks for the privilege of serving the POJ and the PC(USA) in this way.

J. R. Marker, Ruling Elder Commissioner (Fairfield, Mechanicsville):

I'd like to start off by expressing my gratitude to the members of the Presbytery of the James for electing me to serve as a Commissioner to the 225th General Assembly of the PC(USA). I was raised in the Presbyterian Church and remember learning about the denomination's structure and polity during Communicant's Class. I never suspected that one day I would be attending GA myself.

I was assigned to the Standing Rules of the General Assembly Committee. While that may sound like a rather boring assignment, we actually had a very large docket of over thirty items to consider during our 2 ½ days of in-person meetings in Louisville, Kentucky. Many of our items were from the Committee on the Office of the General Assembly and were aimed at adding some flexibility in the preparation for, and running of the General Assembly. The Office of the General Assembly did the best they could to navigate the restrictions necessitated by the COVID pandemic, but certain standing rules limited their flexibility. Some of the items approved by our committee will give them more options in the future should a similar situation arise again.

Our in-person committee meeting went very smoothly, thanks in part to our fantastic parliamentarian – the Rev. H. Carson Rhyne, Jr., honorably retired. Our moderator and vice-moderator did a wonderful job of keeping the committee moving forward and we finished all of our work on time. Unfortunately, the plenary meetings via Zoom did not seem to operate quite as smoothly. Though our dedicated and caring Co-Moderators did the best they could, it felt as though the technology and delays related to the technology stifled discussion at times. A group of Young Adult Advisory Delegates even submitted a petition asking the General Assembly to reconsider a motion which they felt had not been given sufficient time to be debated or amended. Although a motion to reconsider the item was made, it was ultimately voted down.

The 226th General Assembly in 2024 is planned to be a hybrid meeting but reversed from this year's. The committees will meet virtually over Zoom but the plenaries will be in person in Salt Lake City, Utah.

It was an honor and a privilege to serve as your commissioner to the 225th General Assembly and I thank you again for the opportunity.

Consent Agenda

Presbytery of the James, 112th Stated Meeting
Hybrid Westminster Richmond and Zoom Meeting
October 15, 2022

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 recommendations for the Consent Agenda:**
 - A. That the minutes of the stated meeting on June 14, 2022, and the special meeting on August 9, 2022, be approved.
 - B. That the Balancing of Commissioners Proposal for 2023 be approved See pp. 5-6.

- II. The Mission Council makes the following consent agenda recommendation:**
 - A. That the 2022 Budget to Actual August 2022 be received as information. See pp. 14-18.

- III. The Commission on Ministry makes the following consent agenda recommendations:**
 - A. That presbytery conduct the final step of the ordination examination for Candidate Sarah Godbey (Charlotte), so that she may serve as Chaplain in the Bon Secours system. See PIF, pp. 67-70.
 - B. That presbytery conduct the final step of the ordination examination for Candidate Leigh Anne Ring (Salisbury), so that she may serve as a minister of the Word and Sacrament in her capacity as Presbyter for Relational Care for the Presbytery of the James. See PIF, pp. 85-88.

Mission Council
Report to October 15, 2022 Stated Meeting of the POJ
July 20, 2022 and September 21, 2022 meetings

The Mission Council reports this information:

1. Received a report from PC(USA) detailing special offerings received from POJ churches.
2. Marilyn Johns started interim stated clerk position July 1, 2022.
3. Rev. Jess Cook and Ken Foster will continue to serve as independent contractors to the presbytery for technical support on the virtual portion of all POJ meetings, and are subject to the personnel committee's oversight.
4. Received updates on Camp Hanover from Rev. Brint Pratt Keyes, a member of the Camp Board and Executive Director Doug Walters.
5. Received a thank you note from Deborah Rexrode, former POJ Associate for Stewardship (see note's text on p. 13).
6. Received report from Rev. Flo Barbee-Watkins that the Synod of the Mid-Atlantic per capita rate will remain \$1.15 for calendar year 2023.
7. Received as information 2022 Budget to Actual August 2022.

The Mission Council reports taking the following actions:

1. Re-validated the ministry of Camp Hanover. The Presbyterian Foundation made this request as the New Covenant Presbyterian Church of North Chesterfield, VA Endowment Fund was established. This particular fund is to provide scholarships for campers from the Presbytery of the James.
2. Approved a special meeting of the presbytery to be held on August 9, 2022 at 7:00 p.m. for the purpose of hearing from and acting upon nominations from the Presbyters Search Committee for the positions of Presbyter for Congregational Life and Presbyter for Relational Care.
3. Approved the request from Byrd PC for a waiver of term limits for Session members.
4. Approved the addition of the position of worship coordinator for the virtual portion of presbytery meetings to be compensated \$500 per meeting.
5. Approved the Preliminary 2023 Budget to be presented as a First Reading at the October POJ Stated Meeting, with vote approval to take place at the February POJ Stated Meeting. See pp. 19-23.
6. Approved a hybrid format for the October POJ Stated Meeting, with the physical part of the meeting taking place at Westminster Church, Richmond.
7. Appointed a task force to begin work on updating the Presbytery's Manual of Administrative Operations (Rev. Flo Barbee-Watkins, Dan Jordanger, Steve Hicks, Kenna Payne)

The Mission Council makes the following consent agenda recommendation:

1. That the 2022 Budget to Actual August 2022 be received as information. See pp. 14-18.

The Mission Council makes the following recommendations:

1. That the agenda for the October 15, 2022 stated meeting be approved. See p. 1.

2. The Mission Council is pleased to nominate and recommend that Steve Hicks, Ruling Elder from Mitchells Presbyterian Church, be elected to serve as the Presbytery's Stated Clerk, with the following terms of the position:

Effective Date	Monday, October 17, 2022
Positions Status	Part – time employee
	Minimum of 15 hours per week
Rate of Pay	\$42.31 per hour
Benefits	None (medical / pension / disability)
Reimbursements	Mileage at current IRS rate
Term of position	3 years (with possible renewal)

3. The Mission Council recommends the appointment of an Administrative Commission to work with the Session and Congregation of Trinity Presbyterian Church, Richmond, on their request for assistance in dissolving the congregation. The Commission will be granted the following permissive powers of the Presbytery (G-3.0109b,3-3.0303f, and G-4.0205):
 - meet with the Session of the church,
 - review the factors prompting their request to dissolve the congregation,
 - work with the Session in all matters relating to the dissolution,
 - provide reports to the Presbytery, and
 - bring final recommendations in accordance with guidelines established by the Mission Council.

The Commission shall not have the power to sell any real property nor to approve the final dissolution of the congregation – those powers shall remain with the Presbytery.

Persons who have agreed to serve on the Commission are Rev. Mary Jane Winter (TE - MAL), Rev. Kerry Foster (TE - Amelia), Rev. Alex Creager (TE - Bon Air), Linda Gueringer (RE - First United), Lucky Wroniewicz (RE - Tuckahoe), and Cheri Selph (RE - Trinity).

NOTE – In anticipation of the presbytery's approval of this motion, the Commission members have begun working with the Session of Trinity.

4. The Mission Council nominates Marjorie Clark (RE, Second / Richmond, Nominating Region E) to serve as a member of the Committee on Nomination and Committee on Representation. This will be a full 3-year term, serving in the Class of 2025.

5. The Mission Council includes in the packet the preliminary proposed 2023 budget for a first reading (final approval will be requested at the February 2023 meeting). If you have any questions or comments, please contact Rev. Flo Barbee-Watkins or Kenna Payne. See pp. 19-23.

Thank you note from Deborah Rexrode, former Associate for Stewardship

Presbytery of the James, Mission Council, and Staff,

Thank you for making contributions to Keswick School and Camp Hanover in appreciation for my service to the presbytery. My time was very rewarding and your expression of gratitude means a great deal to me.

Blessings,
Deborah

PRESBYTERY OF THE JAMES
Statement of Sources and Uses of Funds
Eight months ending August 31, 2022

DESCRIPTIONS	2022			Variance as % of Budget
	Jan - Aug	Budget	Variance	
<u>SOURCES OF FUNDS</u>				
<u>Congregational Intentions -</u>				
Undesignated Support (POJ, Synod Per Capita, and GA)	282,670.29	615,000.00	(332,329.71)	-54%
Designated Giving to POJ Only	19,659.85	29,100.00	(9,440.15)	-32%
Per Capita (\$1.15 for Synod; \$8.98 for GA)	9,719.21	13,387.00	(3,667.79)	-27%
Designated Giving to Validated Missions thru GA	17,323.44	29,100.00	(11,776.56)	-40%
Congregational Intentions / total	<u>329,372.79</u>	<u>686,587.00</u>	<u>(357,214.21)</u>	-52%
<u>Checking Account Interest</u>	34.19	18.00	16.19	90%
<u>Other income</u>	4,360.00	6,100.00	(1,740.00)	-29%
TOTAL - SOURCES OF FUNDS	<u>333,766.98</u>	<u>692,705.00</u>	<u>(358,938.02)</u>	-52%
<u>USES OF FUNDS</u>				
<u>Synod and General Assembly</u>				
Synod Per Capita	1,302.25	19,126.00	(17,823.75)	-93%
GA Per Capita	37,336.60	153,729.00	(116,392.40)	-76%
GA Shared Mission Support	5,745.76	29,100.00	(23,354.24)	-80%
Synod & General Assembly / total	<u>44,384.61</u>	<u>201,955.00</u>	<u>(157,570.39)</u>	-78%
<u>Constitutional Committees</u>				
Committee on Representation				
Administration for Committee	0.00	0.00	0.00	
Committee on Nominations				
Administration for Committee		500.00	(500.00)	-100%
Permanent Judicial Commission				
Administration for Committee		0.00	0.00	
Constitutional Committees / total	<u>0.00</u>	<u>500.00</u>	<u>(500.00)</u>	-100%

PRESBYTERY OF THE JAMES
Statement of Sources and Uses of Funds
Eight months ending August 31, 2022

DESCRIPTIONS	2022			Variance as % of Budget
	Jan - Aug	Budget	Variance	
<u>Mission Council</u>				
Staff Costs				
Salaries	133,607.70	227,946.00	(94,338.30)	-41%
Housing Allowances	44,836.97	90,818.00	(45,981.03)	-51%
Payroll Taxes	11,457.30	21,770.00	(10,312.70)	-47%
Auto Expense (Gen'l Presbyter)	2,041.64	3,250.00	(1,208.36)	-37%
Auto Expense (Relational Care Presbyter)	71.30		71.30	
Pension/Medical	42,485.71	80,889.00	(38,403.29)	-47%
403(b) Contribution	7,846.00	11,769.00	(3,923.00)	-33%
Staff Professional Expenses (Gen'l Presbyter)	316.69	3,833.00	(3,516.31)	-92%
Expenses (Gen'l Presbyter)	467.35		467.35	
Continuing Expenses (Lead Presbyter)	2,486.21		2,486.21	
Continuing Expenses (Congregational Care Presbyter)	1,432.82		1,432.82	
Moving Expenses	27,685.86	24,000.00	3,685.86	15%
Medical Reimbursement	1,891.24	10,000.00	(8,108.76)	-81%
Staff Costs / sub-total	<u>276,626.79</u>	<u>474,275.00</u>	<u>(197,648.21)</u>	-42%
Presbytery Office				
Utilities	5,908.95	10,900.00	(4,991.05)	-46%
Insurance	12,272.96	23,204.00	(10,931.04)	-47%
Office Supplies	-1,487.05	3,500.00	(4,987.05)	-142%
Postage	555.19	400.00	155.19	39%
Telephone/Internet	5,462.62	7,000.00	(1,537.38)	-22%
Grounds/Building Maintenance	6,382.75	10,000.00	(3,617.25)	-36%
Remote Bank Fees	157.34	275.00	(117.66)	-43%
Audit	13,860.00	4,000.00	9,860.00	247%
Payroll Expense	1,641.33	1,400.00	241.33	17%
Presbytery Office / sub-total	<u>44,754.09</u>	<u>60,679.00</u>	<u>(15,924.91)</u>	-26%

PRESBYTERY OF THE JAMES
Statement of Sources and Uses of Funds
Eight months ending August 31, 2022

DESCRIPTIONS	2022			Variance as % of Budget
	Jan - Aug	Budget	Variance	
Presbytery Operatons				
Discretionary Expense (Lead Presbyter)	158.90		158.90	
Discretionary Expense (Relational Care Presbyter)	52.55		52.55	
Discretionary Expense (Congregational Care Presbyter)	667.00		667.00	
Communications & IT Support	10,458.81	20,250.00	(9,791.19)	-48%
Presbytery Meetings	7,014.00	1,600.00	5,414.00	338%
Office Expenses (Lead Presbyter)	300.01	1,350.00	(1,049.99)	-78%
Office Expenses (Presbyter for Congregational Life)		1,350.00	(1,350.00)	-100%
Office Expenses (Presbyter for Relational Care)		1,350.00	(1,350.00)	-100%
Administration for Council	173.26	1,500.00	(1,326.74)	-88%
Search Committee Expenses	2,905.15		2,905.15	
Camp Hanover, Inc. (Covenant Agreement)	76,000.00	114,000.00	(38,000.00)	-33%
Capital Replacement Transfer		4,000.00	(4,000.00)	-100%
Mission Council / total	<u>419,110.56</u>	<u>680,354.00</u>	<u>-261,243.44</u>	<u>-38%</u>
Commission on Ministry				
Administration for Commission	172.00	1,500.00	(1,328.00)	-89%
First call ministry support		15,000.00	(15,000.00)	-100%
Commission on Ministry / total	<u>172.00</u>	<u>16,500.00</u>	<u>(16,328.00)</u>	<u>-99%</u>
Committee on Preparation for Ministry				
Financial Aid	5,375.00	13,000.00	(7,625.00)	-59%
Psychological Evaluations	1,461.45	1,500.00	(38.55)	-3%
Administration for Committee		500.00	(500.00)	-100%
Travel		700.00	(700.00)	-100%
Recruiting		2,000.00	(2,000.00)	-100%
Committee on Preparation for Ministry / total	<u>6,836.45</u>	<u>17,700.00</u>	<u>(10,863.55)</u>	<u>-61%</u>

PRESBYTERY OF THE JAMES
Statement of Sources and Uses of Funds
Eight months ending August 31, 2022

DESCRIPTIONS	2022			Variance as % of Budget
	Jan - Aug	Budget	Variance	
<u>Leadership Connections Team</u>				
Administration for Team		500.00	(500.00)	-100%
Black Caucus		2,040.00	(2,040.00)	-100%
Collegiate Ministries	56,700.00	92,050.00	(35,350.00)	-38%
Community of Ministry & Worship	5,600.00	22,875.00	(17,275.00)	-76%
Older Adult		2,500.00	(2,500.00)	-100%
Presbyterian Women		500.00	(500.00)	-100%
Resource Center	1,800.00	3,600.00	(1,800.00)	-50%
Small Church	875.00	6,950.00	(6,075.00)	-87%
Stewardship		2,000.00	(2,000.00)	-100%
Youth Ministry		6,600.00	(6,600.00)	-100%
Leadership Connections Team / total	<u>64,975.00</u>	<u>139,615.00</u>	<u>(74,640.00)</u>	-53%
<u>Mission and Service Team</u>				
Administration for Team	35.00	200.00	(165.00)	-83%
Disaster Relief Team		6,000.00	(6,000.00)	-100%
Haiti		12,500.00	(12,500.00)	-100%
Dismantling Racism		500.00	(500.00)	-100%
Evangelism and Church Growth	35,043.98	47,000.00	(11,956.02)	-25%
Voices of Jubilee	25,000.00	25,000.00	0.00	0%
Coaching for pastors of NWC		4,500.00	(4,500.00)	-100%
Public Policy	6,500.00	7,100.00	(600.00)	-8%
Self Development of People		1,500.00	(1,500.00)	-100%
Social Justice	1,000.00	1,000.00	0.00	0%
World Mission		10,000.00	(10,000.00)	-100%
Southwood Project Habitat of Great Charlottesville ('21,22,23,24,25)		43,000.00	(43,000.00)	-100%
Mission and Service Team / total	<u>67,578.98</u>	<u>158,300.00</u>	<u>(90,721.02)</u>	-57%

PRESBYTERY OF THE JAMES
Statement of Sources and Uses of Funds
Eight months ending August 31, 2022

DESCRIPTIONS	2022			Variance as % of Budget
	Jan - Aug	Budget	Variance	
TOTAL - USES OF FUNDS	603,057.60	1,214,924.00	-611,866.40	-50%
SUBTOTAL - NET INCOME (LOSS)	(269,290.62)	(522,219.00)	252,928.38	-48%
SUPPORT FROM EXISTING FUNDS				
Church & Ministries Development Fund (estimate)	195,330.00	493,059.00	(297,729.00)	-60%
Genesis & Generations Fund	0.00	29,160.00	(29,160.00)	-100%
Use of Existing Funds/total	195,330.00	522,219.00	(326,889.00)	-63%
NET INCOME	(73,960.62)	0.00	(73,960.62)	

Cash and Investments on Hand

Bank of America	\$230,902
RBC	\$4,980,975

**PRESBYTERY OF THE JAMES
PRELIMINARY PROPOSED 2023 BUDGET
First Reading - October 15, 2022**

DESCRIPTIONS	CY 2022		CY 2023 PRELIMINARY PROPOSED BUDGET		
	ACTUAL Jan - Aug	APPROVED BUDGET	GENERAL	SUPPORTED	TOTAL
<i>SOURCES OF FUNDS</i>					
<u>Congregational Intentions -</u>					
Undesignated Support (POJ, Synod Per Capita, and GA)	282,670.29	615,000.00	553,500.00		553,500.00
Designated Giving to POJ Only	19,659.85	29,100.00	29,100.00		29,100.00
Per Capita (\$1.15 for Synod; \$9.85 for GA)	9,719.21	13,387.00	13,387.00		13,387.00
Designated Giving to Validated Missions thru GA	17,323.44	29,100.00	25,000.00		25,000.00
Congregational Intentions / total	329,372.79	686,587.00	620,987.00	0.00	620,987.00
<u>Checking Account Interest</u>	34.19	18.00	20.00		20.00
<u>Other income</u>	4,360.00	6,100.00	6,100.00		6,100.00
TOTAL - SOURCES OF FUNDS	333,766.98	692,705.00	627,107.00	0.00	627,107.00

**PRESBYTERY OF THE JAMES
PRELIMINARY PROPOSED 2023 BUDGET
First Reading - October 15, 2022**

DESCRIPTIONS	CY 2022		CY 2023 PRELIMINARY PROPOSED BUDGET		
	ACTUAL Jan - Aug	APPROVED BUDGET	GENERAL	SUPPORTED	TOTAL
USES OF FUNDS					
<u>Synod and General Assembly</u>					
Synod Per Capita (\$1.15 per member)	1,302.25	19,126.00	19,027.00		19,027.00
GA Per Capita (\$9.85 per member)	37,336.60	153,729.00	162,968.25		162,968.25
GA Shared Mission Support	5,745.76	29,100.00	25,000.00		25,000.00
Synod & General Assembly / total	<u>44,384.61</u>	<u>201,955.00</u>	<u>206,995.25</u>	<u>0.00</u>	<u>206,995.25</u>
<u>Constitutional Committees</u>					
Committee on Representations (COR)					
Administration for Committee	0.00	0.00	0.00		0.00
Committee on Nominations (CON)					
Administration for Committee		500.00	250.00		250.00
Permanent Judicial Commission (PJC)					
Administration for Commission		0.00	0.00		0.00
Constitutional Committees / total	<u>0.00</u>	<u>500.00</u>	<u>250.00</u>	<u>0.00</u>	<u>250.00</u>
<u>Mission Council (MC)</u>					
<u>Staff Costs</u>					
Salaries	133,607.70	227,946.00	171,173.00	131,250.00	302,423.00
Housing Allowances	44,836.97	90,818.00	4,043.00	131,250.00	135,293.00
Payroll Taxes	11,457.30	21,770.00	10,625.00	20,081.00	30,706.00
Auto Expense (General / Lead Presbyter)	2,041.64	3,250.00		3,500.00	3,500.00
Auto Expense (Relational Care Presbyter)	71.30	0.00		3,500.00	3,500.00
Auto Expense (Congregational Care Presbyter)		0.00		3,500.00	3,500.00
Auto Expense (Stated Clerk)		0.00	3,000.00		3,000.00
Pension/Medical	50,331.71	92,658.00	27,688.00	110,795.00	138,483.00
Professional Expenses (General Presbyter)	316.69	3,833.00			0.00
Professional Expenses (Lead Presbyter)	467.35			2,500.00	2,500.00
Professional Expenses (Relational Care Presbyter)				2,500.00	2,500.00
Professional Expenses (Congregational Care Presbyter)				2,500.00	2,500.00
Continuing Education (Lead Presbyter)	2,486.21			2,500.00	2,500.00
Continuing Education (Relational Care Presbyter)	1,432.82			2,500.00	2,500.00
Continuing Education (Congregational Care Presbyter)				2,500.00	2,500.00
Coaching for Three Presbyters				1,800.00	1,800.00
Moving Expenses	27,685.86	24,000.00			0.00
Medical Reimbursement	1,891.24	10,000.00	4,000.00	5,000.00	9,000.00
Staff Costs / sub-total	<u>276,626.79</u>	<u>474,275.00</u>	<u>220,529.00</u>	<u>425,676.00</u>	<u>646,205.00</u>

**PRESBYTERY OF THE JAMES
PRELIMINARY PROPOSED 2023 BUDGET
First Reading - October 15, 2022**

DESCRIPTIONS	CY 2022		CY 2023 PRELIMINARY PROPOSED BUDGET		
	ACTUAL Jan - Aug	APPROVED BUDGET	GENERAL	SUPPORTED	TOTAL
Presbytery Office					
Utilities	5,908.95	10,900.00	11,000.00		11,000.00
Insurance	12,272.96	23,204.00	24,000.00		24,000.00
Office Supplies	-1,487.05	3,500.00	4,200.00		4,200.00
Postage	555.19	400.00	600.00		600.00
Telephone/Internet	5,462.62	7,000.00	8,100.00		8,100.00
Grounds/Building Maintenance	6,382.75	10,000.00	10,100.00		10,100.00
Remote Banking Fees	157.34	275.00	275.00		275.00
Audit	13,860.00	4,000.00	14,000.00		14,000.00
Payroll Expense	1,641.33	1,400.00	2,000.00		2,000.00
Presbytery Office / sub-total	<u>44,754.09</u>	<u>60,679.00</u>	<u>74,275.00</u>	<u>0.00</u>	<u>74,275.00</u>
Presbytery Operatons					
Discretionary Expense (Lead Pres.)	158.90			2,000.00	2,000.00
Discretionary Expense (Relational Care Pres.)	52.55			2,000.00	2,000.00
Discretionary Expense (Congregational Care Pres.)	667.00			2,000.00	2,000.00
Conferences	0.00		12,500.00		12,500.00
Staff Enrichment	0.00		2,500.00		2,500.00
Communications & IT Support	10,458.81	20,250.00	19,250.00	1,000.00	20,250.00
Presbytery Meetings	7,014.00	1,600.00	10,400.00		10,400.00
Office Expenses (Lead Presbyter)	300.01	1,350.00		2,430.00	2,430.00
Office Expenses (Congregational Care Pres.)		1,350.00		2,430.00	2,430.00
Office Expenses (Relational Care Pres.)		1,350.00		2,430.00	2,430.00
Administration	173.26	1,500.00	500.00	1,000.00	1,500.00
Search Committee Interviews and Expenses	2,905.15	0.00			0.00
Camp Hanover, Inc. (Per Covenant Agreement)	76,000.00	114,000.00	97,200.00	10,800.00	108,000.00
Capital Replacement Transfer		4,000.00	4,000.00		4,000.00
Mission Council / total	<u>419,110.56</u>	<u>680,354.00</u>	<u>426,154.00</u>	<u>451,766.00</u>	<u>877,920.00</u>
<u>Commission on Ministry (COM)</u>					
Administration for Commission	172.00	1,500.00	1,500.00		1,500.00
First call ministry Support		15,000.00		15,000.00	15,000.00
Commission on Ministry / total	<u>172.00</u>	<u>16,500.00</u>	<u>1,500.00</u>	<u>15,000.00</u>	<u>16,500.00</u>

**PRESBYTERY OF THE JAMES
PRELIMINARY PROPOSED 2023 BUDGET
First Reading - October 15, 2022**

DESCRIPTIONS	CY 2022		CY 2023 PRELIMINARY PROPOSED BUDGET		
	ACTUAL Jan - Aug	APPROVED BUDGET	GENERAL	SUPPORTED	TOTAL
<u>Committee on Preparation for Ministry (CPM)</u>					
Financial Aid	5,375.00	13,000.00	13,000.00		13,000.00
Psychological Evaluations	1,461.45	1,500.00	1,500.00		1,500.00
Administration for Committee		500.00	500.00		500.00
Travel		700.00	700.00		700.00
Recruiting		2,000.00	2,000.00		2,000.00
Comm. on Preparation for Ministry / total	<u>6,836.45</u>	<u>17,700.00</u>	<u>17,700.00</u>	<u>0.00</u>	<u>17,700.00</u>
<u>Leadership Connections Team (LCT)</u>					
Administration for Team		500.00	500.00		500.00
Black Caucus		2,040.00	1,527.00		1,527.00
Collegiate Ministries	56,700.00	92,050.00		92,050.00	92,050.00
Community of Ministry & Worship	5,600.00	22,875.00	20,000.00		20,000.00
Older Adult		2,500.00	2,500.00		2,500.00
Presbyterian Women		500.00	500.00		500.00
Resource Center	1,800.00	3,600.00		3,800.00	3,800.00
Small Church	875.00	6,950.00		6,950.00	6,950.00
Stewardship		2,000.00		1,000.00	1,000.00
Youth Ministry		6,600.00		6,600.00	6,600.00
Leadership Connections Team / total	<u>64,975.00</u>	<u>139,615.00</u>	<u>25,027.00</u>	<u>110,400.00</u>	<u>135,427.00</u>
<u>Mission and Service Team (MAST)</u>					
Administration for Team	35.00	200.00	200.00		200.00
Disaster Relief Team		6,000.00	6,000.00		6,000.00
Haiti		12,500.00			0.00
Dismantling Racism		500.00	500.00		500.00
Evangelism and Church Growth	35,043.98	47,000.00		131,000.00	131,000.00
Voices of Jubilee	25,000.00	25,000.00		58,272.00	58,272.00
Coaching for of pastors of NWC		4,500.00			0.00
Public Policy	6,500.00	7,100.00	7,500.00		7,500.00
Self Development of People		1,500.00	2,000.00		2,000.00
Social Justice	1,000.00	1,000.00	1,000.00		1,000.00
World Mission		10,000.00	22,500.00		22,500.00
Southwood Project Habitat of Great Charlottesville ('21,22,23,24,25)		43,000.00	43,000.00		43,000.00
MAST/totals	<u>67,578.98</u>	<u>158,300.00</u>	<u>82,700.00</u>	<u>189,272.00</u>	<u>271,972.00</u>

**PRESBYTERY OF THE JAMES
PRELIMINARY PROPOSED 2023 BUDGET
First Reading - October 15, 2022**

DESCRIPTIONS	CY 2022		CY 2023 PRELIMINARY PROPOSED BUDGET		
	ACTUAL Jan - Aug	APPROVED BUDGET	GENERAL	SUPPORTED	TOTAL
TOTAL - USES OF FUNDS	603,057.60	1,214,924.00	760,326.25	766,438.00	1,526,764.25
SUBTOTAL NET INCOME (LOSS)	(269,290.62)	(522,219.00)	(133,219.25)	(766,438.00)	(899,657.25)
SUPPORT FROM EXISTING FUNDS					
Church & Ministries Development Fund	195,330.00	493,059.00		766,438.00	766,438.00
Genesis & Generations Fund	0.00	29,160.00	133,219.25		133,219.25
Use of Existing Funds/total	195,330.00	522,219.00	133,219.25	766,438.00	899,657.25
NET INCOME (LOSS)	(73,960.62)	0.00	0.00	0.00	0.00

Trustees of Presbytery of the James, Inc.
Report to October 15, 2022 Stated Meeting of the POJ
July 20, 2022 and September 21, 2022 meetings

The POJ Trustees report this information:

1. The POJ has six gravesites at Forest Lawn Cemetery in Richmond for sale. Sites in this section currently are being sold for \$3,899 each. Reasonable offers will be considered.
2. The Trustees are seeking individuals with real estate experience, particularly commercial real estate, to join the Property Advisory Group to help the Trustees make the best decisions possible. This advice will help the Trustees guide the presbytery's decisions in matters relating to real property. Please contact Dr. Flo or Steve Hicks should you be interested or know of someone who might be interested.
3. The review for 2021 financial statements was received from Cherry Bekaert, LLC, the presbytery's outside audit firm. The report indicated no issues and the financial condition of the presbytery was in good standing.

The POJ Trustees report taking the following action:

1. Procured an appraisal of the real property of Trinity Church, Richmond.
2. Approved Pryor Memorial selling their manse and retaining all proceeds.

The POJ Trustees report the following actions made as a commission: None

The POJ Trustees make the following consent agenda recommendations: None

The Trustee make the following recommendation:

1. Background: At the February 20, 2021 Stated Meeting of the presbytery, the presbytery adopted the Administrative Commission report on the dissolution of Lakeside Church. In that report was the recommendation that "the AC would recommend that the POJ Trustees consider an owner-financed or lease-to-own arrangement for Lakeside Preschool and Childcare, Inc. and Oasis Church to purchase the facility at a reasonable price. From our brief meeting with their leadership, it is clear these organizations continue to share the gospel of Jesus Christ in the Lakeside community, fulfilling the purpose of the holy catholic church. A purchase agreement would eliminate the tenant-landlord relationship for the POJ and both the Preschool and the Oasis Church expressed interest in further conversation."

The Trustees, per a motion at the same presbytery meeting, have been leasing the property to these entities at a nominal rate. It is the opinion of the Trustees that the leasing arrangement is not sustainable in the long run. There are numerous liability issues in which the presbytery could find itself embroiled.

After discussion with Lakeside Preschool and Childcare, Inc. the Trustees hereby make the following recommendation in the spirit of the original adopted AC report from February 20, 2021: **The Trustees of Presbytery of the James, Inc. do hereby move that the presbytery approve the sale of the real property formally owned by Lakeside Presbyterian Church be sold to Lakeside Preschool and Childcare, Inc. for \$250,000.**

[It should be noted that the 2021 appraisal of the property was \$900,000, an amount that the preschool could not afford and that is outside the recommendation of the adopted AC report.]



Report to the Presbytery of the James **Rev. Dr. Flo Barbee-Watkins, Lead Presbyter for Vision and Collaboration**

Greetings Friends,

Over the past 4 months, it has been a pleasure getting to know the wonderful siblings of this Presbytery and I'm looking forward to worshipping, meeting and praying with and for many more. I've had the opportunity to meet with several committees and ministries of the Presbytery and listen to the areas of passion and pride as well as the places of challenge and curiosity.

Now that all three presbyters are in place, we are well on our way to creating opportunities to dig more deeply in knowing and hearing from the ministers, ruling elders and commissioned pastors.

Our first order of business is to schedule a day and a half retreat for the three of us to look at how we will support the committees and ministry teams. We want to make sure that that we are available to you and make communications easy. Secondly, we have divided the presbytery into 12 geographical areas. The hope is to meet with congregational leaders in your area and listen to what the Spirit is doing through your congregation. But further, we want to see how the Presbytery (through its presbyters) can support and resource you all. We want to listen for new ideas and see where and how collaboration can occur between congregations and others.

I'm super excited that I have had the opportunity to preach in Charlottesville and be a member of an AC to ordain and install a new minister. I also was privileged to charge a congregation during the installation of their new pastor. I just celebrated a church homecoming World Communion Sunday with a congregation and look forward to the many other preaching opportunities.

If you would like for any of the presbyters to preach for your congregation, there is a form that we ask you to fill out on the POJ website. Here is the one for me:

<https://www.presbyteryofthejames.com/resources/presbyter-preaching-request/>. Please choose 2-3 dates, because it makes it much easier to find a mutually available time.

Also, all three Presbyters are available to quick 30-minute conversations. For me, just use the link on my email or click here: <https://calendly.com/fobarbeewatkins/30min>.

Finally, all three Presbyters attended a professional event for the Association of Mid-Council Leaders at the Bon Secours Retreat Center in Marriottsville, MD. Our retreat leaders were: MaryAnne McKibben Dana and Marthame Sanders. During this retreat we talked extensively about the future of the church and what that means for the Presbyterian Church (U.S.A.) and particularly the Presbytery of the James.

Beloved, we are in a new era. The pandemics of COVID and racism have wreaked havoc. However, I believe that with this God has given us an opportunity to reinvent ourselves, and a new vision for what God is doing in the world. The church of yesterday has been amazing, but we hear the words of Isaiah 43:19 "Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert."

God has done marvelous things within the bounds of the Presbytery of the James, and I am delighted to serve as your new Lead Presbyter for Vision and Collaboration.

Forward in Faith, Dr. Flo

Report of the Committee on Nominations

Presbytery of the James
October 15, 2022

Recommendations

1. That Presbytery elect the honorably retired Rev. Rosalind Banbury to serve as Presbytery Moderator for 2023.
2. That Presbytery elect Ruling Elder Cherry Peters from Second Richmond to serve as Presbytery Vice-Moderator for 2023.
3. That Presbytery elect the below slate of nominees:

Commission on Ministry

Susan Steinberg, MWS, at large, class of 2025, region: MAL
Sandra Libhart, MWS, South Hill, class of 2025, region F.
James Lockett, RE, Fredericksburg, class of 2025, region: MAL.
Milton Brown, RE, First United, class of 2023, region: D.

Committee on Preparation for Ministry

Chad Wayner, RE, South Plains, class of 2024, MAL: Moderator
Joshua Andrzejewski, MWS, Richmond 1st, class of 2025, region: MAL.
Jerome Wilson, RE, Blackstone, class of 2025, region: F.
Tessa Schuman, RE, Salisbury, class of 2025, region: MAL
Kelly Kaufman, MWS, Olivet, class of 2024, region: A.

Permanent Judicial Council

Jim King, MWS, Salisbury, class of 2025, region: MAL.

Leadership Connections Team

Amanda Healy, RE, Second Richmond, class of 2025, region: E.

Mission and Service Team

Mary Jane Winter, MWS, at large, class of 2025, MAL: Moderator.
Linda Gueringer, RE, First United, class of 2023, region: D.
Nancy Summerlin, MWS, HR, class of 2023, region: C.

Opportunities for Service

The following vacancies exist on Committees and Teams (RE=Ruling Elder; MWS=Minister of Word and Sacrament; MC=Member of a church; you can find your region on the presbytery website, [here](#)):

Commission on Ministry

MWS, from region E, class of 2025
RE, from region E, class of 2025
RE, from region F, class of 2025
RE, from any region, class of 2024
RE, from region B, class of 2024

Mission Council/POJ Trustees

MWS, from region F, class of 2025
MWS, from region E, class of 2025

Committee on Preparation for Ministry

RE, from region E, class of 2025
MWS, from region E, class of 2025
RE, from region A, class of 2024
MWS, from region C, class of 2023

Leadership Connections Team

MWS/RE, from any region, to serve as Moderator
MWS, from region F, class of 2025
MC/RE/MWS, region C, class of 2023

Mission and Service Team

RE, from any region, to serve as Vice Moderator

MC/RE/MWS, region E, class of 2025

MC/RE/MWS, region A, class of 2024

Synod of the Mid Atlantic

MWS, any region, to serve as commissioner, class of 2025

MWS, any region, to serve on Jubilee Fund, class of 2025

If you are interested in any of these opportunities for service (or any opportunity for service), please contact Walter Canter, canterjw@gmail.com, the 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.

Walter Canter,
Committee on Nominations Moderator

**Committee on Representation Report
to the Presbytery of the James
October 15, 2022**

The Committee on Representation met on July 12, 2022. Tessa Schuman served as moderator, and Rev. Walter Canter as vice moderator. Members Rev. Tom Coye, Ruling Elder Gwendolyn Lewis, and Ruling Elder Marjorie Clark were joined by Rev. Dr. Flo Barbee-Watkins and Rev. Franklin Reding in the committee's work.

The committee discussed the COR report to the Synod of the Mid Atlantic, included below. This report reflects the teams' ongoing work to pursue diversity in POJ leadership. The committee also highlighted the need to lift up minority congregations in rural areas, offering to amplify these voices at each Presbytery meeting. Contact Tessaschuman@gmail.com for additional details.

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? 4 times per year
 - Does it meet with the Presbytery Nominating Committee? Yes
 - How does it report to Presbytery? The COR shares information with the CON and reports to the Presbytery at each quarterly meeting.
 - b. If you do not have a COR, please state how you handle oversight of appropriate representation?
- II. What is the size of your presbytery? Churches: 99; Members: 16172
What percentage of members are minorities? approx. 6.7%
- III. Of the leadership positions with in your presbytery (Leadership includes all Presbytery level committee members):
How many are filled by women? 52
How many are filled by men? 44
- IV. In the past 5 years, have you had a non-majority Moderator?
No
- V. What actions or initiatives has your COR taken to try and improve your record of representation on committees?
The Presbytery of the James has traditionally had an even greater representation of minorities in leadership (15.62%) than in church membership as a whole (6.7%). The COR has initiated a call for spotlight reports from minority congregations in order to raise the profile of these churches and maximize the effectiveness of this representation. The COR meets quarterly after each presbytery meeting to pursue these ends.
- VI. What might the Synod COR do to assist your efforts to be more effective in your work?
Limiting reporting to two genders may be limiting the way in which members and leaders wish to represent themselves. If the Synod would consider expanding these guidelines, the COR may more accurately describe the membership of the Presbytery of the James.

Report submitted by: Tessa Schuman, June 30, 2022

2022 for 2021 Committee on Representation Report

Presbytery Name: **The James**

	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										8	3
2	Commission on Ministry	21	3	5	7	5			3									1	13	7
3	Presbytery Officers	5	2	1	1	1			1										4	1
4	Nominating Committee/Rep resentation	6	3	0	0	3			1									1	2	3
5	Commissioner s to GA/ SOMA Assembly	9	4	2	2	1	1		2									1	4	4
6	Committee on Preparation	14	4	3	3	4			1									2	9	3
7	Permanent Judicial Commission	9	3	0	2	4			2									1	8	0
8	Presbyters Search Team	7	0	3	3	2			1									1	5	1
9	Leadership Connections Team	7	2	1	0	4			1									1	4	2
10	Mission and Service Team	7	1	1	2	3			1									1	4	2
	TOTAL	96	24	20	23	29	1		14									9	61	26

Report of the Commission on Ministry

Presbytery of the James

October 15, 2022

(Meetings of June, July, August, September 2022)

I. The Commission Reports the Following Actions:

A. Received ministers into the presbytery:

1. Rev. Sai Hyung [Alex] Lee. transferring from the Presbyterian Church of Korea, be received to serve as covenant pastor at Lord Jesus Korean. See PIF pp. 79-82.
2. Rev. Russell [Russ] Kerr transferring from Salem Presbytery as a member at large. See PIF, pp. 74-77.
3. Rev. Johannah [Hannah] Creager transferring from Presbytery of Eastern Virginia as a member at large. See PIF, pp. 63-67.
4. Rev. Karen Allamon transferring from Shenandoah Presbytery to serve as pastor at Madison Church. See PIF, pp. 53-57.
5. Rev. Kimberly Clayton transferring from Presbytery of Greater Atlanta to serve as interim pastor at The Presbyterian Church, Fredericksburg. See PIF, pp. 58-62.

B. Dismissed ministers to other presbyteries:

1. Rev. Gary Hatter to Presbytery of Northern New England
2. Rev. Joseph Kwang Park to Presbytery of Wabash Valley
3. Rev. Jason Cashing to Presbytery of Utica
4. Rev. Patrick Dennis to Mission Presbytery
5. Rev. Sarah Dennis to Mission Presbytery
6. Rev. Victoria Bethel to Presbytery of the Cascades

C. Approved Terms of Call or Contract for Incoming Pastoral Relationships:

1. Rev. Karen Allamon, Pastor, Madison, starting 9/1/2022

D. Approved Covenant Pastor 1 agreements (up to six months):

1. Rev. James Goodloe and Mattoax & Pine Grove Churches, 7/1/2022 – 12/31/2022.
2. Rev. Ed Kross and Ampthill Church, 6/1/2022 -11/30/2022.
3. Rev. Donald Denton and Rennie Memorial, 7/1/2022 – 12/31/2022.
4. Rev. Sai-Hyung “Alex” Lee and Lord Jesus Korean, 6/3/2022 – 12/31/2022.
5. Rev. John Grotz and Kirk O’Cliff, 7/1/2022 – 12/31/2022.
6. Rev. Daniel Hale and Rivermont, 7/1/2022 - 12/31/2022.
7. Rev. Ulysses Payne and Westminster Petersburg, 6/28/2022 – 12/27/2022.
8. Rev. Gay Lee Einstein and Madison Church, 7/1/2022 – 8/31/2022.
9. Rev. James Kniseley and King’s Chapel, 7/1/2022 – 12/31/2022.
10. Rev. Jaechul Pi and Burkeville, 9/1/2022 – 2/28/2023.
11. Rev. Albert Connette and Providence, Powhatan, 9/1/2022 – 2/28/2023.
12. Rev. Mark Grussendorf and Salem, 8/1/2022 – 1/30/2023.
13. Rev. Chad Rhodes and Pryor Memorial, 10/1/2022-3/31/2023.

E. Approved Covenant Pastor 2 agreements (up to twelve months):

1. Rev. Ann Cherry and Laurel, 7/1/2022 – 6/30/2023.
2. Rev. Susan Steinberg and Providence, Gum Spring, 10/17/2022 – 10/16/2023.
3. Rev. Katherine Todd and Tappahannock, 8/10/2022 – 8/9/2023.

- F. Approved commission to ordain and/or install:
1. To ordain Candidate Kelley Connelly to serve as UKirk Campus Minister at Richmond Second, 7/17/22.
 2. To ordain Candidate Rachel Sutphin to serve as Pastor for Families at First Charlottesville, 8/14/2022.
 3. To install Rev. Inger Manchester as Pastor at Rockfish Church, 9/11/2022.
 4. To ordain Candidate Jay Morgan to serve as Chaplain at Westminster Canterbury, Richmond, 7/22/2022.
- G. Approved Parish Associate covenant:
1. Rev. Tom Coye and Campbell Memorial, 1/1/2022 -12/31/2022.
- H. Approved Interim Pastor/ Associate Pastor agreements:
1. Rev. Joshua Andrzejewski as Associate Pastor at First Church, Richmond
 2. Rev. Johan “Jock” O’Connell and Southminster, Interim Pastor, effective 07/31/2022.
 3. Rev. Michelle Abel and The Presbyterian Church, Fredericksburg, Interim Associate Pastor, 6/15/2022 – 12/31/2022.
 4. Rev. Kimberly Clayton and The Presbyterian Church, Fredericksburg, Interim Pastor, 9/26/2022 – 9/25/2023.
- I. Approved laboring outside the bounds of the POJ:
1. Mary Newbern-Williams, as Gap Presbyter of Presbytery of New York City. Mary will continue in her role as Covenant Pastor 2 for First United Church.
- J. Approved validation of ministry:
1. Rev. Samuel Shields, Spiritual Care Coordinator, ProMedica Heartland (Senior Care), start date 4/29/2022.
 2. Rev. Michael Weiglein, International Church of Prague (Czech Republic), starting late August. See pp. 88-89.
 3. Rev. Kelsey Hawisher-Faul, Richmond Hill, Resident Office Coordinator. Note: while Rev. Hawisher-Faul’s title is Office Coordinator, COM is satisfied that her role includes sufficient pastoral duties to validate the position. See pp. 72-74.
 4. Rev. Russell Kerr, Pace Center, Student Development and Engagement Coordinator. See pp. 77-79.
 5. Candidate Sarah Godbey, Bon Secours, Chaplain. See pp. 70-72.
- K. Approved member at large status:
1. Rev. Ken Henry, effective 6/15/2022.
 2. Rev. Joel Morgan, effective 9/8/2022.
- L. Granted honorably retired status:
1. Rev. Allen Fisher, 8/31/2022
- M. Approved request to dissolve pastoral relationship:
1. Rev. Ken Henry and Westminster Charlottesville, effective 6/15/2022.
 2. Rev. Allen Fisher and The Presbyterian Church (Fredericksburg), effective 8/31/2022.
- N. Appointed session moderators
1. Westminster Charlottesville. Rev. Lynne Clements.
 2. The Gayton Kirk, Rev. Russell Kerr, 8/1/2022 - 10/31/2022.
 3. Byrd, Rev. Denise Hall, starting 7/31/2022.
 4. The Presbyterian Church, Fredericksburg, Rev. Michelle Abel, starting 9/1/2022.
 5. Tabor, Rev. Susan Steinberg, 8/10/2022.
 6. Providence Gum Spring, Rev. Susan Steinberg, 8/21/2022.

- O. Arranged exit interviews:
 - 1. Rev. Johan “Jock” O’Connell and Byrd.
 - 2. Rev. Joel Morgan and Westminster, Richmond.
 - 3. Rev. Allen Fisher and The Presbyterian Church, Fredericksburg.

- P. Approved persons preaching in a congregation more than three times in 90 days:
 - 1. Rev. Susan Steinberg and Orange.
 - 2. Rev. Carson Rhyne and Byrd.
 - 3. Commissioned Pastor William Seay and Providence Gum Spring.

- Q. Approved persons to be added to the pulpit supply list
 - 1. Rev. Susan Steinberg
 - 2. Rev. Ashley Diaz Mejias

- R. Approved that Rev Calvin Sydnor’s and Rev. Joanna Sydnor’s participation in a cohort of the Pastor as Disciple, through the Lily Foundation, would satisfy the POJ’s requirement for coaching for first call ministers.

- S. Approved increase in honorarium:
 - 1. Effective September 1, 2022 the minimum honorarium for pulpit supply is \$200, plus travel reimbursement.
 - 2. Effective September 1, 2022, the minimum honorarium for each additional service is \$75.
 - 3. Effective September 1, 2022, the minimum honorarium for moderating a session meeting is \$75, plus travel reimbursement.

- T. Notified Mission Council that at the October meeting of presbytery, time must be set aside for the silent reading of the Sexual Misconduct Policy.

II. Consent Agenda Recommendations:

- A. Recommend that presbytery conduct the final step of the ordination examination for Candidate Sarah Godbey (Charlotte), that she may serve as chaplain in the Bon Secours system. See PIF, pp. 67-70.
- B. Recommend that presbytery conduct the final step of the ordination examination for Candidate Leigh Anne Ring (Salisbury), that she may serve as a minister of the Word and Sacrament in her capacity as Presbyter for Relational Care for the Presbytery of the James. See PIF, pp. 85-88.

III. The Commission Recommends:

- A. That presbytery approve the Concept of Two Parish Models (see pp. 33-38):
 - 1. Spiritual – POJ churches grouped together to share pastoral costs and duties
 - 2. Service – churches of any denomination in a geographic region to share administrative-type costs.

**Commission on Ministry
Presbytery Of The James
August 11, 2022**

Parishes In The Presbytery

The Commission on Ministry of the Presbytery Of The James (COM) has studied the formation of a “Parish” approach to address two recurring problems which a majority of the churches in this presbytery are now facing:

- The ability to call and retain ordained clergy.
- The cost of generic services required by every church.

COM is aware that more than 60% of the approximately 100 churches in our Presbytery cannot afford to call a Minister because of the level of the Presbytery’s “Minimum Compensation Requirements.” Most of these churches have smaller memberships or are experiencing declines in membership and attendance. Most of these churches are faced with an aging membership and few youth. Yet, the needs for help in worship and pastoral services continue. To meet these needs, most of these churches are compelled to use one or more of the temporary relationships available within the Presbytery—Covenant Pastors or Certified lay Preachers or Parrish Associates to meet some of their needs. And, unfortunately, many of our churches just do without.

COM has observed the competition for the available pool of part time Ministers and Certified Lay Pastors within the presbytery, and is aware that filling the pulpit on a weekly basis and securing adequate pastoral care has led to times and periods of unmet needs, with attendant levels of pain and disruption.

Concern about this mounting problem led COM to consider what the Presbytery could do to help. In our study COM has learned that other Presbyteries are experiencing this same problem and are addressing the issues raised in multiple ways. Of the approaches tried by others, one that has shown promise involves a hybrid structure requiring collaboration among the churches within a given geographical area overseen and led by the Presbytery. The model is best described as a “Parish “ approach. COM has read and listened to many about this form of collaborative approach. There are positives and negatives, but the positives appear to far outweigh the negatives.

The positives identified include:

- Regular worship and timely pastoral care provided by a Minister;
- Collaboration in shared interests;
- Cost savings;
- Continuation and revitalization of individual churches, and,
- Renewed abilities to engage in missions and outreach.

The negatives include:

- A possible loss of identity
- A possible loss of power
- A potential lack of effective leadership
- A clear process for opting in and out

COM believes the positives far outweigh the negatives, and if properly structured, the negatives can be eliminated or rendered inconsequential. As it has studied and sifted the options, COM has focused on two separate Parish Models, which it is recommending Presbytery approve and use.

The two Parishes and the considerations for each are set forth below.

1. The “Spiritual Parish.”

The concept here is for two or more churches in geographic proximity to form a Parish, which would function as the Structure to provide each church involved with a minister or ministers shared with the other members of the Parish. The churches would be Presbyterian or churches in communication with the PCUSA.

2. The “Service Parish.”

The concept here is for two or more churches, not necessarily Presbyterian, to form a service parish, which would provide each church with non-spiritual services that all separately incur.

The Considerations and Conditions

1. The Presbytery must approve the Parish Approach, provide the initial funding, take the lead in establishing each Parish, and retain oversight over each Parish under Book Of Order provisions.

2. Presbytery Involvement

a. The Presbytery will serve as Convener and Enabler, but will not continue involved in the day to day operations of the Parish once chartered.

b. Each Parish formed must be approved and Chartered by the Presbytery, and each Parish, once in operation, will be treated as all other subordinate Councils of presbytery.

c. The Presbytery will retain BOO oversight of the Parish, just as it does of every church.

d. The Presbytery will not impose a solution on any church as to what it must do to become a Parish member, subject always to those exceptions required by the Book of Order and subject to Presbytery’s approval of the final documents establishing the Parish.

e. The Presbytery will be asked to provide financial assistance and incentives to enable the Parish to come into existence and sustain itself in its first year after its charter.

3. The Spiritual Parish

Two or more geographically related churches can seek to form a Spiritual Parish,

with an appropriate name, in which each church participating would have a voice and vote

in establishing the Parish,

in setting the operating parameters of the Parish, and,

in any call process of that Parish.

- a. The voice and vote of each participating church shall be equal in the formation of the Parish. Once formed, the voice shall remain equal but the vote shall be proportional, based on a formula agreed upon by the participants.
- b. Each Parish will adopt By-Laws for its operation, which may be amended from time to time. All By-Laws and Amendments shall be approved by the Presbytery. The By-Laws of one Parish may differ from another, as the differing needs of each Parish may be determined.
- c. The formation of a Spiritual Parish shall not be deemed a merger of the churches involved. Each church joining the Parish will retain its independence, name, property, membership and powers, as established by the BOO..
- d. The Parish will be run by a Council answerable to all of the churches participating and to the Presbytery.
- e. A Parish may call and/or hire Ministers, certified Lay Pastors and Educators Administrative Staff and other employees, as needed.
- f. The Parish will determine job descriptions, be the actual hiring authority, and supervise the work of the Ministers and Educators through its Council.
- g. Any ministers called must be approved by the Presbytery and thereafter be members of the Presbytery.
- h. Churches participating will agree to share the ministers/educators of the Parish within a schedule which assures each church will have at least two Sundays of live worship each month with the remaining Sundays of each month provided by electronic worship.
- i. Members of a Parish may join or withdraw from the Parish on the anniversary of the Parish's charter. Any member wishing to withdraw from a Parish must give 90 days' notice to the Parish and secure Presbytery approval.
- j. All of the churches within the Parish shall be connected electronically so that the live worship at anyone of the churches can be simultaneously transmitted/broadcast into any of the other churches. The cost to establish

this electronic capability will initially be made available in the form of a grant from the Presbytery to the Parish for a minimum package approved for the Parish by the Presbytery. Any equipment or software purchased through Presbytery grant will be returned to Presbytery if its use is discontinued. Any enhancements or changes to the original systems adopted will be at the cost of the Parish or its members.

- k. If any of the ministers/educators called to or hired by the Parish are under 40 or are serving an initial call when they come to the field, the Presbytery will pay their benefits, leaving only the salary to be paid by the Parish for the first three years of their call. Any educational debt incurred by a minister or educator still remaining on the date the individual comes to the Parish will be paid off by the Presbytery in an amount not exceeding \$7500 annually, to be paid in equal sevenths over 7 years as long as the individual remains in the field. Should the individual minister or educator leave the Parish before the 7 year period of service ends, all remaining educational debt then unpaid will remain the obligation of the individual leaving.

4. The Service Parish

COM is aware that most churches have recurring expenses related to their operations which could be shared or pooled to help individual churches reduce operating costs. COM has been considering a second form of a Parish, called a Service Parish, which churches could join to share in a host of expenses. The concept includes the establishment of a legal structure which would allow churches to join or subscribe, from which each member church could select the services it would like to use from a menu of services available.

The Presbytery will not be involved in the day to day operations of the entity selected to serve as operator or manager, but the Presbytery may authorize the formation of such a Parish, and after doing so will retain sufficient involvement to assure that the churches joining such a Parish will act at all times in compliance with the Book of Order.

The legal entity recommended for the Parish is a Limited Partnership, in which there is a General partner approved by the Presbytery, and with memberships available to individual churches as Limited partners. The Limited Partnership will limit the liability of each church participating and will provide a structure in which management and participation will be best enabled. A lawyer will be needed to create the partnership documents, which once developed, will be subject to presbytery approval. Each Limited Partner will make a capital contribution for their partnership interest and will be eligible for a return of its capital should it leave the Parish, subject always to the financial viability of the Partnership at that time. Non limited partnership churches may be allowed to participate in using the services offered at prices set by the partnership, but non-partnership participation will have no voice in the operation of the partnership.

The Services that will be offered will be set forth in Menu form, so that each church/partner will be able to select the services it wants at pre-set pricing. The cost for each service and component thereof shall be determined by the General Partner, in consultation with the Advisory Council of the Partnership. The cost for any service subscribed to by a non-member of the Service Parish shall be higher than that charges to a limited partners. In the event the Service Partnership is profitable in any

given year, some or all of the profits may be distributed to the members of the partnership at the sole discretion of the General Partner.

The Menu may include, but not be limited to:

1. Bulletins – a common/generic Bulletin format will be prepared for each week's services and tailored for a particular participating church. The Bulletin will be available in printed form or downloadable, as a church may request. Special Bulletins will also be available, such as for Funerals or Special Services.
2. News Letters—Preparation of the church's monthly newsletter in printed form or downloadable.
3. Secretary – the Parish will provide Secretarial services for any church on an hourly basis weekly..
4. Telephone—the Parish will have a central call-in, where each church's phone will be answered 24/7/365 centrally, if not answered by a member church.
5. Sexton—The Parish will provide Sexton services through employees of the Parish. Hours/rates/ availability/Special Events and other needs will be coordinated by the Parish.
6. Outside Maintenance—The Parish will secure yard and garden personnel to serve each church as it may request. Regular grass cutting, landscaping, snow and ice removal would be a part.
7. Property maintenance—For repairs and minor maintenance needs, the Parish will have available persons with the ability to address minor property issues. Major repairs will remain the responsibility of each member church.
8. Pay-Roll – The Parish will provide payroll services through a third party vendor chosen by the Parish. The Pay-roll service will include the creation and filing of all federal and state tax reporting forms for those for whom it provides payroll services.
9. Treasurer –The Parish will provide a Treasurer for any church requesting. The Parish will maintain an appropriate bond for those involved in this service and will provide monthly statements, write checks and provide at year's end an auditor to assure the finances of each church were properly maintained.
10. Purchasing—The Parish will develop a central purchasing approach for those products and supplies used in common by its member churches.
11. Security—The Service Parish will secure third party security assistance and provide security evaluations.
12. Electronics—The Service Parish will develop a menu of electronic packages a church may use and provide assistance in developing and establishing the electronic program of any subscribing church.
13. Other services will be added to the Menu as needs are defined.

The Service Parish will develop and post the costs for each service, taking into account the various levels of the service that might be subscribed to within each category.

Limited Partners may opt in and opt out of the Service Parish upon 60 days' notice.

The Service Partnership will be available to Presbyterian and non-Presbyterian churches within a reasonable geographic area of the Parish Office.

The General Partner will be paid a reasonable compensation for services rendered. The payment may be either or a combination of salary and performance incentives, with a minimum amount guaranteed. Sales of solicited limited partnership interests will have a commission added for the seller.

All personnel of the Service Parish will be employees or independent contractors of the Parish. Neither the Presbytery nor any Limited Partner will have personal responsibility for these expenses, except as specifically agreed otherwise.

The Limited Partnership will be governed by a Council of its members, subject to oversight of the General Partner. Non-partner subscribers will not serve on the Council.

5. Next Steps

The Parish concept document will be presented to COM for comment in July, 2022.

COM will consider and vote on the Parish concept in August, 2022.

COM will seek Budgetary approval of any Budget requests in time for the 2023 Budget.

Presbytery approval will be sought in September 2022, if COM approves the Project.

Work on establishing either Parish may begin once Presbytery approves the concept, but the Parish may not begin operation until January 1, 2023 or later.

If approved, the Presbytery will serve as Convener of the Parishes.

Respectfully submitted,

COM

July 14, 2022

Presbytery of the James

SEXUAL MISCONDUCT/HARASSMENT POLICY



Approved June 14, 2016
Revision Approved October 19, 2019

Presbytery of the James
3218 Chamberlayne Avenue
Richmond, VA 23227
Web: presbyteryofthejames.com
804-262-2074

**Presbytery of the James
Presbyterian Church (U.S.A.)**

Sexual Misconduct/Harassment Policy

I. Introduction

A. Policy Statement

It is the policy of the Presbytery of the James, Presbyterian Church (U.S.A.) (“Presbytery”) that all church members, church officers, non-member employees, and volunteers serving within its jurisdiction are to view one another as parts of the Body of Christ and members one of another. This oneness means that we should model and order all our relationships in Christ’s Church using the self-giving love of Jesus Christ as the ideal and example.

As Christians, caring for one another in the spirit of our Lord precludes the objectification, victimization, and oppression of sexuality expressed in ways that are inappropriate, coercive, or degrading. It is only by outdoing one another in showing honor to one another that the Christian community may maintain the integrity of the ministerial, employment, and professional relationships at all times.

Sexual misconduct is a violation of Scriptural principles and a violation of the trust inherent to ministerial, employment, and professional relationships. **It is never permissible.**

B. Purposes

The purposes of this policy on sexual misconduct are:

1. To set and enforce standards of behavior consonant with Scripture and secular law;
2. To serve and advance the peace and purity of the Church;
3. To develop procedures for the enforcement of these standards, fully consistent with the *Book of Order* (“BoO”) and to ensure the confidentiality of issues and individuals as may be necessary;
4. To promote the understanding of what sexual misconduct is and what the Presbytery expects of those covered by this policy;
5. To minimize occurrences of sexual misconduct and to ensure prompt and faithful responses to all allegations and reports; and
6. To demonstrate pastoral concern for alleged victims and their families, as well as for those accused of sexual misconduct and their families.

C. Scope of Policy

As defined below under the term “Persons Covered,” this policy only applies to those situations in which the Presbytery has jurisdiction over at least one of the individuals involved in allegations of sexual misconduct as defined herein. For example, this policy does not apply to situations involving allegations of sexual misconduct involving only the ruling elders, members, employees, volunteers, or visitors of a church. While such situations may be governed by the

Rules of Discipline in the BoO and/or by the sexual misconduct policies approved at the time by the Session of the church in question, they do not fall under the jurisdiction of the Presbytery.

Each church belonging to the Presbytery must adopt its own sexual misconduct / harassment policy to protect the congregation, employees, volunteers, and visitors. If a church does not have a policy, this policy shall apply to the greatest extent possible.

Persons with questions about this policy should contact the Stated Clerk of the Presbytery.

II. Definitions

A. Accused

is the term for the person(s) against whom a claim of sexual misconduct is made.

B. Accuser

is the term for the person(s) claiming knowledge of sexual misconduct by a person(s) covered by this policy. The accuser may be someone other than the alleged victim of alleged sexual misconduct.

C. Child Sexual Abuse

includes, but is not limited to, any unlawful contact or interaction between a child and an adult where the child is being used for sexual purposes or the sexual stimulation of the adult or some third person. The prohibited behavior does not necessarily require touching. Sexual activity between a child and an adult shall always be considered as forced since the child is deemed not legally capable of consenting. The Presbytery intends to follow Virginia Code §1-204 which defines a child as anyone under eighteen years of age.

D. Church

when spelled with the initial letter capitalized (“Church”) refers to the Presbyterian Church (U.S.A.). Church when spelled with the initial letter in lowercase (“church”) refers to a local congregation. The word “congregation” shall include both members and participants in a church.

E. Complaint

is a statement in written form which outlines the alleged facts of the sexual misconduct and/or harassment and the basis for which a remedy is sought.

F. Council

is a representative body in the Church composed of ruling and teaching elders; these are sessions, presbyteries, synods, and the General Assembly. A Council may establish entities such as day-care centers, conference centers, camps, or homes for the aged. A Council may have both church members and non-members as employees

G. Employee

is the comprehensive term used to cover all individuals hired or called to work for the Church, a Council, a local member church, or any other institution or entity formally related to the Church or one of its constituent bodies, who are paid a salary or wages for their services.

H. Entity

is any congregation, program, or office managed by a board, committee, council, or other body whose membership is elected by a Council (see Manual of the General Assembly, Standing Rule 47.418).

I. High Risk Occupations

are those which call for a person to work in close contact with those who are vulnerable and less capable of protecting themselves, such as children, the elderly, the incapacitated, or those receiving counseling. (Pastoral care of four sessions or fewer is not considered counseling.)

J. Inquiry

is the term used in the Rules of Discipline in the BoO to determine whether charges should be filed based upon allegations received by a Council that an offense has occurred (see BoO D-10.0200).

K. Investigation/Investigating

is the term used in the Rules of Discipline regarding the investigation of allegations of an offense received by a Council.

L. Mandated Reporter

is a person required by civil law to report any and all suspected incidents of child abuse, including child sexual abuse. As of July 1, 2019, Virginia law no longer exempts certain persons from its mandatory reporting requirements including regular ministers, priests, rabbis, or imams or duly accredited practitioners of any religious organization or denomination usually referred to as a church. There is an exception for these practitioners when confidentiality is required by the religious organizations (e.g., the confessional). In implementing this policy the Presbytery shall adhere to the requirements of the Code of Virginia and the BoO G-4.03 as amended at the time of the alleged incident. The pertinent rules of the BoO G-4.03 on mandatory reporting state as follows:

“Any member of this church engaged in ordered ministry and any certified Christian educator employed by this church or its congregations, shall report to ecclesiastical and civil legal authorities knowledge of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of a confidential communication as defined in G-4.0301, (2) she or he is not bound by an obligation of privileged communication under law, or (3) she or he reasonably believes that there is risk of future physical harm or abuse.” (G-4.0302)

Also,

“In the exercise of pastoral care, ministers of the Word and Sacrament and ruling elders who have been commissioned by a presbytery to limited pastoral service (G-2.10) shall maintain a relationship of trust and confidentiality, and shall hold in confidence all information revealed to them in the course of providing care and all information relating to the exercise of such care.

When the person whose confidences are at issue gives express consent to reveal confidential information, then a minister of the Word and Sacrament or a commissioned pastor (also known as commissioned ruling elder) may, but cannot be compelled to, reveal confidential information.

A minister of the Word and Sacrament or a commissioned pastor (also known as commissioned ruling elder) may reveal confidential information when she or he reasonably believes that there is risk of imminent bodily harm to any person.” (G-4.0301)

All others who are aware of or suspect an incident of child abuse must report that suspicion or knowledge to the appropriate civil authorities and to the Stated Clerk of the Presbytery.

The *BoO*, amended in 2019, addresses the time limits of filing charges as follows:

“For instances of sexual abuse of another person, the five-year time limit shall not apply. There is also no time limit for charging that a person who knew or reasonably should have known of the reasonable risk of sexual abuse of another as defined in D-10.0401c(1) or (2) failed to take reasonable steps to minimize the risk. Both charges may be brought regardless of the date on which an offense is alleged to have occurred.” (D-10.0401b)

M. Persons Covered

by this policy include church members, church officers, ministers of the Word and Sacrament (also known as teaching elders), and non-members who are employees or volunteers under the supervision of the Presbytery, or volunteers involved in an activity sponsored by or affiliated with the Presbytery. Those included shall include those accused of sexual misconduct under circumstances in which (1) access to the alleged victim is related to some form of service to or appointment by the Presbytery or entity, (2) the sexual misconduct alleged arises in a non-church related setting, the circumstances of which raise questions of character and effectiveness of a person covered by this policy, or (3) the alleged improper conduct occurs in a setting in which access is granted to the alleged victims by a particular church of the Presbytery, whether with members or non-members.

N. Reasonable Suspicion

is a subjective criterion that refers to a belief or opinion based on facts or circumstances that are sufficient for a reasonable person to want to inquire further, to take protective action, or to report to authorities.

O. Response

is the action taken by the Council or entity when it receives a report of sexual misconduct. It may include:

1. Inquiry into facts and circumstances
2. Disciplinary action (administrative, judicial, or both);
3. Pastoral care for involved parties;
4. Exoneration and pastoral care for those falsely accused;
5. Pastoral care and rehabilitation for the perpetrators and care for their families;
6. Administrative leave (with or without pay) for the accused during the investigation.

If the body receiving the report considers the alleged act to be criminal in nature, it shall refer the report to the appropriate authorities.

P. Response Panel

is a group of ministers and laity trained by the presbytery and ready to serve on Response Teams.

Q. Response Team

is a group of four or more persons from the Response Panel appointed by the moderator and vice-moderator of the Committee on Ministry (“COM”) to provide assistance and pastoral care to the appropriate parties after an allegation is presented to the presbytery.”

R. Secular Authorities

are the governmental bodies—whether city, town, county, state, or federal—responsible for investigating, criminally prosecuting, and/or bringing charges against individuals accused of sexual crimes or sexual misconduct offenses against other adults or children.

S. Secular Law

is the body of city, town, county, state, or federal laws, often referred to collectively as civil or criminal law. Prohibited behavior addressed by this policy is that which is governed by criminal or civil law regarding sexual misconduct.

T. Sexual Abuse

of another person is any offense involving sexual conduct in relation to:

1. Any person under the age of eighteen years or anyone over the age of eighteen without mental capacity to consent; or
2. Any person when the conduct includes force, threat, coercion, intimidation, or misuse of ordered ministry or position.

U. Sexual Harassment

for this policy is defined as unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitute sexual harassment when:

1. Submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment, the individual's pastoral relationship, or the individual's participation in Presbytery-sponsored programs or activities, or their achieving or continuing a given status in an institution;
2. Submission to or rejection of such conduct by an individual is threatened or used as the basis for employment, pastoral, or Presbytery-sponsored program participation decisions affecting such individual; or
3. Such conduct has the purpose or effect of unreasonably interfering with an individual's work or volunteer performance or an individual's pastoral or camping experience, or creating an intimidating, hostile, or offensive working, pastoral, camping, or conference environment.

Sexual harassment can occur in the form of physical, verbal, and/or non-verbal harassment. Among the examples of behavior that may constitute sexual harassment are, without limitation: pressure for sexual activity; uninvited physical contact, including touching, pats, squeezes, repeated brushing against, the impeding or blocking of one's movement, or behavior intended to be playful; disparaging remarks about one's gender; lewd or sexually suggestive comments; sexual suggestions disguised as humor; requests for sexual favors accompanied by implied or overt threats; dissemination or display of sexually offensive materials, including pictures, drawings, or cartoons; the use of pornographic materials; and unwelcome communications, notes, phone calls, text messages, instant messages, e-mail, and social media posts or other means of electronic messaging.

V. Sexual Misconduct

is the comprehensive term used in this policy to include:

1. Child sexual abuse as defined above;
2. Sexual harassment as defined above;
3. Rape or sexual contact by force, threat, or intimidation;
4. Sexual conduct (such as obscene, prurient or suggestive language or behavior, unacceptable visual contact, unwelcome touching or fondling) which is reasonably injurious to the physical or emotional health of another; and
5. Sexual malfeasance as defined below.

W. Sexual Malfeasance

is defined for this policy as physical contact within a ministerial (e.g., clergy with a member of their congregation) or professional (e.g., counselor with a client, lay employee with a church member, presbytery executive with a committee member) relationship involving a person's genitals, breasts or buttocks.

X. Victim

is the person alleged to have been subjected to and/or injured by sexual misconduct as defined above.

Y. Volunteer

is anyone who provides services for Councils and entities of the Church and who receives no benefits or remuneration. Volunteers include persons elected or appointed to serve on boards, committees, and other groups. For purposes of this policy, volunteers are treated the same as employees. Responsibilities of the Council or entity are the same for volunteers as for employees.

III. Guiding Principles

The members of the Presbytery and its congregations are charged with the care, nurture, and spiritual well-being of those persons who come to us. This is a sacred trust and is based implicitly and explicitly on Scripture, the Confessions of the Church, the ordination vows for the Church officers (*BoO* W-4.0404), and the traditions of the Church. In trying to follow the model of our Lord Jesus Christ, we are directed to remember:

As God who called you is holy,
be holy yourselves in all your conduct.

Tend the flock of God that is your charge,
not under compulsion but willingly, not for sordid gain but eagerly,
do not lord it over those in your charge, but be examples to the flock.

You know that we who teach shall be judged with greater strictness.
1 Peter 1:15; 5:2; James 3:1, NRSV

The ethical conduct of all who minister in the name of Jesus Christ is of vital importance to the Church. Through these representatives an understanding of God and the Gospel's good news is conveyed. Their manner of life should demonstrate the Gospel in the Church and the world (*BoO* G-2.0104a). Thus, the Presbyterian Church (U.S.A.) and the Presbytery, in order to uphold the honor of the Church and the Christ it is pledged to serve, has every biblical, ecclesiastical, and pragmatic right to expect of its servants a life and general behavior consonant with the above principles.

Sexual misconduct is a violation of the role of pastors, educators, employees, volunteers, counselors, supervisors, teachers, and advisors called to exercise integrity, sensitivity, and caring in a trust relationship. As the place where the Body of Christ gathers for work, worship, and edification, the church is charged by its founder to act in the best interests of parishioners, clients, co-workers, and students. When sexual misconduct occurs, this commission from our Master is rejected, and faith is broken with those who trust the church to be a place of Christian nurture.

Sexual misconduct is a misuse of authority and power which breaches Christian ethical principles by misusing a trust relation to gain advantage over another for personal pleasure in an abusive, exploitative, and unjust manner. If a parishioner, student, client, employee, or volunteer

initiates or invites sexual content in the relationship, it is the pastor's, counselor's, officer's, or supervisor's responsibility to maintain the appropriate role and prohibit a sexual relationship.

Sexual misconduct takes advantage of the vulnerability of others, especially those who are less powerful and therefore unable to act for their own welfare. Sexual misconduct is antithetical to the Gospel's call to work as God's servant in the struggle to bring wholeness to a broken world. Sexual misconduct violates the mandate to protect the vulnerable from harm.

IV. Response Team

Purpose

The purpose of the Response Team is to provide assistance and pastoral care to anyone making an allegation of sexual misconduct, or any alleged victim(s) of sexual misconduct by anyone covered by this policy, and to anyone who is so accused. The Team is not to investigate any allegation, nor is it to take any part in the disciplinary process of the Church, save for assisting the accuser, or the alleged victim(s) address the disciplinary process through the filing of an allegation (D-10.0100). The Team shall meet within seven (7) days of being appointed.

Response Panel

The Response Panel is composed of those people whom the Presbytery shall train to serve on Response Teams. Training shall cover both the Presbytery policy and BoO guidance, particularly D-10, "Disciplinary Cases."

Response Team Constitution

1. Each Response Team shall consist of at least four (4) members drawn from the Response Panel. It shall have both men and women. The moderator and vice-moderator of COM shall appoint members to each Team and shall designate one to serve as moderator. Two members of the Response Team shall provide support for the accuser and/or the alleged victim(s); one of the two must be of the same gender as the accuser. Two members of the Response Team shall provide support for the accused; one of the two must be of the same gender as the accused. Once assigned, Response Team members providing support for the accuser shall not discuss the content of the case with members providing support for the accused.
2. The moderator of COM shall avoid conflicts of interest in appointing Team members. See Appendix A.
3. If either the moderator or vice-moderator of COM is unable to make an appointment, or is involved or implicated in the case reported, then the Stated Clerk shall designate a member of the Response Panel to assist in making the appointment.

Response Team Duties

The duties of the Response Team are detailed in Appendix B.

V. Guidelines for Reporting a Complaint

BoO G-4.03 CONFIDENCE AND PRIVILEGE

G-4.0301 Trust and Confidentiality

In the exercise of pastoral care, ministers of the Word and Sacrament and ruling elders who have been commissioned by a presbytery to limited pastoral service (G-2.10), shall maintain a relationship of trust and confidentiality, and shall hold in confidence all information revealed to them in the course of providing care and all information relating to the exercise of such care.

When the person whose confidences are at issue gives express consent to reveal confidential information, then a minister of the Word and Sacrament or a commissioned pastor (also known as commissioned ruling elder) may, but cannot be compelled to, reveal confidential information.

A minister of the Word and Sacrament or a commissioned pastor (also known as commissioned ruling elder) may reveal confidential information when she or he reasonably believes that there is risk of imminent bodily harm to any person.

G-4.0302 Mandatory Reporting

Any member of this church engaged in ordered ministry and any certified Christian educator employed by this church or its congregations, shall report to ecclesiastical and civil legal authorities knowledge of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of a confidential communication as defined in G-4.0301, (2) she or he is not bound by an obligation of privileged communication under law, or (3) she or he reasonably believes that there is risk of future physical harm or abuse.

The Presbytery shall follow the reporting procedures of the Rules of Discipline in the *BoO* D-10.0100.

VII. Implementation

The structures and procedures for responding to allegations of sexual misconduct are mandated, in part, by the *BoO*, such as the roles of COM and the Investigating Committee (see G-3.0307 and D-10.0201). When sexual misconduct occurs, especially child sexual abuse, the secular authorities shall be notified as provided above (II.O.). The Presbytery also has a duty to make inquiry and enforce appropriate disciplinary procedures when it can do so without interfering with the secular authority.

This may include filing charges against a church member or minister under the Rules of Discipline and may lead to temporary or permanent removal from membership or office.

VIII. Compliance

A. Employment Practices

The Presbytery shall establish stringent hiring practices. If an applicant is unknown to the employer, the employer should confirm the applicant's identity by requiring photographic identification such as a driver's license. Part of the pre-employment screening shall include specific inquiry related to discovering previous complaints or accusations of sexual misconduct.

B. Access

Presbytery shall provide public access to this policy on its website in a downloadable format. It shall also annually remind all Presbytery employees, congregations, ministers, educators, and commissioned ruling elders of their obligation to review the policy annually and to certify to the Stated Clerk that they have done so.

C. Training and Education

1. All incoming ministers, educators, and commissioned ruling elders shall, as part of their orientation to the Presbytery, read this policy and sign a document (attached) stating that they have read and understood this policy. The Stated Clerk shall keep the original signed document in the person's personnel file.
2. Every third year, beginning in 2016, the Presbytery shall include a copy of this policy in the packet for the October Presbytery meeting. The meeting docket shall include time for silent reading of the policy, ensuring regular and sustained awareness. A signed copy of the acknowledgement page shall be returned to the Stated Clerk of the Presbytery. All minister members, certified Christian educators and commissioned ruling elders enrolled by the Presbytery shall complete an online course on maintaining appropriate boundaries including abuse prevention, specified and approved by the Presbytery or its COM. Such persons must complete this requirement no later than six months after being enrolled in the Presbytery. Thereafter, such persons shall complete "refresher" education or training every five (5) years, again using curriculum specified by the Presbytery or its COM.

Honorably retired ministers, CCEs, and CREs who are no longer preaching or serving in an official capacity may apply to COM to be exempt from these education requirements.

D. Volunteers

While these guidelines are intended for volunteers of the Presbytery, no requirement for screening and application is usually applied. The increase of litigation requires that local churches do a better job of screening and supervising unpaid volunteers. Every church is encouraged to have policies consistent with this document and procedures in place before allowing volunteers to work in high-risk positions such as youth advisor, children's worker, lay counselor, Boy or Girl Scout leader, camp counselor, or conference chaperone.

Appendix A Conflict of Interest

In staffing Response Teams, the moderator and vice-moderator of COM shall seek to avoid conflicts of interest as well as appearances thereof. Anyone asked to serve on a Response Team should decline if a conflict of interest exists.

An individual has a conflict of interest in the following situations:

1. The individual has, or may have, information about the alleged misconduct and may be interviewed by an Investigating Committee or may be called as a witness in a formal proceeding;
2. The individual is related to the accuser or accused by blood or marriage, or has in the past been related by marriage;
3. The individual currently has, or in the past has had, a close relationship with the accuser or accused. The relationship may be pastoral, social, work-related, or financial. A “close relationship” is one in which a reasonable person would believe that a conflict of interest may exist. It is not a conflict, for example, if the individual has only served on a committee with, or is only casually acquainted with, the accused or accuser.

If the accused or accuser believes that a Response Team member has a conflict of interest, the accused or accuser shall promptly notify the moderator or vice-moderator of COM, who will determine whether continued service is warranted. Doubtful or uncertain cases should be resolved in favor of avoiding the possibility of a conflict of interest.

Appendix B Response Team Duties

When the Stated Clerk becomes aware of an allegation of sexual misconduct, s/he shall direct the Moderator and Vice-Moderator of COM to appoint a Response Team, which they shall accomplish within 72 hours of receiving this direction. Once appointed, the Response Team shall:

1. Inform the accused that allegations of sexual misconduct have been reported, and that the accused is to have no further contact with the accuser and/or the alleged victim(s) of sexual misconduct. The Response Team shall make this communication by the time it first meets with the accuser and/or alleged victim(s) of sexual misconduct;
2. Provide pastoral care for an accuser and/or an alleged victim(s) of sexual misconduct, and their family;
3. Provide pastoral care for an accused and his/her family;
4. Provide pastoral care, appropriate information about the allegation, and resource persons to the congregation or other entities;
5. Assist the congregation in securing after-care resources;
6. Determine to the best of its ability whether any principal person or family member needs psychological counseling and report its opinion to the General Presbyter. If the General Presbyter is in any manner connected to the allegations, the Response Team shall report to the moderator of COM;
7. Assure the accuser and/or alleged victim(s) that the whole Church through the Presbytery takes this matter very seriously and will support them through the process;
8. Inform the accuser of next steps available to them and, if the accuser desires to pursue further action, refer them to the Stated Clerk;
9. Suggest to principal persons, where appropriate, that they obtain an advocate, i.e., a person chosen by the person to accompany them throughout the process and to provide moral support. This shall not relieve the Response Team from its pastoral duties. In this policy, an advocate does not necessarily denote legal representation; and
10. Maintain strict confidentiality in all matters and discuss the allegations and reports only with authorized persons.

The Response Team shall not:

1. advocate for any party involved;
2. provide or act as legal counsel;
3. usurp the responsibilities of COM or an Investigating Committee under the Rules of Discipline of the BoO;
4. determine guilt or innocence of the accused; or
5. enforce any specific remedy or disciplinary action.

The Response Team shall continue to perform its duties until released by COM.

Continuing Education Requirements

Since 2014, the presbytery has required all its members (ministers of the Word and Sacrament, certified Christian educators, and commissioned ruling elders) to travel to Richmond to complete introductory training on appropriate boundaries. Now excellent online training is available, obviating burdensome travel and scheduling.

Beginning in the fall of 2019, every member of the Presbytery of the James shall complete POJ approved online training on maintaining appropriate boundaries, including abuse prevention. Please contact the presbytery office to obtain instructions and access to the training. The individual or their congregation shall bear the cost of the training.

Additionally, every member shall complete Refresher Training within five years of completing the initial course, and again for every subsequent five-year period of membership. The Presbytery will provide instructions for accessing this Refresher Training.

------(Tear Here)-----
----- Return this half-sheet to the POJ Office

**Acknowledgment of Sexual Misconduct / Harassment Policy
of the Presbytery of the James**

As part of my annual certification to serve within the Presbytery of the James, I acknowledge that I have received, read, and reviewed the Presbytery of the James' Sexual Misconduct / Harassment Policy dated October 19, 2019.

Printed Name

Date

Signature

To fill out acknowledgement online:
<https://www.presbyteryofthejames.com/resources/forms/misconduct-policy-form/>

Personal Information Forms & Position Descriptions

Karen Henn Allamon

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

Ecclesiastical Status: Teaching Elder

Presbytery Membership: Shenandoah Presbytery

Ordination Date: 6/13/1996

Formal Education:

- 2003-2005 Post Grad towards D.Min. "Church Application of Family Systems Theory", Princeton Theological Seminary, Princeton, NJ
Invited presenter Oxford roundtable on Science and Theology
- 1996 M.Div. Princeton Theological Seminary, Princeton, NJ
Winner of Preaching Prize
- 1992 BFA Webster University, St. Louis, MO

Continuing Education:

- Church Revitalization
 - 2022 - June, Scheduled for Barth Conference at Princeton
 - 2016 "Barth Conference" Princeton Seminary
 - 2014 "Transitional Ministry" - Princeton in NYC at 5th Avenue PC
 - 2014 Monthly "Healthy Church Pastor's Group" Presby Greater Atl.
 - 2013 "Conflict in Congregations" - Alban Institute
 - 2012 "Media for Pastors" - Princeton
 - 2010 "Emerging Church Conference" - Duke Divinity School
 - 2000 PCUSA "Spiritual Oasis" - Atlanta GA
 - 1999 PCUSA "Revitalization Conference" - L.A., CA
 - 1997 "The In-Between Church" - Alban Institute
- Pastoral Care for Church and Individual
 - 2009 "Emergency Preparedness Training" - NY State/Citizen Corps
 - 2008 "Psycho-social Stress Communication for Faith Communities" - FEMA
 - 2007-2008 Continuing study of Jacques LeCan -
 - "The Unconscious Structured as Language", "Ecrits", etc.
 - 2003-2005 Doctoral Work at Princeton on Bowen Family Systems
 - 2003 Presbytery (of Genesee Valley) Bowen Leadership Group
 - 2001 "Healthy Churches" with Dr. Lloyd Rediger
 - 2000 "Leading in Anxious Organizations"
 - 1998 "Care for the Aging"
 - 1997 "Families and Reconciliation"
- Professional Development
 - 2014-2015 Monthly Preaching Workshop - CPR/Presbytery of Greater Atlanta
 - 2011 "Festival of Homiletics" - Minneapolis, MN
 - 2008 "Credo #8" PCUSA - N.C.
 - 2006 "50th Anniversary of Women in Ministry" - Princeton
 - 2001 "New Vision for the Long Pastorate" - Alban
 - 2001 "Thriving in Early Ministry" - Princeton
 - 2001 "Leadership Momentum" - Alban
 - 1998 "Attending to Call" - Princeton

- Spirit and Scripture
 - 2022 - Scheduled for REVive in Iona, Scotland
 - 2021 “Big Event” Shenandoah Presbytery
 - 2020 “Annual Reunion Workshops and Worship” Princeton
 - 2018 “Barth Conference” Princeton
 - 2017 “2017 ‘Barth Conference’ - Princeton
 - 2015 Monthly Spirituality Workshop - Presbytery of Greater Atlanta
 - 2015 "Barth Preachers' Conference" - Princeton
 - 1996-Current - Bi-annual retreats to prepare for Lent/Advent
 - 1996-Current - Presbytery Wide Leadership Training offerings
 - 2007 "Orientation to Bible Works"
 - 1996-2010 "Ministry Day" at Temple Beth El, Rochester, NY

Employment Type: Full-time

Minimum Effective Salary: \$62,100 / Year

Geographic Choices: Virginia

Languages: English

Leadership Competencies: Compassionate, Hopeful, Preaching and Worship Leadership, Spiritual Maturity, Technologically Savvy, Change Agent, Contextualization, Externally Aware, Organizational Agility, Collaboration

Training / Certification:

- Interim Ministry Training, Week 1 by PC(U.S.A.) at 5th Avenue Presbyterian Church NY in 2013

Other Training:

- Certified Crisis Counselor, Life Crisis Center, St. Louis, MO
- Certified CAT Con

Clergy Couple: No

Housing Type: Open to Manse/Housing Allowance

Work Experience:

- Pastor, First Presbyterian Church, Staunton, VA, 200, Town, November 15, 2015 – current (6 1/2 years)
- Pastor, Rock Spring Presbyterian Church, Atlanta, GA, 180, Urban, April 18, 2010-November 10, 2015 (nearly 6 years)
- Pastor, Barre Center Presbyterian Church, Albion, NY, 200, Rural, May 1996 - April 11, 2010 (14 years)
- Critical Incident Stress Debriefing, COVA, Albion, NY, var., Rural/Metro, 11/98-2001 (while serving Barre)
- Chaplain/Interim Spiritual Care Coordinator, Hospice of Orleans County, Albion, NY, Town & Country, 1999-2000 (while serving Barre)
- Pastoral Intern, Clinton Presbyterian Church, Clinton, NJ, 300, Suburban, 1995-1996 (while in seminary)
- Pastoral Intern, Pacific Presbyterian Church, Pacific, MO, 100, Rural, 1993-1994 (while in seminary)
- Certified Crisis Counselor, Life Crisis Services, St. Louis, MO, var., Urban, 1992-1993 (while in seminary)

Service to church or denomination for the past 10 years:

- National Church
 - Committee Member: Committee on Mid-Level Governing Bodies, 221st General Assembly
 - Ordination Exam Reader: Spring 2015 (Theology); Winter 2015 (Theology); Winter 2013 (OT Exegesis)
- Presbytery of Shenandoah Valley (2015 and current)
 - Leader: Communion Training for Elders for Authorization to Administer in their church 2022
 - Chair: Warm Springs Church Administrative Commission 2016
 - Member of the Committee on Church Vitality and Transformation 2016-2018
 - Member of the Committee on Pastoral Transition 2018 and current – serve churches without pastors as moderator and liaison as well as sitting on committee
- Presbytery of Greater Atlanta (2010-2015)
 - Commissioner: 221st General Assembly (2014)
 - Chair: Final Assessment Evaluation Committee for the Committee on Preparation for Ministry (2012-2015)
 - On-site Crisis Counselor for Presbytery Meeting on Sexual Abuse
 - Scheduled Worship Leader: Spirituality Workshop October 2015
 - Stewardship Ambassador (2015)
 - Member: Bills and Overtures Committee (2014-2015)
 - Leader: Section on Creative Worship for All-Presbytery Worship Workshop (2012)
 - Leader: Day-long Elder/Deacon Training for Southern Atlanta Ministers Alliance (2013)
- Presbytery of Genesee Valley (1996-2010)
 - Chair: Presbytery Worship Committee
 - Member: Presbyterian Foundation Board
 - Leader: Elder Training/Home Communion Training/Small Group Ministry for Presbytery-wide Leadership Trainings
 - Member: Administrative Commission for Committee on Ministry (Attica Presbyterian Church)
 - Teacher: Professor of Worship and Ministry Supervisor for Commissioned Lay Pastor (now CRE) training
- Princeton
 - Class Liaison for Princeton Alumni Association 2020- current
- Community Volunteerism
 - Virginia Vaccine Ambassador: Virginia Department of Health
 - Weekly Bible Study Leader: The Retreat at Fishersville
 - Guest Speaker: Mary Baldwin University, multiple occasions
 - Elections Officer, Ward 5, City of Staunton, Staunton, VA 2016-2019
 - Guest Speaker: Church Women United, Shenandoah Valley
 - Host: The Beloved Community, Black History Month multi church celebration
 - Guest Speaker: Valley Mission – Coping With Critical Incident Stress
 - Secretary: Board, Piedmont Heights Neighborhood Association, Atlanta, GA
 - Member: Board, Arc of Orleans Legacy of Love, Albion, NY
 - Faith-Based Liaison: Orleans County Emergency Preparedness/FEMA, Albion, NY
 - Chaplain: Barre Center Volunteer FD, Albion, NY

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

To have new people access church in the pandemic as well as a time of societal upheaval is a gift to the kingdom, the congregation, and my heart. At First Presbyterian, we were able to harness technology to enlarge our presence, and to embrace unchurched people from other states as well as our own area. Some examples: One retired lady said she began watching us in Florida prior to her move to Staunton. One professional man in his 40's who lived in the area all his life joined our church in December, having never belonged to a church before. A young couple with a toddler and a baby who had attended for some time pre-pandemic, have come back in person. And a young man who had a terrible accident and is shut-in in Atlanta joins us not only for worship, but for our zoom bible study. Each of these people is from a different social strata, and at a different point in their faith journey, but come together in community, worship, and study.

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

Following COVID, the Culture Wars, questions about the Environment, churches are beleaguered. We are in a striking in-between time. Every church that wants to live as the body of Christ into the next generation needs to assess where they are at this turning point and discern what new thing, what next thing, God is calling them to – all the while being loving, forgiving, faithful, and hopeful. It's almost like we're all in Interim time, figuring it out time. I would like to serve a church that understands that. It would be my joy to help a church to prepare for their future as your permanent pastor, designated pastor, stated supply, or intentional interim who helps you take stock of all the church has been through – and works with you to prepare you, God's people, for the new day to which God is calling you.

What areas of growth have you identified in yourself?

I need to slow down and take time to go to the well myself. The JOY of the Lord is my strength. There is so much that is urgent, but it is important that I make time to Sabbath - to be still and wait on the Lord, to nurture my spirit, to spend quiet time in God's creation, to study and take in new knowledge, to pray and to wait on God's word to me.

Describe a time when you have led change.

When I came to First Presbyterian Staunton in 2015, the church thought it had a \$350,000 budget and a staff of 6. It turns out that half the budget was being donated by one person who passed away the year I arrived, and did not leave the church in her will. The congregation was significantly smaller than their budget, and trying to maintain a session of 18. The large buildings – 3 of them – were mostly unused. The three-story CE building sat empty except for a choir room and 1 classroom. It was clear that something was going to have to change.

With the session, we looked at the staff, the building, and the pews. There were current challenges and the changes that would need to be implemented to keep the church alive and engaged in ministry. We educated, we taught, we listened. With much work, we trimmed staff and session to a number that could support the ministry of the church, rather than the staff being the ministry the church supported. We opened our buildings to not-for-profits as a nest where we could partner in ministry.

Over the past six years, we cut the annual budget deficit down from \$150,000 to \$5,000 in 2021. Our endowment has gone up to 1.7 million through investment strategies, and our deficit is covered by the interest. The session went from 18 to 9. Now Mission is the ministry of the church, with our time,

talent, and treasure supporting local, national, and international missions – with a primary mission of ministering to our community.

Statement Of Faith – Karen Henn Allamon

I BELIEVE IN GOD THE FATHER God is the Eternal. One in three, God was and is and always will be. Into God's own eternity God spoke and love poured out in beauty and power and form and substance. One in three, God was and is and always will be.

I BELIEVE IN GOD THE HOLY SPIRIT Coexistent with the Creator's Skill is the Creator's Spark. Spirit! Hovering above the waters breathing "life". Spirit! Blowing on the wings of the bird whispering "beat". Spirit! Seeking the heart of the human and praying, with sighs too deep for words, "Love".

I BELIEVE GOD HAS REACHED TO US FOR RELATIONSHIP And the human heard the Word. And, in selfishness and sin, the human opted out. So God the eternal spoke promise and warning. God the eternal spoke covenant and change. God the eternal spoke sorrow and, the Eternal who speaks love, spoke in compassion. And the Word, who was and is and always will be, became flesh.

I BELIEVE IN GOD THE SON Coexistent with Skill and Spark, our Savior. Into the possibility of anything that could be, God chose vulnerability. Out of the same power that molds eternity, God chose temporality. And from Infinite Life God chose finitude. And we called Him Jesus and Lord and Son of God. Some called him Mary's kid and Friend and Teacher. And some called him Trouble Maker and Beelzebub and Blasphemous. And we call Him the Alpha and the Omega, the Resurrection and the Life.

I BELIEVE IN REDEMPTION AND RESURRECTION BY CHRIST'S WORK Christ was put to death for us and for our sins. And to us - who are so quick to end things at the slightest provocation - God gave the ultimate ending: No ending at all. Life again, and abundantly. We call this Resurrection, and Easter, and Eternity. We call this Grace and Mercy and Undeserved.

I BELIEVE IN THE COMMUNION OF THE SAINTS And God breathed into being another new creation. We call her Church and Militant and The Provisional Sign; And we call her Home and Body and Priesthood. Some call her Hypocritical and Out-Dated and Delusional. But she is God's Creation, by Water and the Word. Here we are formed and reformed to be the Body in the World. Here we are given Word in sacrament - reminded that we are sustained in daily life by daily bread and sustained into eternal life by the Bread of Life freely given by the One God out of love. Here we are given Word in deed - reminded by the waters of our baptism that from the waters of birth, through the waters of danger, and past the waters of death we are claimed and named (see how much God loves us?!); carried safe in God's loving arms to a beautiful shore. Here we are called and challenged to be what God has created us to be: Brothers and Sisters in Word and Word in deed: Evidence of God's love to a waiting and wanting world. Amen.

Kimberly Clayton

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

Ecclesiastical Status: PC(USA) Teaching Elder

Presbytery Membership: Presbytery of Greater Atlanta

Formal Education:

- 1980 B.A., Cum Laude, Birmingham-Southern College
- 1984 Master of Divinity, Columbia Theological Seminary; Wilds Book Prize (Highest G.P.A.)
- 1982-83 Westminster Theological College, Cambridge, England (no degree, exchange student)
- 2008 Doctor of Ministry, Columbia Theological Seminary, Decatur, GA

Continuing Education:

- August 2018 Interim Ministry Training I, Montreat, N.C.
- January 2014 and 2016 Association of Theological Educators Conferences
- Annually from 2010-2018 week-long study with fellow preachers in The Moveable Feast and various scholars
- 2016-present The Presbyterian Communion (an annual gathering of pastors and theologians across the theological perspective continuum discussing theology and church matters)

Employment Type: Full-time

Leadership Competencies: Hopeful, Preaching and Worship Leadership, Spiritual Maturity, Communicator, Culturally Proficient, Organizational Agility, Strategy and Vision, Collaboration, Interpersonal Engagement, Personal Resilience

Languages: English

Work Experience:

- Interim Senior Pastor, Trinity Presbyterian Church, Atlanta, GA; 1642 members; urban/suburban; March 2, 2020 – May 15, 2022
- Transitional Senior Minister, The Brick Presbyterian Church in the City of New York; 1818 members; urban/Manhattan; March 2018 – February 2020
- Director of Contextual Education, Columbia Theological Seminary; June 2009 – March 2018
- Director of Lifelong Learning, Columbia Theological Seminary; 2005-2009
- Pastor/Head of Staff, Grace Covenant Presbyterian Church, Asheville, NC; 650 members; suburban; 1999 – 2005
- Associate Pastor, Central Presbyterian Church, Atlanta, GA; 800 members; urban; 1993 – 1999
- Parish Associate, First Presbyterian Church, LaGrange, IL; 1000 members, suburban; 1988 – 1991
- Associate Pastor, Hopewell Presbyterian Church, Hopewell, NJ; 500 members, village; July 1984 – August 1988

Service to the Church:

- Presbytery of Greater Atlanta, member of Operations Committee, 2020 – present; Financial Sustainability Task Force, 2020; Council, 2018
- Montreat Conference Center Summer Preaching Committee, 2016 – 2018
- Preacher, Worship and Music Conference at Montreat, June/July 2015
- Moderator of Session, Ormewood Park Presbyterian Church, August 2013 – April 2015
- Co-chair, Care of Churches sub-committee of Committee on Ministry, Presbytery of Greater Atlanta, 2013 – 2014

- Committee on Ministry, Presbytery of Greater Atlanta, 2011 – 2014
- Mentor in the First Call Pastor's Program, Presbytery of Greater Atlanta, 2008; Training of Mentors 2009, 2010
- Board of Church Visitors, Maryville College, 2006 – 2012
- Past Co-moderator of the National Board, Covenant Network of Presbyterians
- Editorial Board, www.atthispoint.net, an online journal of Columbia Seminary, 2012 – 2018
- Writer/Editor of several denominational publications in the past: *Members Together: A Guide for New Members*; *Older Adult Ministry: A Guide for the Session*; and *Peacemaking in Nehemiah*

Publications:

- *Journal for Preachers* ("Preaching the Advent Texts," Advent 2004; "Preaching the Easter Texts", Easter 2007; "Easter Sermon", Easter 2008).
- *The Renovaré Spiritual Formation Study Bible*: Introductory essay and commentary notes for the Gospel According to Mark.
- *Feasting on the Word*: Writer for essays in three volumes of this work.
- One of six writers for *Feasting on the Word: Worship Companion*, six volumes of liturgy for the three-year lectionary cycle. Contributing writer to *Feasting on the Gospels, Homiletical Essays*, Westminster John Knox Press 2014 – 2015.
- Writer, *Inclusive Marriage Services: A Wedding Sourcebook*, Kimberly Bracken Long and David Maxwell, editors. Westminster John Knox Press, 2015.
- Contributing writer, *Brimming with God: Reflecting Theologically on Cases in Ministry*, Barbara J. Blodgett and Matthew Floding, editors. Pickwick Press 2015.
- Advent Psalm Essays in *Connections*, 2018, Westminster John Knox Press.
- Book Review and Preaching on the Trinity essay in the PC(USA) journal, *Call to Worship*, 2019.

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

Over the last four years, I have served as a Transitional/Interim Pastor for two congregations. In each setting, there has been opportunity to find success and fulfillment. At The Brick Presbyterian Church in the City of New York, I followed the retirement of a pastor who had served fifteen years. At Trinity Presbyterian Church, I followed the resignation of their pastor of nine years following conflict. At Brick, significant generational shifts began quickly after my arrival with a death and retirement of long-term leaders. Their beloved Clerk of Session (28 years!) died in the same week the Brick Church School's Director of 37 years announced her retirement. Though still relatively new, I was able to offer pastoral care to a reeling congregation while assuring them we would keep moving forward in faith through these changes. The moment I would recognize as a significant success, however, was leading them through a process to reduce their budget by 20% in response to stewardship/giving shifts. They had not identified this need in their MIF, but it soon became an apparent priority. I organized a collaborative approach to tackle a difficult and large problem. We emphasized consensus building along the way to a solution. We identified a number of initiatives in various areas of the church to cut expenses and increase revenue. The process also required a painful restructuring of the staff. This group of lay leaders worked together over 5 months, formulating a plan that received unanimous from the Session and the Trustees.

At Trinity Presbyterian Church, I have led this process once again when they, too, asked for help in recognition that their giving patterns are changing. Additionally, Trinity's conflict had contributed to a tendency to get "stuck" in several areas of the church's life – among them a need to address worn and inadequate signage. They made three attempts over 10 years to address this problem, but could never reach agreement. I was asked to take this on. Working with a team of lay leaders and fourteen months in, we presented a new logo and signage design, receiving a unanimous Session vote. In addition, a large number of other deferred infrastructure needs have been identified and \$3.3 million has been raised to address 5 – 6 major projects with the support of the Trustees and Session. Though Trinity had become mired in conflict and dysfunction, I have prioritized collaboration and consensus-building. We emerged from these two years with a renewed sense of energy and hope for this congregation's future.

I began my interim at Trinity on March 2, 2020. With one week in the office and one Sunday in worship before the great COVID shutdown began, we figured out how to offer livestreaming and online engagement to a congregation that had steadfastly refused to do either. They had been led by chaotic pastoral leadership and I seek to be a calm but confident leader, so we have gotten through great challenges together and they are set to welcome their new pastor with energy and strength. Interim tasks to prepare for the new pastor have included: a congregational survey, small group discussions of past Mission Statements, and interviews with all committees and groups on hopes and skills needed in the next Senior Pastor. It is fulfilling to offer steady, energetic leadership and communicate with clarity and transparency, keeping the congregation informed and fostering a collegial environment within the staff. To undertake interim organizational and administrative work in a congregation that also values excellent worship and meaningful mission is a great honor.

I have a knack for and experience in organizational management: seeing the big picture while also attending to details. This requires agility, flexibility, and creativity, while also giving careful attention to institutional traditions and needs. For all of the challenges of the 21st century – including a pandemic – it is a fulfilling time in ministry. With a depth of experience and fresh ideas and energy, I value teamwork but can also make hard decisions and own them.

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

The church to which I believe God is calling me is characterized by a strong worship life. I love preaching and music. From this center of the community's life together, members and visitors are strengthened for mission, teaching and learning, caring for one another and the world, and for spiritual development. This church places a high priority on its educational and music ministries, is committed to faithful stewardship of money and buildings, and also to faithful use of time and talents for the glory of God. This church has a healthy sense of humor and a dynamic sense of community. Members and staff value collaboration as they carry out a shared vision. It is a radically inclusive church where love is genuine, forgiveness and grace abound, and there is always more room at the table. A member of a church I once served described beautifully what I hope the church can be: "A place big enough for laughter, and small enough for tears."

The church I would like to serve is committed to the best of our Reformed tradition and is also committed to ecumenical and interfaith dialog, relationships, and shared mission. This church practices hospitality, justice and compassion so that the mandates of the gospel become tangible realities in daily lives. It is a church that values tradition yet seeks innovation in this time of great change. It is a church that engages its surroundings and opens its space for use by the community. It is a committed group of members and assorted friends and participants who are not afraid and do not

operate out of “a myth of scarcity,” but instead live according to God’s “liturgy of abundance,” trusting that there is enough to go around – enough resources, enough gifts of the Spirit, enough hope, and enough love.

What areas of growth have you identified in yourself?

I am still growing and learning new things. It was a desire to continue to grow as a pastor that led me to leave a job I loved at the seminary and return to my other beloved vocation – being a pastor in a congregation. When The Brick Church contacted me about their Transitional Senior Minister position, I was intrigued. When a second church contacted me at the same time in the same city, I decided that the Spirit might be at work. To leave a permanent job for a temporary one was a bit of a risk, but I trusted, and still do, that my experience as a pastor and my work with new generations preparing for ministry in a changing landscape combine in ways that give me new gifts to share. In both interim roles, I have learned how to do hard, new things and I improved this work at Trinity because of my experience at Brick. I continue to grow in my sense of wonder about how the Spirit is at work as expressions of “church” evolve. Even as some things are coming to an end, new things are coming into being and this is good news. My sense of urgency about the environment and our care for creation is heightened.

Describe a time when you have led change.

Leading in the midst of change and encouraging innovation while respecting tradition has been a consistent part of my ministry. At Columbia Theological Seminary, my work combined two things I love most – the practice of ministry and theological education – my work as Director of Contextual Education coincided with years of great change in theological education generally and at Columbia Theological Seminary specifically. I took on this position following someone who had done the work for 28 years when most of the students were Presbyterians going into congregational ministry. Within my first 5 – 7 years in this faculty/administrative position, a sea of change occurred in our student population and in the kinds of ministry positions students sought. Many students were international students from a wide variety of countries. Many other students were residents of Atlanta who were non-denominational, Pentecostal, and many other denominational affiliations. Fewer students were seeking to become pastors in a traditional congregation. I helped to reimagine Supervised Ministry internships to suit a variety of settings and callings. We added a new degree program and I served on a faculty committee that undertook a total curriculum revision. This position and an earlier Associate Pastor position in an urban church with many community ministries have prepared me for the challenges and opportunities of Interim work.

Additionally, my work in a theological seminary gave me the opportunity to write for publication, come to know “church” from a wider perspective, and to regularly interact with scholars. The opportunity to be a mentor and also get to know younger generations being called to ministry was a great blessing, giving me fresh hope and energy for the church in our time.

Statement of Faith – Kimberly Clayton

My faith has been shaped from childhood by the regular rhythms of worship, education, mission, and fellowship experienced in the Presbyterian Church (U.S.A.). I grew up listening to the Word of God proclaimed in Scripture readings and sermons and in Sunday School teachings, and also expressed in the language of music—singing hymns and choral anthems. From my ordination in 1984 until today, the lectionary cycle of readings orders my understanding of time as the church year unfolds from Advent through the Reign of Christ. The scriptures of the Old and New Testaments together are

God's authoritative Word and by the power of the Holy Spirit, these scriptures speak in timeless and fresh ways.

The opening words of *A Brief Statement of Faith*: "In life and in death, we belong to God," express in simple yet profound language the foundation of faith. It is consonant with the very first question and answer of *The Heidelberg Catechism*: "**What is your only comfort in life and in death?** That I am not my own, but belong—body and soul, in life and in death—to my faithful Savior, Jesus Christ..." Our Reformed tradition teaches us that we do not belong to ourselves alone or to one narrow 'tribe,' but to God, who made heaven and earth. Yes, God loves each one of us as a unique child of God, but God places us within a greater "we"—the Community of Faith and part of God's good creation. Through the sacrament of Baptism, we are joined to Christ's ministry of love, peace and justice. Baptism is not simply, then, a "cozy welcome" into the church family, but also a radical act of turning away from evil and turning to Jesus and his way in the world. The baptismal journey takes a lifetime and is only "complete in death," as a prayer in our Book of Common Worship says in the Service of Witness to the Resurrection.

God is One and also Triune. The Holy One of Israel is the One we have come to know as Father, Son, and Holy Spirit. The unity and communion that exists within God models for us the pattern for our own life together. The Body of Christ, the Church, is called to bear witness to our unity in diversity, but we do not. Our divisions are a painful sign of our sinfulness. Yet God remains faithful and through the grace of Jesus Christ offers us forgiveness and the chance to become a new creation. Christ invites us to the Table again and again to be nourished by bread broken and cup poured out, his body and blood given for us. The sacrament of the Lord's Supper is a foretaste of the promised feast in the God's kingdom when all things in heaven and on earth are reconciled in Christ.

My home church in Birmingham, AL provided my first experiences of mission in the city as a youth. That time of service opened me to the deep needs and inequities that exist in society and across the world. Mission has remained an integral part of discipleship. While daunting, given the pervasive injustices, our theology reminds us that our efforts are rooted in hope and joy, knowing that God is at work purposefully transforming all things. My teenage years also gave me the opportunity to participate in governance structures of the church. I served as Vice Moderator, and was then Moderator of our Presbytery's Youth Council, then as a Youth Advisory Delegate to the General Assembly. These early opportunities to experience our representative form of government in action have given me an abiding appreciation of our system of checks and balances; the responsibility we each have to study, pray, and deliberate matters knowing that God alone is Lord of the conscience; and to remember above all things that we are always being reformed by the grace of Christ, who alone is Head of the Church.

I close with another "first line/question" from our Confessions that has shaped me ever since I first had to memorize it in the little "pink catechism" book for Confirmation (then Communicants') Class. **Q.1** from the Larger Catechism: **What is the chief and highest end of man/humankind?** A. "...to glorify God and fully to enjoy God forever." To glorify God in all things is our calling and aim. To fully enjoy God forever never comes to an end, but is a continuing source of joy and hope and love.

Johannah Creager

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

Ecclesiastical Status: Teaching Elder

Presbytery Membership: Eastern Virginia Presbytery

Formal Education:

- Master of Divinity Princeton Theological Seminary, Princeton, NJ May 2012
- B.A. English University of Mary Washington, Fredericksburg, VA May 2008
- High School Diploma Jefferson Forest High, School Forest, VA June 2004

Continuing Education:

- 4 Units Level II Clinical Pastoral Education (ACPE), Mary Washington Hospital Fredericksburg, VA August 2012 - August 2013

Training/Certification: Clinical Pastoral Education Training

Employment Type: Full-time

Geographic Choices: Virginia

Leadership Competencies: Compassionate, Hopeful, Lifelong Learner, Teacher, Communicator, Advisor, Change Agent, Strategy and Vision, Collaboration, Motivator

Languages: English

Clergy Couple: No

Minimum Effective Salary: \$50,000

Housing: Open to Manse/Housing Allowance

Work Experience:

- August 2019 – January 2022 Williamsburg Landing, Williamsburg, VA Population: 500 residents, 400 employees, Chaplain
 - Led regular Sunday worship and weekly devotion opportunities for residents across levels of care
 - Facilitated seasonal spiritual book studies and bible studies for residents
 - Authored weekly digital Chaplain newsletter for staff and residents with tools for spiritual wellbeing and formation during pandemic season
 - Provided pastoral care and visitation to residents with special attention to those receiving hospice services
 - Consulted with residents and resident families to plan and lead memorial services and memorial receptions
- September 2015 – August 2019 Hospice House & Support Care of Williamsburg, Williamsburg, VA Population: Non-Profit Organization, 16 staff 100+ volunteers, 600+ in-house clients per year, Chaplain
 - Facilitated seasonal and monthly bereavement support groups open to the community at the Hospice House.
 - Oversaw and mentored house volunteers providing hospice and bereavement care.
 - Authored and designed hospice spiritual and bereavement educational materials for annual volunteer training and for the community at-large.
 - Coordinated and fulfilled spiritual needs of hospice patients and families facing end-of-life including but not limited to administration of sacraments, intercessory prayer, spiritual processing, grief support.
 - Networked with area faith community donors sharing mission of organization and encouraging volunteer opportunities

- July 2014 – April 2015 Heart to Heart Hospice, Danville, IN, Population: For-Profit Hospice Agency, 100+ employees, 150+ client census, Chaplain
 - Provided regular pastoral visitation to patients and families in their homes and nursing communities.
 - Organized and led monthly memorial services for residents and staff of area nursing homes.
 - Coordinated funeral services for patients as requested by patients and/or bereaved families.
 - Supported hospice staff members through grief counseling and spiritual in-services.
 - Participated in interdisciplinary team process and guided hospice team in providing holistic patient-centered care.
- Aug 2012 – Aug 2013 Mary Washington Healthcare, Fredericksburg, VA, Population: 400 bed Level II trauma hospital, 500 +employees, Chaplain Resident
 - Provided regular pastoral visitation to patients, families and staff in the hospital setting
 - Responded to crisis events with a compassionate and non-anxious presence
 - Coordinated community hospital spiritual events (e.g. blessing and healing services, in-services)
 - Advocated for the well-being and safety of patients and their families in the hospital setting
 - Honored commitment to group learning through participation in verbatim presentations, didactic training, and one-on-one supervision process.

Service to church or denomination for the past 10 years:

- PCUSA YAV Mission Worker, Belfast, Northern Ireland, 2008-2009
 - Honored commitment to one-year service learning in cross-cultural setting with emphasis on community, partnership in mission and simplistic lifestyle
 - Facilitated cross-community youth programming in East Belfast through local non-profit organization
 - Led Sunday School classes and Youth Group activities at Dundonald Methodist Church, East Belfast
- Pastoral Intern, Christ Presbyterian Church, Martinsville, NJ, 2010-2011
 - Provided regular worship leadership, teaching and preaching in the small church setting
 - Designed a Christian Education curriculum on the Belhar Confession with attention to small church ministry
 - Trained in and utilized the Godly Play Method for Children's Sermons
- Chaplain Intern, Edna Mahan Correctional Facility for Women, Clinton, NJ, 2011-2012
 - Designed Christian Education curriculum for women in the prison system with focus on liberation theology.
 - Provided spiritual direction and pastoral counseling for inmates and prison staff.
 - Directed women's acapella prison choir, introducing cross-cultural worship music
- Footsteps of Faith Adult Leader, Second Presbyterian Church, Indianapolis, IN, Summer 2015
 - Led 21 high school students on a journey through the European/Mediterranean region in the footsteps of the Apostle Paul.
 - Taught youth about the historical and theological contexts of Paul's missions in preparation for travel
 - Provided sacred space for youth to process their travel experiences individually and collectively

- Vacation Bible School Adult Leader, Stone House Presbyterian Church, Toano, VA
 - Encouraged children of the church and the community to grow in their love for God
 - Facilitated arts and crafts, meal prep and serving and outdoor activities for week-long Vacation Bible School

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

In the summer of 2021 Dr. Howard Brown called me to his apartment. The purpose of that visit was to tell me that he was stopping dialysis. He had one request: that I make sure his family could have a memorial service at Williamsburg Landing. I had a file with arrangements he had made with a previous chaplain. When I reviewed it with him, he took a pen and made many scribbles. This would be one of many edits of the memorial plan. As his kidney function declined, so too did his cognition; he often forgot what we had last discussed. From that initial visit, I recognized that planning for this memorial was an integral part of his spiritual formation. It was both a locus of control and comfort amid the chaos of terminal disease; it would be the bones around which we would explore his spiritual heartbeat. During my visits with Dr. Brown, I made a point to ask about different parts of the service. All of these elements held long-term memories of his connection to God and those who loved him. His mother used to sing him the hymns. The opening scriptures carried him through times of immense work demands and moments of horrific racism. Psalm 23 reminded him of his favorite apple orchard in upstate New York. The day before his passing he said: “Chaplain, I’m ready to meet my Maker.” Because our community faced the challenges of the Delta variant, I was able to coordinate a by-invitation family memorial on campus that included safety measures, and we remembered him well.

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

I believe that God is calling me to the ministry of spiritual formation. In many ways, my career in chaplaincy is marked by the work of spiritual formation. God has given me the gift of what I like to call “getting to the heart of the matter quickly.” I am skilled in asking questions of meaning-making and listening to the spiritual heartbeats of others. I have had the privilege of bearing witness to the ways in which the rhythms and rituals of the Church ground our lives in the love of God. The scriptures, the liturgies, the hymns and prayers of the Church are gifts that transform us throughout our lifetimes; so too, are the people (the Church) who surround us in our moments of joy and sorrow. As I have entered motherhood, I have developed an interest in spiritual formation across the lifespan. I understand that the spiritual formation that happens at the beginning of our lives intersects with our spiritual formation throughout our lives and into our final days. This formation happens both within the nuclear family and within the worshiping family of God. Worship gives us the language to nurture our faith at home and that the faith we nurture at home is reflected in worship and ultimately, in our work in the world. My hope is to serve in a position that allows me to exercise my gifts for companioning presence, writing and teaching and that also aligns with my passion for family, community engagement and mission.

What areas of growth have you identified in yourself?

On a personal level, a growing edge that I continue to confront is self-care. The last two years of pandemic life have been challenging for me both on the home front and the frontline. As one of the millions of high risk people in this country, I have had to rebuild my practices for wellbeing and have had to reimagine what self and community care look like. This has included substituting my favorite exercise of swimming for walking, scheduling regular virtual and/or outdoor “dates” with friends and

family, and/or trying to learn new solo hobbies like playing the ukulele. On a professional level, an opportunity of growth that I feel would enrich my ministry of spiritual formation is becoming certified in the field of spiritual direction. I have discovered Richmond Hill's clergy spiritual direction program, and I hope to pursue the spiritual direction certification process within the next year. I am also excited about the opportunity to engage in continuing education at Union Presbyterian Seminary as it is a rich center for Christian Education and formation. I realize that while I have engaged in CEU's for clinical chaplaincy and have participated in various conferences, I feel a growing edge to continue to hone my own formal education. I am seriously considering returning to seminary for either a MACE or a D. Min.

Describe a time when you have led change.

In the last couple of years, I have found myself both leading in the midst of change and directing change. Working in a frontline position within a vulnerable community has caused me to reimagine the practice of chaplaincy. That re-envisioning began with a daily electronic newsletter that was shared with 400 residents and 500 staff, who shared it with their respective circles. Called the "Oasis of Peace" this newsletter included a centering reflection of hope for the Williamsburg Landing community. It also included links to various resources (i.e. guided meditations, inspirational videos, recentring activities) to provide the community tools for their own spiritual formation and emotional well-being in a time of lockdown. Because it was readily accessible, our clinical staff could share it one-on-one with residents who did not have technological access. Our dining services team coordinated with our spiritual care department to have the daily reflections printed on resident menus. I heard many times how so many of our staff and residents looked forward to that letter in their inboxes; it grounded them in what felt like a time of exile. As one of the nurses I regularly worked with described: it was a reminder that something greater was holding us together. Though generating a daily reflection could feel daunting, by the power of the Holy Spirit, there was a message every day for months, and I remain grateful for the way in which my gift of writing evolved into a gift of peace.

Statement of Faith – Johannah Creager

I join with generations before me and yet to come in worshipping the triune God, Lord of all, who fashioned us, walked with us, instructed us, shared meals with us, died for us, rose for us, and reigns over and in us actively transforming the world. This same God was revealed to Eve and Adam, to Abraham and Sarah, to Hagar and Ishmael, and is the God who lives, moves and breathes throughout the Hebrew Scriptures. In Jesus Christ, God's plan of redeeming love for our groaning, hurting and fallen world was revealed in perfect human form. For while God created the world good, we have broken away from God and one another, destroying both the world that God has given us and our human brothers and sisters. Christ came that we would know and live good news. Through Christ's incarnation, crucifixion and resurrection we are restored to communion with God and with one another. By God's grace made manifest in Christ's sacrificial nature, we are forgiven people, free to love with reckless abundance and free to live in radical mercy. We do not always live and love into this grace, and for that we must continue to confess, trusting that God's love renews us daily. God has intentionally and beautifully designed us to function as a body and to work together for God's kingdom. All who accept God's grace freely given in Christ Jesus and who follow in Christ's footsteps are a part of Christ's body. Through baptism we are united with Christ in his death and resurrection and are adopted as children of God into Christ's body, the Church. We are sealed in God's love in baptism and are reminded of God's promised faithfulness to us on our spiritual journeys. Every time we partake of the Lord's Supper we are united with Christ and with Christ's Church throughout the world, remembering and tasting God's covenant of grace. In the breaking of bread and the pouring of

wine, Christ is present with us by the power of the Holy Spirit, nourishing us for the kingdom work which God has set before us. Joining God's children across the world, we continue to listen for the still, small voice of the Almighty in the reading and interpretation of the Scriptures. By the moving and breathing of the Holy Spirit, we respond to God's Word and follow God's call to bind up the brokenhearted, to proclaim release for the captives, and to comfort those who mourn. With humility and love the Church serves the forgotten, the hurting and the oppressed, mindful that God's kingdom is an upside-down, bottom-up present and future reality into which all are invited. I believe that one day Christ will come again in glory ushering in a kingdom in which true peace, communion and love will reign and suffering will be no more. All these things I believe because my Lord and Savior Jesus Christ has promised them, and in this living Word alone I place my heart, my soul, and my hope.

Sarah Godbey

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

Ecclesiastical Status: PC(USA) Candidate

Presbytery Membership: Charlotte Presbytery

Candidacy Date: 04/07/2022

Formal Education:

- Columbia Theological Seminary: Master's in Divinity, May 2020 Master's in Practical Theology with a Construction in Pastoral Care, May 2020
- The University of North Carolina at Greensboro - Greensboro, NC: Bachelor of Arts, Sociology, December 2015
- Central Piedmont Community College: Associates of Art, Psychology, May 2012

Employment Type: Full-time

Minimum Effective Salary: \$52,000 / Year

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

Languages: English

Leadership Competencies: Compassionate, Hopeful, Spiritual Maturity, Lifelong Learner, Advisor, Externally Aware, Decision Making, Strategy and Vision, Personal Resilience, Flexibility

Training / Certification: Clinical Pastoral Education Training

Other Training: two internships and one yearlong Residency of Clinical Pastoral Education

Clergy Couple: No

Housing Type: N/A

Work Experience:

- Covenant Presbyterian Church, Atlanta, GA, Youth Director (non-ordained) August 2016-August 2017
- Grady Heath Care System, Atlanta, GA Chaplain intern May2019-August 2019
- Grady Heath Care System, Atlanta, GA Chaplain intern September 2019- December 2019
- Atrium Heath Cabarrus, Concord, NC Chaplain Residency August 2020-May 2021
- Atrium Health Pineville, Pineville, NC PRN Staff Chaplain June 2021-November 2021
- Bon Secours South Side, Peterburg VA ICU/CVICU Staff Chaplain November 2021- Present

Other Services:

- University of North Carolina Greensboro, Greensboro, NC: UKirk, leading worship 2013
- Starmount Presbyterian Church, Greensboro NC: childcare support for parent's night out, 2013-2015
- Bethelwoods Camp and Conference center, York SC: Summer 2013, 2014
- Asheville Youth Mission, Asheville, NC: Internship, May-August 2015

- Covenant Presbyterian Church, Atlanta, GA: Youth Director (Non-ordained), August 2016- August 2017
- A Christian Ministry in the National Parks, Badlands in South Dakota: Worked with the ministry from Local PC(USA) as a supervisor, May 2018- August 2018
- Emory Presbyterian Church, Atlanta, GA: Pulpit Supply, July 2019
- Newell Presbyterian Church, Charlotte, NC: Pulpit Supply, December 2019
- South Mecklenburg Presbyterian Church, Charlotte, NC: Pulpit Supply, May 2020

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

Over the last year, I have been working extensively in the hospital ICU. During the pandemic, we were tasked with expanding and elevating how to provide care to COVID 19 patients in the ICU based on the needs of the patients who were experiencing isolation and life-threatening illness. A key part of this was using iPads to set up video calls to get family into the room virtually to spend time with their loved ones. The department worked together to design the application process, develop policies and procedures, as well implementation plans for the use of iPads. I believe that this was a moment of success in my ministry because we were able to assess the needs quickly and discover a valuable way to respond to patients and families. Another way I have measured the success of this form of pastoral care is by keeping a log and count of COVID-positive patients receiving video calls. Creating and implementation of video calls and the use of iPads were fulfilling for many reasons but most importantly we were giving families a chance to be present in the room with their loved one who was sick which led to more opportunities to provide family care and support as well. This was an opportunity to provide holistic care for patients and families.

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

After years of discernment and growth, I believe that I understand where God is calling me. I believe that God is calling me to a ministry setting in a multicultural department of chaplains in a hospital setting; although it can be difficult at times to imagine what that looks like in our world. God has given me the gifts and tools to help the chaplain department reconstruct their mission to each other, a mission of loving your neighbor as yourself in a world that continues to evolve. The community I am called to is a community that is interested in internal growth, whether they are a predominantly white community or a community of color. I envision a ministry setting where I am able to grow as a pastor and am able to work within the community surrounding the church. In addition, this ministry setting would be focused on relationship-building because I believe that it is an important part of ministry. In this ministry setting, I would have the opportunity to provide pastoral care on a regular basis. I am eager to build relationships with people of all ages.

What areas of growth have you identified in yourself?

An area of growth that I have noticed is understanding conflict and conflict mediation. Naturally, I am the type of person who will avoid conflict at all costs. As we all know, churches and departments have conflicts and, as its leaders, we must be willing participants in the process of conflict mediation while reconciling our differences. As I grow, I want to explore new healthy ways to engage in conflict to help during my learning process. In addition, I want to continue to learn tools and creative ways to be an effective conflict mediator. Another area of growth I am working through is accepting feedback and constructive criticism. Feedback and constructive criticism are critical components of improving the way that we work. Without it, no one would know what they're good at, nor would they know where they have opportunities for growth. However, accepting feedback and constructive criticism can be

difficult sometimes, especially when you are naturally conflict-avoidant and your work is connected to your spiritual life. I have to do my part to make feedback and criticism an important aspect of my growth process and train myself to accept the advice with an open mind.

Describe a time when you have led change.

A time I have been able to lead change, is when I became a staff chaplain in Virginia. I brought a program called heartbeats in a bottle. This is something that I learned in my residency during my time as a resident chaplain. To create heartbeats in a bottle you print off the heartbeat of a patient who is dying, you make copies and you place them in small glass bottle vials for the family. This was done for COVID-positive patients who may not have had family present in the room and family arrived at time of death or post-death. Upon transferring up to Virginia into my staff chaplain position there was no legacy project built in place for our patients who were dying of COVID or who have died alone without loved ones present. So I talked with the director of the Spiritual Care Department and pitched the idea, once I had the go-ahead I turned to the ICU director and nurse leads for the units to put together a demonstration of what heartbeats in a bottle are. I then worked with ICU director and our lead nurses to put together a proposal for our nursing staff and executive board to get funding. This was a meaningful activity that the nurses and chaplains got to build together as a final moment of legacy for the one who has lost their life.

Faith Statement – Sarah Godbey

I believe that God created Heaven and Earth and all things seen and unseen. God provides for and sustains all creatures and responds to all human needs. Nothing is too small or too big for God to handle. There are three persons to God, called the Holy Trinity. God is God the provider, God the Son, and God the Holy Spirit. I am able to honor and glorify the Holy Trinity by understanding each individual person.

God sent God's only Son, Jesus Christ, to live and walk among the people. By having Jesus walk among us, we were able to learn from him. I believe that Jesus Christ walked among us full of grace and truth. God sent Jesus to earth to have a personal relationship with humankind, one on one. Jesus was crucified and died on the cross to save everyone, including people who have broken the law, and those who do not see themselves worthy of God's grace. I believe that in the resurrection, Jesus conquered death and ascended into heaven. This way we know that we are not walking through life alone, no matter how bad it might get. I believe that God's grace is given to us. In conquering death, Jesus opened Heaven for all to enter; therefore, there is no fear in death. Jesus has given us grace and new life. Sin separates us from God, but never separates God from us because of Jesus's sacrifice.

The Holy spirit is a part of Trinity, and is God's Spirit that dwells among us and brings us great comfort in times of need and conviction, encouragement, and listening to us. I believe God's grace is given freely to everyone. I believe this beautiful gift of grace is not earned by our works here on earth but given daily and freely as a gift from God.

I believe when we come to the table God has set for us (Eucharist) we are able and welcome to come with all of our hurt and pain. The Holy Eucharist is a place where we are provided with renewed grace by taking part in the holy meal. I believe that baptism is an outward sign of an invisible grace. I believe that humanity is called to do the work of liberation, reconciliation, and community building. I

believe that we are called to care for the marginalized and the oppressed, to fight for justice and peace, and to love God with our whole being.

I believe that humanity is called to live, serve, and love the way that God has and does. I believe that we are free to choose between good and evil. I believe humanity is tasked with the responsibility of respecting creation, protecting creation, and having some authority over creation. Additionally, I believe that this gives humankind a responsibility to take care of all that God has created, just as God would take care of creation.

I believe that we come together to confess our sins through our confessions and the loving God forgives us through grace, mercy, and love. All of this I believe.

Position Description – Sarah Godbey

BON SECOURS MERCY HEALTH

Date: February 18, 2014

Job Title: Staff Chaplain

Reports to: Manager or Director of Spiritual Care, Bon Secours Mercy Health Richmond

Direct reports: 0

Summary of Primary Function/General Purpose of Position: The Staff Chaplain is a pastoral professional whose primary function is to assess the pastoral needs of a particular situation and to offer appropriate pastoral care to the patient, family or staff involved. The Staff Chaplain also promotes the integration of pastoral care into the life of the organization, particularly through the development and leadership of prayer services and involvement with various committees/task forces. The Staff Chaplain will minister to persons of varied religious beliefs, ages, and cultures, assisting patients/families/staff in drawing upon their spiritual resources as an important element of holistic care.

Essential Job Functions:

- Provides pastoral care to patients/families/staff in a manner consistent with the Common Standards for Professional Chaplaincy (attached). Such ministry requires comfort in a clinical setting with individuals of varied religious beliefs. Proselytizing to a particular understanding of faith is unacceptable.
- Promotes the ministry of the department on assigned clinical units and through department activities. Documents such activity via electronic medical record charting or other assigned reporting mechanisms. Provides assistance to Spiritual Care Partners and Clinical Pastoral Education students when needed and appropriate.
- Under the direction of the Manager or designee, rotates on-call coverage to provide pastoral care services twenty-four hours a day, seven days a week.
- Functions as a member of the interdisciplinary health care team, seeking to integrate the pastoral needs of the patient and/or family in a model of holistic care. Regularly attends interdisciplinary rounds, establishes and maintains the professional and interdisciplinary relationships necessary for the care of the patient/family/staff. Effectively documents contributions to the care of the patient/family in the medical record.
- Coordinates with local communities of faith in arranging for sacraments and rituals for all faiths when requested by the patient. Develops and provides leadership of sacraments, rituals, and/or prayer services consistent with the ministry of Bon Secours Richmond Health System.

Under the direction of the Manager, coordinates with mission leaders to preside at or participate in blessing or commissioning of new staff, programs, or units. Maintains the chapel environment consistent with the liturgical year and clinical setting. Leads the hospital community in prayer over the Public Address system on a rotating basis with other chaplains.

- Maintains professional relationships with local clergy/pastoral ministers. Within the boundaries of HIPAA regulations, liaisons with local clergy/pastoral ministers to facilitate the pastoral needs of patients connected to a local faith community.
- Resources patients/families/staff in exploring the theological issues surrounding end-of-life or quality-of-life decisions. Assists patients with the completion of Advance Medical Directives and in-services staff on the appropriate meaning of such documents. A thorough understanding of theodicy must be integrated into a working knowledge of the psychological and sociological disciplines.
- Performs other duties as assigned by the Manager or designee in a prompt and professional manner.

This document is not an exhaustive list of all responsibilities, skills, duties, requirements, or working conditions associated with the job. Employees may be required to perform other job related duties as required by their supervisor, subject to reasonable accommodation.

Employment Qualifications:

- Required Minimum Education: Graduate Degree (Masters); Divinity, Theology, Pastoral Studies
- Licensure/Certification Required: Board Certified status or moving toward certification by APC, NACC, NAJC, and CAPPE within two years of hire date.
- Licensure/Certification Preferred: Ordination and endorsement from a recognized ecclesiastical authority or religious denomination
- Minimum Years and Type of Experience: Four units of Clinical Pastoral Education (CPE) from a CPE center accredited by Association for Clinical Pastoral Education (ACPE).
- Other Knowledge, Skills and Abilities Required: Education, training and/or experience in patient counseling with skill in dealing with ethical, religious and spiritual dimensions of loss, illness, bereavement, and other areas relevant to ministry in the clinical setting.
- Other Knowledge, Skills and Abilities Preferred: Ability to maintain the confidentiality of sensitive information. A warm personality, sensitive and compassionate to the spiritual and emotional needs of all.

Working Conditions:

- Periods of high stress and fluctuating workloads may occur.
- General office environment.
- May be exposed to adverse weather conditions; cold, hot, dust, wind, etc.
- Required to car travel to off-site locations, occasionally in adverse weather conditions.
- Long-distance or air travel as needed- not to exceed 10% travel.

** Individuals in this position are required to exercise universal precautions, use personal protective equipment and devices, and learn the policies concerning infection control.*

Physical Requirements:

Physical Demands				
Frequency	0%	1-33%	34-66%	67-100%
Lifting/ Carrying (0-50 lbs.)		X		
Lifting/ Carrying (50-100 lbs.)	X			
Push/ Pull (0-50 lbs.)		X		
Push/ Pull (50-100 lbs.)	X			
Stoop, Kneel		X		
Crawling		X		
Climbing		X		
Balance		X		
Bending		X		
Work Position				
Sitting				X
Walking		X		
Standing		X		

Physical Requirements:

- Manual dexterity (eye/hand coordination)
- Perform shift work
- Hear alarms/telephone/tape recorder
- Repetitive arm/hand movements
- Finger Dexterity
- Acuity – near

Hazards: Use of Latex Gloves

Kelsey Hawisher-Faul

Position Description – Kelsey Hawisher-Faul



Office Coordinator

This position is ideally filled by an individual who will join Richmond Hill’s residential community. S/he will welcome the opportunity to serve as the first contact for many guests, while internally providing basic organizing and office support to all staff. A willing commitment to Richmond Hill’s mission and firm knowledge of office procedures will flourish in this role.

Responsibilities/Duties

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

- Maintain order within the front office, reception desk, mail room, and copier areas
- Staff the front office: answering phones, responding to the door buzzer, directing guests, and assisting visitors with questions
- Recruit and manage coverage of the round reception desk by trained volunteers
- Sort and distribute mail; provide for its daily collection by or delivery to post office

- Monitor and forward or reply to info@RichmondHillva.org email box
- Oversee the contract, maintenance, paper needs, reporting, and repair of the copier
- Assist with the entry of guest cards into Richmond Hill's Salesforce database to capture retreat attendance, volunteer activity, and participation in Richmond Hill programming
- File and maintain any required paper documentation/copies
- Maintain Richmond Hill's comprehensive Google calendars
- Order supplies for use in the office and in the chapel and for worship
- 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
- These duties require the ability to:
 - Frequently operate a computer and other office productivity machinery, such as a calculator, copy machine, or fax
 - Remain in a stationary position up to 50% of the time

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: Fall 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.

- High school diploma or equivalent, though undergraduate degree preferred
- Proven prior experience in a similar role (or equivalent)
- Great customer service and interpersonal skills
- Strong written and verbal communication skills
- Organized and attentive to details, with the ability to prioritize and multi-task
- Reliable, with patience and professionalism
- Proficiency with Microsoft Office products and Google platforms
- Experience operating basic office equipment (multi-line phone, copier, fax)
- Respect for diversity; ability to work effectively in an ecumenical environment with people from different backgrounds

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.

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

Russell Martin Kerr

Actively Seeking: Yes, Actively Seeking

Ecclesiastical Status: Teaching Elder

Presbytery Membership: Salem Presbytery

Ordination Date: 11/15/2020

Formal Education:

- M.Div.; Union Presbyterian Seminary; Richmond, VA; May, 2018
- B.A. Theatre (Pre-Professional Directing); Emory & Henry College; Emory, VA; May 2012

Continuing Education:

- Godly Play Training; Concord, NC; September, 2019
- "Contemporary Readings in Christian Education: Children's Faith Development;" Columbia Theological Seminary; Decatur, GA; August, 2019

Employment Type: Full Time

Minimum Effective Salary: 40,000/Year

Geographic Choices: District of Columbia, Florida, Georgia, Maryland, North Carolina, New York, South Carolina, Tennessee, Virginia

Languages: English

Leadership Competencies: Compassionate, Hopeful, Preaching and Worship Leadership, Teacher, Communicator, Public Communicator, Collaboration, Personal Resilience, Flexibility, Self-Differentiation

Training/Certification: Clinical Pastoral Education Training

Clergy Couple: No

Housing Type: Open to Manse/Housing Allowance

Work Experience:

- Associate Pastor: Ruple Memorial Presbyterian Church; Blowing Rock, NC; 250-300 members; Village; From October 2020 – Present
- Director of Children's Ministry: Rivermont Presbyterian Church; Chattanooga, TN; 500 members; Urban; From September 2018 – September 2020
- Ministry Team: Montreat Conference Center; Montreat, NC; 100 College Students; Summer Retreat Community; Summer 2018
- Seminary Intern: First Presbyterian Church of Annapolis; Annapolis, MD; 500 members; Small City; Summer 2017
- Intern: Ginter Park Presbyterian Church; Richmond, VA; 200 members; Urban; 2016-17
- Chaplain: Rex Hospital; Raleigh, NC; Hospital; Urban; Summer 2016

Other Services:

- Camp Chaplain (one week); Camp Holsten; Banner Elk, NC; Summer 2021
- Theatre and Reading Teacher: Renaissance Presbyterian After School Program; Renaissance Presbyterian Church; Chattanooga, TN; September 2019-March 2020
- “Theatre and Scripture” Workshop Leader; Montreat College Conference; Montreat, NC; January 2019
- Adult Bible Study Teacher: Christ Lutheran Church (ELCA); Henrico, VA; Fall 2015-2016
- Young Adult Volunteer: Community Engagement Liaison – Neighborhood Housing Services of South Florida; Miami, FL; 2014-15
- Production Crew, Event Coordinator, Planning Team Member, and Work Crew Supervisor: Montreat Conference Center; Summer 2009-2014

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

One moment that stands out to me was navigating how to create a safe and welcoming VBS program in June of 2021. Some were vaccinated, but it was before pediatric vaccines. Working in collaboration with our “Re-opening Task Force,” parents, and Children’s Christian Education Sub-Committee, I believe we created a program that was fun, safe, and educational. It included lessons, socially distanced (and outdoor) snack time, and games together. We created a rotational model so that it would better break groups into family units. We also only hosted for a few hours for three days so we were not in too close of contact with others. Parents, families, and volunteers agreed to protocols set by the “Re-opening Task Force” which has both retired and those currently serving in the medical field. At the end of day three, a mom texted me, “[my son] asked if we could go to VBS forever!” I sighed a deep sigh of relief when it was all over and all were safe and healthy. I, in conjunction with others, had created something special.

I believe this was a moment in my recent ministry that was one of success and fulfillment because I was able to work collaboratively and creatively with a group to come up with a solution. It was fulfilling to engage different members across the congregation who were passionate about seeing this program happen. It was fulfilling to create something unique while still teaching about the ways that God loves us and one another.

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

I believe that God is calling me to a ministry setting that celebrates creativity. I want creativity and collaboration to be at the heart of everything that I do. I desire a ministry setting where I can form relationships with congregation members through visitation, preaching and worship leadership, and thinking creatively about outreach programs. I believe that God is calling me to a ministry setting where we can celebrate joy with one another but also teaching/learning how to walk with one another in our sorrow or pain. I think that is the heart of the Gospel. That God came among us and walked with us through those times.

I believe that God is calling me to a ministry that is inter-generational. My primary experience is working with children, youth and college students. I love the challenges and joys of working with all three. However, what is most important is coordinating activities that really speak to my heart for inter-generational ministry. For example, in 2019 Vacation Bible School we served meals at the beginning of each night. Children, volunteers, and staff were invited to sit around the table sharing

with and getting to know the children. I love opportunities to collaborate with both youth and older generations to create projects or programs that people are proud of and excited to tell others about.

What areas of growth have you identified in yourself?

My five most important areas of growth include education, spiritual development, physical, emotional, and social health. I have gifts to share in in all as well as opportunities to grow. For education, I am always seeking mentors. As I continue to evolve in ministry, I look to soak in the knowledge and advice of colleagues more experienced in both ministry and service to God in community.

For spiritual growth and development, I am always seeking new creative ways to explore spirituality. I do yoga usually once or twice a week. It's a productive time to reflect on my faith and my journey. I am eager to explore its applicability in worship spaces for old and young how to discern where the Spirit is calling.

For physical growth, I enjoy being outdoors. I especially enjoy hiking. It allows me to absorb nature. It allows me to spend time in God's creation.

For emotional growth I am always thinking about self-improvement. I am not afraid to seek support from others when I need help. One of my goals is to expand my skillset to being a counseling resource for others. I envision myself going back to school to further grow my skills for counseling, pastoral care, or social work.

Finally, for social health I am an extrovert. I'm not afraid to meet new people drawing energy from a network of friends. I take time to nurture friendships and seek out opportunities to meet new people. For example, I sang in the chorus of a local opera before COVID.

Describe a time when you have led change.

During my internship at Annapolis Presbyterian Church, I worked with an organization and ministry of the church called S.T.A.I.R. (Start the Adventure in Reading). This was an exciting program because I bridged together my passion for teaching, service, and theatre. Each day during our S.T.A.I.R. Summer Camp we worked at a local community center to teach reading and theatre. We relied on volunteers from different places including a youth group from New York, members of the church, and the Annapolis Police Department. At the beginning of the week was training. As a way to bring this group together, I requested that we had games and recreation with one another before our work began in order to build relationships as a team.

I added another facet to camp by having kids make their costumes for the short pieces they were reading. Each day volunteers had different stations with their group. The first was a group games time together. All together this was about 90 people. The second station was the costumes station. People from the church donated fabric scraps, blue tape, and other creative material. For the final station, kids got their scripts and learned to read from them. The end of each day consisted of the different groups reading their plays together for the other groups. It was a great success and a fun week.

Statement of Faith – Russell Kerr

I believe in an all knowing, all loving triune God—Father, Son, and Holy Spirit in three persons yet one. God created the earth, the universe, and all that is in it. The Bible, God's unique and Holy Scripture is the authority on which we understand God in many forms—God is a father, a loving

parent, that God is light, that God is like a mother hen gathering her chicks, and that God is alive and active in our world, all powerful unfolding creation towards something that is inherently good.

We, humans, were created in God's image. I believe humans once lived in harmony and goodness with God but are now estranged from God who desires to be in relationship with us. Sin has separated us from God. Sin is ugly. It is wicked. It is a disease from which there is no quick fix. So in corporate confession, together we ask that God heal us from our sin.

The Good News is that God loved us so God dwelled among us revealing Godself to us as God's only son, Jesus Christ. This Jesus of Nazareth walked with people who lived on the margins—women, children, and those who were diseased preaching that the kingdom of Heaven has come near and that it belongs to those whom we cast aside. Because of this radical message of inclusion, Jesus was executed at the hands of the state dying on a cross. Thus Jesus, fully human and fully divine, made a sacrifice for all humans that we may be redeemed to God and thus, saved. In Christ's resurrection there is power, mystery, and a great joy. There is also healing, forgiveness of sin, there is liberation, and a new life. This salvation is a gift. It is active. It can neither be earned nor achieved. We are saved only by grace through faith.

I trust in the work of the Holy Spirit. The Bible describes the Spirit in many different forms—Spirit, wind, comforter, ghost, and advocate. She is like a strong rushing wind. She is like a life breath that breathes in our own lives startling us time and again. The Spirit dwells among us when we are in community. I believe the Holy Spirit empowers us to reach across the human-made borders of race, class, economic divide, and political identities to engage with and be present for one another. The Holy Spirit empowers us to discern together where God is calling us next. I believe we surrender to the Holy Spirit asking for guidance through tough conversations.

I believe the church is a community of people claimed by God and empowered by the Holy Spirit to gather as an example of God's love and light in this broken yet sacred world with Jesus Christ as its head. We worship together in order to glorify God, share in the sacraments, and to uplift one another. When we participate in the Lord's Supper we ask the Holy Spirit to lift us up into Christ's presence, we join in communion with the risen Christ and all the saints, and then we are sent out to share this good news. It is a foretaste of life to come when every tear shall be wiped away.

Though we fall short of the glory of God, the Sacraments, Baptism and Communion remind us that this new life offered by God is a gift freely given. These are visible signs of an invisible grace. In our Baptism we are claimed by God, called by God to share the good news of the Gospel with the world, and that God is never finished with us.

Position Description – Russell Kerr

The Pace Center

Position Title: Student Development and Engagement Coordinator

Organization: The Pace Center, 700 W. Franklin Street, Richmond, VA 23220

Reports to: Director, The Pace Center FLSA

Status: Exempt

Updated: December 13, 2021

Job Summary: This job supports university students to build their leadership skills and to create community engagement experiences in Richmond and on the Virginia Commonwealth University campus. The person in this job will create, implement and evaluate student leadership programs. They will collaborate with Pace staff, VCU and community members. The person in this job works directly with students who are from diverse cultural and economic backgrounds. The position reports to the Pace Center director.

Job Duties/Responsibilities:

1. Create and evaluate student development curricula using servant leadership and Asset-Based Community Development frameworks.
2. Support university students in developing and implementing community engagement programming centered around opportunities for students to share their stories, cultures, and passions.
3. Support university students in personal leadership development.
4. Mentor university students formally and informally.
5. Liaise with community and campus members to identify opportunities for student leadership and community engagement.
6. Liaise with community and campus members to build joint programming and deepen partnerships.
7. Collaborate with Pace Center staff members to provide key input into Pace's Asset-Based Community Development approach.
8. Assist Pace Center staff members in developing long- and short-term goals and strategic plans.
9. Perform other job-related duties as assigned.

Working Conditions/Physical Effort:

- Light physical activity. Work may involve some assistance of others in moving heavy objects and some standing or walking. Usually not for more than 2 hours a day.
- No or very limited physical risk.
- Work is normally performed in an office work environment.
- Some nights and weekend work required.
- Occasional driving required.

Qualifications: We are looking for candidates who possess many of the following qualifications.

Candidates who have many but not all of the qualifications are still encouraged to apply.

- You have a strong interest and experience in supporting university student development.
- You have strong interpersonal skills including the ability to listen well, express appreciation, resolve disputes, etc.
- You enjoy working and collaborating with others.
- You can easily express thoughts on paper and in conversation.
- You have a strong commitment to diversity, equity and inclusion values and principles.
- You are organized and can juggle lots of different projects well, including managing projects led by others.
- You have knowledge of student development, especially at a university level in a diverse context.
- You have knowledge of curriculum development.
- You are knowledgeable about the role community engagement can play in higher education.
- You have strong skills in office technology, including Word, Excel, Google Suite, web-content management, Facebook, Instagram, WordPress, MailChimp, and database management software.

- You have the ability to assess and evaluate programs.
- You have the ability to work independently and flexibly in a dynamic and collaborative environment.
- You have the ability to build strong relationships with students, faculty, community partners, and staff.

Education And Experience: Bachelor's degree or significant life experience required with at least three years' experience directly related to the duties and responsibilities in university student development specified; higher education experience preferred.

Salary Range: \$35,000 to \$40,000 dependent upon experience level.

Hourly Commitment: This is a full time salaried position (40 hours per week) with benefits.

Start Date: Start date is flexible. Anticipated January-February 2022.

The Pace Center: The Pace Center is an inclusive, multicultural VCU community. As a ministry of the United Methodist Church, we believe all are created to live in deep relationship with one another, not in isolation. We also believe every individual has been created with infinite value and an important role to play in their community. Grounded in these values, Pace provides opportunities for students of all faiths and backgrounds to help build meaningful community by discovering their purpose, others' purpose, and by establishing a life rhythm that enables that purpose to thrive. As students lead the development of these community building opportunities, they gain experience in servant leadership.

Pace has experienced rapid growth within the past 12 months. This growth has necessitated a new full time staff position. Working alongside Pace's director and associate director, this new staff position will uplift students' gifts through the Asset-Based Community Development (ABCD) methodology. For information about ABCD see <https://www.nurtureddevelopment.org/asset-based-community-development/> or <https://resources.depaul.edu/abcd-institute/publications/Pages/basic-manual.aspx>.

Sai Hyung “Alex” Lee

Education:

- Union Presbyterian Seminary, Richmond, Virginia Sep. 2019 ~ May 2020
Degree: Master of Theology (Th.M.)
Major: Christian Education
Dissertation: Creating an Effective Path to Baptism and Confirmation: Faith Formation in Middle Childhood and Early Adolescence
- Presbyterian University and Theological Seminary, Seoul Mar. 2016 ~ Feb. 2018
Degree: Master of Theology (Th.M.)
Major: Systematic Theology
Dissertation: Koinonia Ecclesiology: From Jürgen Moltmann to Miroslav Volf's Ecclesiology
Honors: Merit-based scholarship (2 semesters) from Somang
- Presbyterian Church Presbyterian University and Theological Seminary, Seoul Mar. 2013 ~ Feb. 2016
Degree: Master of Divinity (M.Div.)
Major: Theology
Dissertation: Seeking Christian Education based on Public Practical Theology with James Fowler's Theory
Honors: Scholarship (3 years) from Choongshin

- Presbyterian Church Presbyterian University and Theological Seminary, Seoul Mar. 2007 ~ Feb. 2013
Degree: Bachelor of Arts (B.A.)
Major: Christian Education
Honors: Merit-based scholarship (1st semester 2012)

Certificates:

- Certificate of Leadership for Sweet Spot (Youth Career Counseling), Jan. 2019, Christian School Education Research Institute
- Teaching Certificate (Secondary School Teacher of Religion Studies), Feb. 2013, South Korea Ministry of Education
- Certificate of Leadership for Christian Parent Education, Mar. 2013, Christian School Education Research Institute
- Certificate of Recreation 1st level Mar. 2013, Korea Entertainment Culture Association

Professional Academic Experience:

- Research at Christian Education Research Institute, Jul. 2020 ~ Dec. 2021, Key research to develop digital project research for religious education in Korean churches
- Writer for 'Church Education,' Jan. 2017 ~ Dec. 2021, A monthly magazine specialized for Christian Education leaders that is published by the Christian Education Research Institute, which is attached to the Presbyterian University and Theological Seminary
- Interim English Correspondent at the Presidential Office in Presbyterian University and Theological Seminary, Seoul, Feb. 2018 ~ Mar. 2018
- Research Assistant Mar. 2016 ~ Feb. 2018 Dr. Shin Geun Jang at Presbyterian University and Theological Seminary, Seoul
- Assistant at the Public Theology and Church Research Institute, Mar. 2016 ~ Dec. 2017, An Institute researching for theological issues that are related with Public Theology and Public Church. It was established by Dr. Hyung Ki Lee, a former professor of Church History at Presbyterian University and Theological Seminary.
- Translated the General Assembly Doctrine Study Book for Small Groups, from the Education Department of the General Assembly of Presbyterian Church of Korea, Feb. 2016 ~ Jan. 2017
- Participated at the Global Ecumenical Theological Institute (GETI) for the World Council of Churches (WCC) 10th Assembly, Busan, Oct. 2013 ~ Nov. 2013
- Trainee Chaplain Mar. 2012 ~ Apr. 2012, Shinil Middle & High School, Seoul

Church Ministry Experience:

- Lord Jesus Korean Church, Richmond, Virginia, US May 2020 ~ Present
 - Administrative Assistant Pastor (Full-time)
 - Lecturer for Young Adult Bible Study
 - Preacher and Minister for English Ministry Adult & Youth
 - Worship Praise Team leader
- Choongshin Presbyterian Church, Seoul, Korea Jan. 2013 ~ Jul. 2019
 - Pastoral staff member (Part-time), Department of Education, Choongshin Kids English Ministry, Jan. 2013 ~ Dec. 2015
 - Pastoral staff member (Half Full-time), Department of Education, Choongshin Kids English Ministry, Youth Group, Web system administration, Media, Jan. 2016 ~ Jul. 2019
 - Lecturer of English Baptism Class for Youth Group students Oct. 2018 ~ Nov. 2018
 - Lecturer of Adult English Group Bible Study Mar. 2013 ~ Nov. 2015

- Writer of Bi-Monthly Church Paper ‘JIGEUM’ for the Education part. Jan. 2017 ~ Jul. 2019
- Youngnak Presbyterian Church, Seoul, Korea Jan. 2010 ~ Dec. 2012
 - Praise team bassist
 - Teacher at the elementary ministry (3-4th grade).
- Daechidong Presbyterian Church, Seoul, Korea Jan. 2006 ~ Jun. 2008
 - Praise team worship leader and teacher at the high school ministry
 - Praise team worship leader at the young adult ministry service

Military Service:

- Certificate of Achievement, Oct. 2010, Department of the United States Army
- Letter of Appointment, Mar. 2010, Being appointed as a Senior KATUSA, to act as an advisor to ROK Army Staff Officers with following tasks: 1) Manage KATUSA Program for the Commander. 2) Measuring KATUSAs personal matters to prevent accidents. 3) Accomplishing missions for personnel administration, order and regulations, welfare system and ROKA Law and Directed Training indicated by ROK Army. 4) Also, being a primary role as a link between ROK and US alliance.
- General Paik Sun Yup Leadership Award, Mar. 2010, Department of the United States Army

Volunteer Experience:

- Volunteer Activity in Donghae city (East Coast of Korea) for Elderly Service Center, Aug. 2018
- Assistant and Translating Guide for the United States Field Education, Doctor of Ministry Program, Presbyterian University and Theological Seminary, Jun. 2017
- Volunteer Activity to Philippines, Outreach program from the National Council of Churches in Korea (NCCCK), Jun. 2011
- Leader of the Mission Outreach Team to Nepal, from Youngnak Presbyterian Church, Jun. 2011
- Volunteer Service for rural area in Pyeong Taek, from Youngnak Presbyterian Church, Aug. 2010
- Cleanup Service for the Oil Spill in Taean, from Daechidong Presbyterian Church, Dec. 2007
- Diakonia Volunteer Service for rural area, from Daechidong Presbyterian Church, Aug. 2007

Extra-Curricular Activities:

- Korea Leadership School, Seoul, Sep. 2011 ~ Sep. 2012 A leadership school for Christian young adults who are being trained and educated with church-based
- Planning Director in Student Council of Presbyterian University and Theological Seminary, Seoul, Jul. 2007 ~ Jun. 2008

Statement of Faith - Sai Hyung “Alex” Lee

I believe in God, who is eternally existing in the perfect equally triune God: Father, Son, and the Holy Spirit. Trinity God is our Creator, Redeemer, and Sustainer. God created heaven and earth, through His Word and the Spirit of God. I believe in God’s sovereignty over the universe, that God is love that He had created us in His own image because He so loved us. But humans had fallen into Eden because of their sinful nature. Even though God loved, provided, guided, and forgave with mercy throughout the Bible, God’s people didn’t obey or stay faithful to God.

I believe that God sent His one and only Son, Jesus Christ, to dwell among us to complete His plan of saving the world. It was God Himself as Incarnation, who took flesh and came down to us, to be like us humans. Jesus was fully human and fully God. He was truly holy and sinless. Jesus’ life was the

message of God about how we are supposed to resemble and live as children of God, by loving God and loving, caring, sharing, forgiving, and embracing others. It was the only amazing grace of Jesus' sacrifice, suffering, death on the cross, and resurrection that could completely save us and solve the sin and death of this world. Nothing else and no one else could do that but God Himself, who became the ransom for us.

I believe in the Holy Spirit, who empowers, anoints, and allow us to fellowship with God through His divine work. The Holy Spirit of God enables us to resemble the Koinonia of God Himself in His relationship within the Trinity. So, we can be united in God and love God and others as we love ourselves.

I believe that the Scripture is written by God's chosen people inspired by God-breathed and spoken words. The Bible is the complete revelation of God's divine will for salvation from the beginning unto the final redemption.

I believe that God gave us the Sacraments as a sign and gift for the church. In the Lord's Supper, we taste and experience the heavenly table, remembering the work of Christ on earth, and commemorating His words. To participate in the Lord's Supper, we must go through baptism and confirmation. From infant baptism, parents dedicate to raising their children as children of God. It is a decision to be born again and live a life of strong discipleship, obeying God's Word. God truly works through the given church on earth, to let the people of God believe, behave, and belong in the name of Jesus Christ. The community of faith forms together with the body of Christ, in which Christ is the Head and unites the church. The church is given a missional vision to fulfill its mission through the Lord's great commandment to love God and love others and make them disciples of Jesus. For that, Kerygma, Liturgy, Didache, Diakonia, and Koinonia are the forms of the mission for the church to fulfill God's will on earth.

Inger Manchester

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

Ecclesiastical Status: Teaching Elder

Presbytery Membership: Salem Presbytery

Ordination Date: 9/21/2014

Formal Education:

- Franklin and Marshall BA, English 1987
- Union Presbyterian Seminary in Charlotte NC - Master of Divinity 2015

Continuing Education:

- Various Courses Provided by KLOVE in Crisis Response
- Police Chaplaincy Training, Mooresville Police Department
- Prayer Ministry Training; Christian Healing Ministries

Employment Type: Full-time

Minimum Effective Salary: \$62,000 / Year

Geographic Choices: North Carolina, Virginia

Languages: English

Leadership Competencies: Compassionate, Preaching and Worship Leadership, Spiritual Maturity, Teacher, Communicator, Contextualization, Strategy and Vision, Bridge Builder, Motivator, Initiative

Clergy Couple: No

Housing Type: Housing Allowance

Work Experience:

- Fieldstone Presbyterian Church Teaching Elder Mooresville NC Salem Presbytery Church
Size- 120, Type – Suburban September 2014- Current
- Covenant Presbyterian Church Staff - Part Time Young Adult Ministry Coordinator Charlotte Presbytery, Size-over 1000. Type- City 2010- 2014
- Ramah Presbyterian Church Staff Preschool Teacher Charlotte Presbytery - Size -100 Type- Suburban 2007-2010

Other Services:

- Committee On Ministry (Salem Presbytery) - Specifically Transitions In Ministry 2019- current
- Equip Support Team (Salem Presbytery) 2017-2019
- Mooresville Police Community Chaplain 2018-2020 (Volunteer)
- In Christ Supporting Ministries - Board Member 2012-14 (ICSM)
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Describe a moment in your recent ministry that you recognize as one of success and fulfillment.

I find immense satisfaction leading a service each Monday night called The Net. We discovered that there were adults with disabilities in our community that did not feel connected to church. It either bored them or did not speak to them. We set out to create a worship experience that would be fun, educational and offer opportunities for unique expressions of faith. We have around 10 people with their caregivers come each week. The worship is conversational and relaxed. We open with a printed call to worship and go into music that includes tambourines, bongo drums and maracas as well as voice so all can participate. I then read the Bible story as folks follow along (we are going through from Genesis) and give a mini sermon. The congregation is invited to reflect and sometimes act out the story. It is a joy filled experience. Finally we all pray together talking to God about whatever is on our hearts. I love the flow of the service and how there is so much interaction. The Holy Spirit is definitely in the room.

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

I would like to serve in a ministry that knows the power of saying yes to the Holy Spirit. A community that believes failure is an opportunity for learning and that recognizes that sometimes the Holy Spirit intends us to see a new path. I get excited when an opportunity opens up - ministry to a group such as adults with disabilities or first responders or when a member shares a passion. I believe God is active in all places and at all times. I also respect tradition and history. God has moved in the community and we must pay attention. The church belongs to Jesus Christ and He is active. As a minister I place importance on relationships and the development of the church as family. We are given each other to care for. In my current ministry we pay attention to who needs extra love; a visit, a call, a lunch together, a meal or home communion. I bring older folks who cannot drive to visit with one another. My hope is that all people feel heard and valued. Finally I enjoy a community that values creativity. In the church I serve we have art done by the congregation up and down the hallways. The point is to enjoy the creation and to enjoy one another while we create. Fellowship opportunities are abundant and are reasons to invite the community. It gives me joy to see the church building alive and being used. During COVID we moved outside. We had community art and dances in the parking lot. There is always a creative solution. Just say YES.

What areas of growth have you identified in yourself?

An area of growth that I have identified in myself is that I really enjoy stretching the bounds of my understanding of how we express faith. It is easy to stay in our comfort zone but when we do we miss opportunities to learn and understand others better. I grew up in the ELCA Lutheran faith and in seminary found God calling me into the PC(USA) denomination. Other than some small theological differences in understanding these two denominations are very similar to each other. So it was surprising, when for continuing education, God called me to try out some courses on learning about

healing prayer through Christian Healing Ministries. I enrolled in levels 1 and 2. I learned to be more comfortable with praying out loud. I was exposed to others speaking in tongues for the first time. I found that I really enjoyed hearing faith stories and experiences that were different from mine. God is so creative in how God reaches us. I find that I am a stronger minister when I can meet people where they are and not judge them as being different. As we learned together we were people from all denominations and many different theologies gathered together as one to pray. We put everything aside as we met together at the foot of the Cross. I also meet monthly for ecumenical lunches in Mooresville - we also plan events together. I hope to continue to identify ways to be closer to God and to see God's work in others.

Describe a time when you have led change.

Spring of 2020 was a surprise to everyone. Gathering together became unsafe. My congregation is older and online services were not as effective for worship. We did begin recorded Facebook live services for the first time but realized many could not access them. We devised a way to worship outside by offering drive up church service in our parking lot. Using an FM transmitter folks could tune into a channel on their car radio and be safely gathered. A "stage" was built so people could see me as I preached. We "honked" to share the peace. Old Hymnals were found in the church and distributed to all the cars to use and keep for each service. The sealed juice/ wafer combo was given out for communion. We proudly can say we pivoted quickly and offered an opportunity for people to leave their houses each Sunday to worship God together. We also found ways to celebrate with the community. We had a drive thru Trunk or Treat where we decorated ourselves and tossed candy into car windows for the kids. We had a drive thru Nativity where we told the birth story of Christ- all dressed up in character. We had a drive thru Resurrection Easter Egg collection as we gave out pieces to complete the story of Holy Week. 2020 taught us that God does not "need" a church building to be worshiped. It was also a time to practice listening as many people were frightened.

Statement of Faith – Inger Manchester

I believe that Jesus Christ is my Lord and Savior. I believe that the Triune God is the maker of all things. The Triune God is active in our lives today, will be active in our future and was active in our history. The Holy Scriptures of the Old and New Testament are the living Word that help us to understand God's ways and plans for our salvation through God's own work. The Holy Spirit guides us and nurtures us in this understanding of God's truth. All people in all times belong to God. I believe that Jesus of Nazareth is God incarnate, who lived among us, was executed for his message of hope and love, rose from the grave, defeated death and human sinfulness that we too may have new life in Him. The work of the Church is to share this message of hope and reconciliation to a world hungry for this truth. As a priesthood of all believers we participate in this important call to use our God given gifts to offer sustenance and hope in Christ for others. Our salvation is fully dependent upon Jesus Christ and we are saved only by His grace and His works. That is the Good News we are called to share. Sin has been defeated and in Christ all are worthy of redemption. Christians are members of Christ's body, the one universal church. Followers of Christ are joined into this family through the sacrament of baptism. In baptism, we are sealed into the body of Christ with new life.

God desires all of humanity to love and care for all creation, including each other. Jesus Christ instituted the Lord's Supper as a means by which His followers commune with Him and with all the saints of every time and space. Through prayer, intentional time in study, worship, song, sacrament and service we are called to draw closer to Jesus Christ and closer to one another. This desire to know Him is a gift of the Spirit and is a pure gift of God. We can do nothing to deserve this gift. I faithfully desire to live my life in gratitude and in service to Jesus Christ my Savior. In all things I humbly ask the Lord to guide me - Lord, I believe, Help my unbelief!

(Mark 9:24)

Leigh Anne Ring

Ecclesiastical Status: Christian Educator

Presbytery of care: Presbytery of the James

Church of Membership: Salisbury Presbyterian Church, Midlothian, VA

Formal Education:

- Mary Baldwin College, BA (Psychology), 1993
- Presbyterian School of Christian Education, MACE, 1995
- Union Presbyterian Seminary, MDiv, May 2022

Continuing Education:

- Association of Partners in Christian Education (formerly Association of Presbyterian Church Educators), Annual Conference (attend annually in person, except for 2021)
- Good Grief Conference: Journeying Through Loss Towards Hope (online event sponsored by VCU Health) October 2021
- APCE Regional Retreats (served on coordinating team and attended regularly 2010-2018)

Certification/Training:

- Certified Christian Educator, PCUSA, 2001
- Clinical Pastoral Education Post-Baccalaureate Graduate Certificate in Patient Counseling, VCU, 2021

Employment: Open to either full-time or part-time

Geographic Choices: Virginia

Leadership Competencies: Compassionate, Hopeful, Teacher, Communicator, Willingness to Engage Conflict, Organizational Agility, Collaboration, Interpersonal Engagement, Flexibility, Self-Differentiation.

Languages: English

Clergy Couple: No

Minimum Effective Salary: \$65,000

Housing Type: Not Applicable

Work Experience:

- 1995-1997 Summerville Presbyterian Church, Summerville, SC; Director of Christian Education; Church with one pastor; Urban (Downtown and Residential); 650 members
- 1997-1998 Second Presbyterian Church, Petersburg, VA; Director of Christian Education; Church with one pastor; Urban (Downtown); 363 members
- 1998-2002 Bon Air Presbyterian Church, Bon Air, VA; Director of Christian Education; Church with one pastor; Suburban; 425 members
- 2010-2019 River Road Presbyterian Church, Richmond, VA; Director of Christian Education, Church with multiple pastors; Suburban, 730 members

Service to the Church:

- Denomination
 - APCE Leadership Council
 - POINT Person (PCUSA Curriculum) for POJ
- Presbytery
 - Presbytery Educators, Co-Moderator
 - Committee on Ministry, Elder Representative
 - Examinations Subcommittee of COM, Member
 - Session Minute Reader, Annually
 - Session Liaison for PNC (Amelia, New Covenant, Salisbury)
 - Session Liaison for APNC (Third)
 - Administrative Commission, Member (St. Giles)

- POJ Youth Council, Chaperone (Triennium)
- Vice Moderator
- Moderator

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

My CPE experience is a recent moment of success and fulfillment. When I first applied to the program for the summer term I was not accepted. This was embarrassing and I wrestled with feelings of unworthiness. A wonderful mentor convinced me to reapply and when I was accepted into the fall program I entered with trepidation. I had to overcome my earlier disappointment in order to engage with the work in front of me. Upon arrival I found a home with my small group of colleagues and with the leaders of the program. I leaned into the work and the learning. I wrestled with my changing identity from educator to pastor. I practiced new skills of listening and pulling threads. I entered hospital doorways and found sacred space at bedside with patients and their family. I pushed through fear and vulnerability. I formed connections with staff on my floors and in the spiritual care department. I spent a lot of time professing that I did not want to do this kind of work and yet the work mattered deeply to me. I experienced the power of meeting people when they are exposed and offering the holy gift of accompaniment if only for a short while. This opportunity to explore and expand my pastoral care skills is one of the most valuable successes of my seminary education not only because of what I learned about pastoral care but also because of what I learned about myself.

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

As the daughter of a pastor, I have found the church to be my family and it has felt like home. I am known, named, loved, stretched, and encouraged in the church. Serving as a Certified Educator I built on that identity and have sought to create spaces of welcome through educational opportunities and relationships. I believed that I was settled in that role. God had different plans. The call to seminary produced anxiety and fear yet the experience of seminary has been gratifying and emboldening. Typically, a congregation identifies gifts and inspires a call to ministry. For me, the Presbytery of the James has served as the ones who not only see my gifts but encourage me to continue to explore opportunities for service in the church. The Holy Spirit has worked through this body to call me to wrestle with my ministry identity and so I believe that I am called to join in the new thing that the Presbytery is living into, building on my identity as an educator and embracing and utilizing my pastoral care skills. Connecting, supporting, traveling with, and caring for ministry leaders in the Presbytery is a deepening of the ministry that I have practiced for years. This is sacred vulnerable space. I enter with deep roots to the church and to this Presbytery, I stand with skills and strong character, and I seek to serve the God who continues to vision new things for each of us if we would but perceive them.

What areas of growth have you identified in yourself?

One area of growth that I identified in myself is a lack of curiosity. While I am a lifelong learner, my curiosity was limited to educational practices for children, youth, and adults. I observed wonder with stories from scripture, but I did not wander beyond my comfortable boundaries. I was quite content to live and work in this space where I felt called and equipped. Five years ago, I would not have dreamed that I would have thrived in an academically rigorous graduate program. I would not have wrestled with questions of new identity and wider service in the church. I would not have imagined an internship in pastoral care and fear would have kept me from considering applying for a unit of CPE. This lack of global curiosity also came to play in one-on-one relationships. I was not

great at asking questions of other people. In my internship at Westminster Canterbury, I practiced listening more than I talked. While I can talk a lot about myself, I needed experience creating space for others to talk. When I started at VCU in CPE I quickly learned that asking the right question was an important part of being curious. I began to ask questions that created greater space to reflect on the narrative that was being shared. My favorite is not even a question rather a creation of space when I say, “tell me more about that.” I am working on asking myself and others questions that not only recognize and initiate space for wonder but cultivate curiosity.

Describe a time when you have led change.

I was installed as the moderator for the Presbytery in February 2020. Shortly afterwards we met online to discuss how to ask congregations to take a few weeks off from in-person worship because of the fear of the spread of COVID-19. In April, the Communication and Coordination Team voted to move the June stated meeting of Presbytery to the Zoom platform. As the moderator I was not responsible for all the change that occurred during this time, but I was an important part of the success of that change. This change required collaboration, trust, and transparency. Quickly a team was created to work through the logistics of holding our first online meeting. I understood my role as making sure we had the right people at the virtual table, making decisions to move the process along, and trusting the people and their particular gifts. My organizational skills and my ability to make decisions facilitated the work of this team. In June, our first meeting went smoothly because of the extensive work of the team. My leadership skills were on display throughout the following meetings as we learned through new challenges. I recall when we were cyber attacked during the examination of a candidate. There was great anxiety in the room where the meeting leadership had gathered as well as with our online participants. My calm nature, agility, and leadership helped to move the meeting forward as the control of the technology was recovered. My leadership style when facing change is collegial and relational.

Statement of Faith:

I believe in God. I believe that God created the whole world and everything in it. I believe that God is still involved in the work of creation today. Through the creation story in scripture, we know that God called all things good. Through the gospels in scripture, I know that I am a child of God.

From the beginning, God modeled community as God is known to us in three persons: Father, Son, and Holy Spirit. God the Father creates people in the image of God. Everyone is a child of God. We are intricately and lovingly created, and we are called good along with everything else that God creates. God connects us to God, and God connects us to goodness. God sent Jesus Christ to the world because of sin. Sin is things we do and things we do not do. Sin is under our control and also out of our control. We need a savior.

God the Son, Jesus Christ, draws us to God the Father through his example in scripture of how to love God and how to love each other. Jesus performed miracles and healed people in the name of God. Jesus drew people into community in bold ways that challenged the customs of the time and that still confront us. Jesus taught through parables that both instruct and confuse us. The life of Jesus connects us to God and to each other. The death of Jesus saves us from the power of sin and darkness. His death saves us from the evil we do not see and the evil we create through our actions or inactions. God raised Jesus from the dead. The power of God is stronger than the power of death and darkness, it is the power of love. Jesus Christ is my savior. When Jesus was being raised, he promised to send the Holy Spirit to be with us.

God the Spirit guides and encourages us as we seek to love God, learn from and follow the example of Jesus, and live into the community that Jesus created. The Spirit both calls us together and sends us out. The Spirit calls us together to worship and then emboldens us to take the good news of Jesus into the world. We are called to witness to the powerful love of God as individuals and as the church.

The church is the body of Christ in the world. Through our gathered community we worship, educate, fellowship, and care for one another. Through the power of the Spirit, we take the love of God into the world in service to the world. In our community we practice two sacraments that call us into family through baptism and gather us together through the Lord's Supper. In baptism we join with Jesus who also was baptized as a sign and seal of God's love in our lives and our welcome into God's family. Through the water we are cleansed from sin, our name is joined with God's name, and we are called beloved. In the sharing of the Lord's Supper, we remember that Jesus taught us to use the elements of bread and wine to remember his body and his blood which were given in sacrifice for our sins. In the celebration of this meal, we are joined with Christ and all faithful disciples as we recommit ourselves to the family of God.

Thanks be to God for the love of the God, the grace and peace of Jesus Christ, and the encouragement and correction of the Holy Spirit!

Michael Weiglein

Michael Weiglein – Position Description

International Church of Prague (ICP) - Pastor Job Description

Objective: The ICP Pastor will be an elder and a full member of the elder team in providing spiritual oversight and leadership of ICP as undershepherds under the Lordship of Jesus Christ. The Pastor will have the chief role in preaching and teaching at ICP as well as the role of being a full time member of the church's staff. He will, along with his fellow elders, have the responsibility to lead the church by means of collaborative decision making. As elders, they will "seek the mind of Christ through the guidance of the Holy Spirit and the Word of God" (ICP constitution) for the present and future life of the church.

Responsibilities:

- Provide leadership
 - Fostering within the elder team:
 - a commitment to "hold firmly to the gospel" (Titus 1:9)
 - a commitment to protect against false teaching (Acts 20:28-30)
 - an attitude of a servant (1 Peter 5:2-3)
 - compassion for the needy and the lost
 - an attitude of unity; avoiding favoritism (1 Tim. 5:21)
 - Discerning God's will, along with the elders, for ICP's vision and core values
 - Overseeing and leading, along with elders and deacons (i.e., ICP church council), the implementation of ICP's vision and values through core ministries (e.g., Sunday Services, Youth Praha, small groups); "direct[ing] the affairs of the church" (1 Tim 5:17)
 - Inspiring ICP members and regular attenders to actively live out their faith in Christ in their personal, family, and public life
 - Ensuring the supervision and/or mentoring of ICP staff members

- Ensuring, along with the elders, the provision of pastoral care for members and regular attenders
- Overseeing ICP small groups and their leaders (directly or in coordination with other ICP elders/staff)
- Working closely with the ICP communications team to further the vision of the church and support the core ministries
- Oversight of the Bridge ministry centre
- Oversight of Teaching and Doctrines (as part of team of elders)
 - Working with elders to oversee the teaching of the church: preaching, small group materials, retreat speakers, etc.
 - Periodically assessing preaching (e.g., series/topics, need to address particular issues, planning for future sermon series)
 - Reviewing theological or philosophy of ministry documents (e.g., “philosophy of worship”) and facilitating discussions regarding such documents, and when appropriate updating
- Executive general ministerial duties including:
 - As primary preaching/teaching elder, preparing and preaching sermons with a commitment to:
 - Orthodox biblical exegesis
 - Homiletic excellence
 - Practical and compelling application
 - Administering baptism and communion
 - Working with the Sunday Service team to develop and implement worship services
 - Interviewing and orienting new members (along with elders)
 - Visiting the hospitalized or those in crisis situations (along with elders and other church leaders)
 - Performing weddings and funerals as requested
 - Providing individual counseling and/or prayer as requested
 - Representing the church at denomination/association meetings (i.e., Církev Bratrská)
- Collaborate and communicate regularly with various individuals and groups including, but not limited to:
 - Elders
 - Deacons
 - Church staff: administrative, youth, etc.
 - Small group leaders
 - Pastoral care: individuals and/or families
 - Formal written or verbal church-wide communication
 - External groups: Církev Bratrská, other international churches or church associations, community organizations, etc.
 - Special project teams

Reporting

- The Pastor will be mutually accountable as a member of the ICP elder team, who are accountable to the congregation.
- The Pastor will have an annual review with the elder team. (In addition, Pastor will have a review after his first three months.)
- Corporately and individually, ICP is accountable to the Lord Jesus Christ.

Report of the Committee on Preparation for Ministry

Presbytery of the James
September 18, 2022
Meetings in June and August, 2022

I. The committee reports the following for information:

- A. Of the 13 persons under care on September 18, 2022, 8 are inquirers, and 5 are candidates. Of the candidates, 2 are ready to be examined for ordination pending a call.
- B. Ordinations: Candidate Gary Hatter, June 5, 2022; Candidate Jay Morgan, July 22, 2022.
- C. Approved resignations from the committee: Rev. Michael Weiglein, Rev. Mark Sprowl.

II. The committee reports the following actions:

- A. Appointed liaison for Inquirer Andrew McFayden (Ginter Park): Rev. Nathan Taylor.
- B. Approved on the basis of an annual consultation the continuation in the preparation process: Candidate Susan Butterworth (River Road); Inquirer Megan McWilliams (Fairfield); Candidate Leigh Anne Ring (Salisbury).
- C. Approved education grants for the 2022-23 academic year: Inquirer Addison Schmitt (Westminster, Richmond), \$3,375; Inquirer Noah Morgan (Westminster, Richmond), \$2,000.
- D. Conducted a final assessment of Candidate Leigh Anne Ring (Salisbury) and certified her ready to be examined for ordination, pending a call.

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

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

Leadership Connections Team

The Leadership Connections Team strives to connect the various ministries being carried out in the name of the presbytery. 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, your dreams and most importantly by your participation We work with nine ministries.

1. 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. Look for information on programs they are sponsoring through the *Vine* and the information e-mails from the presbytery
2. Collegiate Ministry supports campus ministry at University of Mary Washington, University of Virginia, Virginia Commonwealth University, Virginia State University and University of Richmond.
3. Community of Ministry and Worship assists pastors who have been ordained less than seven years to strengthen their ministries.
4. Older Adult Ministry works with the national Presbyterian Older Adult Ministry to inform older adults on a variety of topics.

5. Presbyterian Women is part of the national Presbyterian Women ministry strengthening the mission of the church.
6. The Resource Center is an ecumenical endeavor of which the churches of the presbytery participate. Resources are available for loan to all churches of the presbytery.
7. Small Church 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.
8. Stewardship has been supporting not only the leadership of the church through various programs, but these programs have been open to congregations.
9. Youth Council develops youth leadership through a variety of programs including participation in the national Presbyterian Youth Triennium.

Several of our ministries would like to share a little about what they've been doing over the last few months and about forthcoming programs.

George Whipple
Moderator, Leadership Connections Team

The Community of Ministry and Worship:

The fourth cohort of the Community of Ministry and Worship met in the fall of 2021 and the spring of 2022. *A new cohort—the fifth cohort—begins its gatherings in September and will meet through June 2023.* The fifth cohort is composed of ten pastors who have been out of seminary for less than nine years and serve in some form of ministry in the Presbytery of the James.

The cohort will explore issues of worship planning, leading in a time of uncertainty, preaching and worship leadership, managing conflict and strengthening churches of all sizes for faithful ministry, as well as other topics identified by members of the cohort.

Kate Fiedler and I are the two mentors for the cohort. We are grateful for the support given our effort by Fred Holbrook and look forward to drawing on the wisdom of the new presbytery leadership team. We are humbled and inspired by the faith and dedication of pastors, current and former, whom we have had the joy of mentoring and who have deepened our own faith and brought new insight into our own practices of pastoral ministry. We look forward to exploring matters of the faith and church leadership with pastors in Cohort 5.

With Gratitude,
The Rev. Kate Fiedler, Associate Pastor, Second Presbyterian Church, Richmond.
The Rev. Gary Charles, Pastor, Cove Presbyterian Church, Coveseville.

The Presbyterian Women

The Presbyterian Women of the James is starting the 2022-23 year with an in-person Fall Gathering at Chester Presbyterian Church on November 5. A virtual option will be available. All Women of the presbytery are invited to join us for a review of this year's Bible study "Celebrating the Sabbath" and future local mission projects. Look for more information from the PW of the James on the presbytery website and from your PW leaders.

Kathy Peebles, Moderator
Presbyterian Women of the James

The Resource Center

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

www.resourcingchurches.com (there's a link at the bottom of the main page).

Whether your congregation is meeting in person, virtual, or hybrid, the pandemic experience has caused congregations to rethink ministries and retool. The Resource Center can help! We provide a session of free consultation for Presbytery of the James member congregations to help explore options and plan strategic next steps. We welcome email requests to borrow resources (info@resourcingchurches.com)! We will even mail or deliver them (contactless if you prefer) in a day or two. If you're not sure what you need, send a note with contact information and we'll call you to help! We are here to be of service to congregations!

Faith Formation in the Pandemic-Impacted Church – A Story from The Resource Center

Nearly every congregation would agree that forming people in faith is central to the mission of the church. Yet, in the midst of COVID, many congregations found themselves floundering, searching for innovative and creative ways to reach children, youth, and adults with safe and engaging faith formation activities. Sunday School as usual wasn't working like it used to – maybe it hadn't been working for a good while and COVID precautions amplified that. 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. We will work with you to find and adapt tools and resources to design a strategy that are just right for your congregation! The Resource Center staff are just a phone call or email away!

A Plan for 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

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!

Dr. Denise Janssen, Executive Director

The Small Church Ministry Team

At the time of preparing this report, the Small Church Ministry team plans to meet on September 15 with the following questions for consideration:

- 1) How does the Small Church Ministry team become more fully an educational resource for our smaller membership congregations and their leadership?
- 2) How are covenant pastors and commissioned ruling elders being supported in their ministries with small congregations? This means individually and collectively through relationships, structures, and policies. What about the fairness of hours? Benefits? Stressors? And managing closures or consolidations? What are some novel approaches we might consider? How can the seminary be a partner in equipping a variety of congregational leaders?
- 3) How can we better utilize our grant process for small congregations? Currently grants are no more than \$5,000 in a 3-year period. Is that enough? Do we know where the money is coming from and how it might be leveraged in a variety of ways?

We continue to work with churches that are asking for presbytery support. So far, this year, we have granted \$5,000 to Laurel Presbyterian Church for a proposal supporting a Therapist-in-Residence as a resource to the congregation and community, and we have started a conversation with Woodville about working with them further on congregational needs, especially with building expenses. We advertised to the presbytery regarding a seminar called, “Part-time is Plenty” put on by PneuMatrix and sponsored by the Presbytery of the Pacific (September 22). We hope to continue to let the Presbytery of the James know about educational opportunities that might be of particular interest to small congregations and their leadership.

If you are interested in serving on this committee and probing crucial questions at a time when small congregations need your energy, intelligence, imagination and love – reach out to me or another person on the committee and join us in this ongoing conversation.

Current participants are Jim Moseley, Albert Connette, Kerry Foster, Susan May, John Garrett, Kerra English.

Kerra Becker English, Pastor, Ashland Presbyterian Church, Ashland

Mission and Service Team Report

The Mission and Service team coordinates a variety of ministries that enable the congregations in the Presbytery of the James to reach beyond themselves to serve God in the world. The full list of ministries, moderators, and how you might connect with them can be found on the presbytery’s website. Several ministries have reports to share.

Public Policy Witness

Public Policy Witness Ministry (PPW) supports two main efforts in our presbytery: **Voices of Jubilee** and the **Charlottesville Coalition for Gun Violence Prevention**. The former is actually a “new worshiping community,” that meets at the Bon Air Juvenile Detention Center, although because of COVID, worship has experienced a long hiatus. However, PPW continues to support the Public Policy Campaign of Rise for Youth to address Juvenile Justice as a public health issue.

That campaign's goal is to move the Department of Juvenile Justice to Health and Human Services. We are also supporting the Interfaith Center for Public Policy's campaign to transfer control of the Lawrenceville private prison from the Geo Group back to the Department of Corrections. Virginia's contract with Geo is up in 2023. Finally, we continue to support state bills to end the practice of solitary confinement, supply public defenders for first appearances, and end the use of cash bail.

The other effort supported by PPW is the Charlottesville Coalition for Gun Violence Prevention (CCGVP). This group joins with others in the Charlottesville community (including several churches) to prevent gun violence. COVID put a crimp in our activities, but those have picked up this spring and summer. Our hearts were just too broken to hold vigils after the two mass shootings in Buffalo, NY, and Uvalde, TX. However, we found an outlet. We pushed ourselves to work even harder. We are in the process of contacting our local School Boards, encouraging them to send out letters to parents: **KEEP YOUR GUNS STORED SAFELY—WITH GUNS UNLOADED AND LOCKED, AND AMMUNITION STORED SEPARATELY.** We have made inroads in the Charlottesville Public Schools and hope to extend our efforts into Albemarle County very soon. We are planning a forum and hope Charlottesville public school parents will attend. We will have with us a pediatrician and perhaps a police officer. Your ideas here are appreciated.

We have several times this spring/summer set up tables—once at the downtown mall, one at IX Park. Just a few weeks ago, we handed out literature on safe gun storage, as well as gun locks (provided by the local police) at Charlottesville's Back to School Bash, attended by parents and children throughout the greater Charlottesville area. We also distributed orange gun-safety-bracelets, and peace dove tattoos for the little ones.

All to say we are doing lots of good work in advocacy on behalf of our presbytery.

Gay Lee Einstein, moderator

World Mission Ministry



2023 Mission Trip to Guatemala: The Presbytery of the James will join with the Presbytery of the Peaks to offer a mission partnership visit to Guatemala, hosted by our Presbyterian mission partner CEDEPCA (Protestant Center for Pastoral Studies in Central America). Dates are **April 17-24, 2023**. For further information or a flyer, contact Mary Jane Winter (mjwinter@comcast.net).

International Peacemaker from the Presbyterian Church (U.S.A.) working in migration ministry in El Salvador was hosted by the Presbytery of the James October 4-10. Several churches invited Carmen Diaz Anzora to come to their church and others joined the Zoom meeting on October 6. Our international peacemakers provide our congregations with an opportunity to hear directly from one of our partners on key issues such as migration and how we can address it together. A big thank you to **Deborah Houghton** and her planning team for organizing this visit.

Cindy Corell, the presbytery's mission co-worker, continues to work remotely during this time of intense danger in Haiti when kidnappings are common and gangs rule the roads. Fortunately, Cindy can continue her ministry even if she is not there in person. She is coordinating daily with FONDAMA to assist relief efforts in Haiti and to support the rural initiatives of growing food and training farmers. In addition, she is available to us here.



Invite Cindy to your church. She is eager to come--to preach, or to speak to a Sunday School class providing the latest information and inviting us to hold the people of Haiti in our prayers and in our hearts. Learn from her. Pray for her and for the people of Haiti.

Continue your financial support of Cindy Corell. She is the only Presbyterian mission co-worker assigned to Haiti and works tirelessly, serving as a bridge so that no one whose lives are in peril will be forgotten. She is greatly needed! Send checks for Cindy's support to the Presbytery of the James where they are collected and routed to Cindy's account in World Mission.

Calling Young Adults: Consider a year as a **YAV**, a young adult volunteer. Does your congregation have a young adult (ages 18-30) who would like to explore a year of service either in this country or internationally? The presbytery offers a partial scholarship to anyone accepted from our member churches. Speak with **Helen Salita** (helen.salita@gmail.com) who just returned from serving as a YAV in Dundee Scotland. For Information about the YAV program see <https://www.presbyterianmission.org/ministries/yav/>

Thank you for every way this presbytery and its congregations support mission and ministry across the world, as well as right here.

Mary Jane Winter, moderator

Self-Development of People

The Self-Development of People (SDOP) ministry continues to focus on outreach to POJ churches, other churches, community organizations, non-profits, and community leaders to form partnerships and introduce the SDOP ministry, lifting up its core values: to promote justice, to build stronger communities, and to seek economic equity.

During this year, members of the SDOP ministry attended two in-person meetings with churches in the presbytery, as well as scheduled monthly meetings (both in person and on Zoom). They have also participated in national level training and webinars.

The presbytery's SDOP committee is reviewing and updating the current SDOP website to better assist church members and others as they inquire about grant funding, criteria, and steps in the process so they can navigate and complete the application process. Also included in the website revision will be information regarding the grant application process for the national level, and the criteria that it has. The goal of the presbytery's SDOP committee is to approve and fund one or more grants before the end of 2022.

The SDOP Ministry has received funding for 2022 from the One Great Hour of Sharing Offering and is blessed with a strong, faithful, and spiritual leadership representing diversity of denominations, gender, and ethnicity.

Lamar Lockhart, moderator

Hunger Ministry

“When did we see you hungry?” Matthew 25 calls on all of us to see those who are hungry and to respond. How is your church joining with others to respond?

In the Presbytery of the James your financial contributions through the Five Cents a Meal offering, other hunger offering, or through a designated contribution to the presbytery, enables many to eat and to have the resources to build a better life. The majority of grants are made to groups *within this presbytery*. In addition, grants are made to international Presbyterian partners that have close connections to this presbytery. Grants also help farmers worldwide to learn the best agricultural methods and grants provide additional support to the Presbyterian Hunger Program that reaches many more through their efforts to address the root causes of hunger and provide education, advocacy, and training.

If your congregation’s contribution to the presbytery’s hunger ministry has waned, please revive it. The presbytery can only distribute the funds we have received. Help us have more to give!

Kathleen Murphy and Mary Jane Winter, co-moderators

Camp Hanover, Inc. Report to the Presbytery of the James – October 2022

From the rising of the sun to its setting, the name of the LORD is to be praised! Psalm 113:3

We continue to praise God for the many opportunities God gives to us to bless the lives of campers and their families. We opened the season honored to learn for the second year in a row, that Camp Hanover was voted the Best Summer Camp in Central Virginia by the readers of Virginia Living magazine. As always, it’s fulfilling to see campers learn and grow from their experiences at camp – discovering more about God, nature and themselves. When we watch the children and young adults come together, it’s always a wonderful summer at camp.



This summer’s theme “Creation Speaks!” had campers diving into Genesis to discover how God has been speaking to us since the beginning of time through the wonders of creation. With help from pastors-in-residence, we explored how God speaks and creates -- the whole universe, light, water, and even each one of us in the image of God and as caretakers of creation. We learned how God continues to shape and reshape us, and throughout life’s ups and downs, God is with us in every season. As campers and staff living together “out in the woods” in small groups with one

another, we witnessed how each creature, large and small, has an important role to play in God’s creation, and experienced how diverse parts of creation and community are interdependent and need each other.

Parents and campers alike responded positively to our summer camp programs this year:

“It is difficult to say what camp does best, but truly from the activities to the staff to the food and the community camp continues to exceed my daughter’s expectations every year!”

“This camp is IT! From community service to well-being and a sense of home — Camp Hanover is more than I could ask for. My son had so much fun, while fostering his relationship with God!”



We were pleased to be able to increase our capacity in 2022 to “make camp happen” for a larger number of kids overall. And, after needing to pause some summer offerings in 2021 due to the limitations in place to operate summer camp at the height of the pandemic, we were excited to be able bring back “Test Your Wings” camps – shorter, three-day introductory sessions for younger campers to experience Camp Hanover for the first time. The lingering threat of COVID continued to be a source of stress and strain on campers, staff and Camp finances. We continued to

employ COVID safety protocols and arrival testing, as well as limit capacity to about 75% to allow adequate space per camper, as precautionary measures to mitigate the potential for spreading the virus at Camp. While these concerns lurked in the background, the focus was on our mission: *to create inclusive community, inspire each other to live in God's love, and equip all people to live out God's call.*



To close the summer camp season, many Camp Hanover friends, family and alumni gathered to celebrate of 65 years of outdoor ministry in the Presbytery of the James during the Homecoming event over Labor Day weekend. It was a blessing to have such a large intergenerational group together to honor the many lives transformed by Camp Hanover’s ministry (and to enjoy birthday cake!).



September was a busy month at camp as the Camp Hanover After-School Explorers (CHASE) program resumed, continuing to serve two Hanover County elementary schools with outdoor oriented after-school programming. Several of the spring 2022 Explorers are returning this semester, and total enrollment for the fall season has nearly tripled. We look to continue to grow this ministry to bring the Camp Hanover experience to more students and inspire these young people to be stewards of God’s creation.

After a successful start in 2020, the Mission Volunteer Program also began a new season in September with three young adult mission volunteers who will serve in our CHASE program and complete facility-enhancement projects over the next nine months. Hannah Lederle-Ensign, Bracken Carter, and Jacob Sprouse live in community on-site and serve both Camp Hanover and our greater community, with time for off-site work or study and planned activities for their own personal growth and discernment.



To commemorate 65 years of ministry, we hosted the third annual GREAT CAMP GIVE, one-day fundraising campaign on September 30. The theme of “Because of Camp. . .” allowed friends of Camp to share their stories of how camp has transformed and shaped their lives. We look forward to sharing the results of the GREAT CAMP GIVE in our report at the October presbytery meeting. Many thanks to the congregations and individuals who helped make the GREAT CAMP GIVE a success.

The Board of Directors continues its work to grow the resources to grow Camp ministry with a retreat planned in late October, which will focus on officer succession planning and funds development. Our elected officers continue to serve Camp Hanover, Inc., 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, Richmond), 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, Richmond), Timothy Beane (Tuckahoe), Robert Fidler (The Presbyterian Church, Frederickburg), Michelle (Mike) Burcher (Stone House Presbyterian), Rebecca Motley (Westminster, Alexandria), Susan Pilc and Samuel Carswell (Ginter Park).

While we have positive momentum after an amazing summer and a busy September, group usage and retreat groups have not yet returned to pre-pandemic levels. We continue to seek opportunities to host groups and maintain Camp Hanover as a year-round ministry of hospitality and recover the revenue from these events.

We all face changes and challenges as our ministries continue to recover. As you look at your own ministries, we ask you prayerfully consider how you and your congregations can grow in faith through participation in Camp’s mission and ministry. Opportunities to join us in our mission include:

- **Sponsor a Mission Volunteer:** Help us expand and provide additional mission volunteer positions to one of several young adults currently on our waiting list. A sponsorship of \$8,250 opens an opportunity to add a mission volunteer to the program and positively impact the life of a young adult who has chosen to serve others as they explore the next steps in their life journey.
- **Camp is open for day events, retreats and small group ministry.** Plan time to gather together to reconnect and experience God’s creation at Camp Hanover. We’re taking reservations for winter and spring retreats now!
- **Invite us to Share Camp Hanover with Your Congregation:** We want more people to experience the power of Camp. Our Executive Director and our Board of Directors have set goals to visit and share Camp with our ministry partners in the POJ and its congregations. We would love an opportunity to meet with your mission committee, Session, provide a guest speaker for church events or pulpit supply.
- **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 the last three years. 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.

- **Visit the Hollowed Harvest:** Enjoy a nighttime stroll through the woods and enjoy a dazzling display of lights at this family-friendly event. The Hollowed Harvest brings to life more than 7,500 incredible Jack-O'-Lanterns at Camp Hanover. The show is scheduled for select nights Friday, September 23 through Sunday, October 30. Visit www.camphanover.org/hollowed-harvest to purchase your tickets. A portion of ticket sales benefits Camp Hanover.
- **Schedule an outing to Hanover Christmas:** Join us for Hanover Christmas on December 9 and 10 for a candlelit journey through the woods and experience the beauty and simplicity of the Christmas story.
- **Sign Up for Winter Camp:** Winter Camp is December 28 – 30 and open to campers in 5th – 12th grade. Registration is open now!

We continue to be grateful for God's blessings and divine provision at Camp Hanover, our covenant partnership with the Presbytery of the James and our amazing and dedicated staff who have worked tirelessly to ensure Camp remains the BEST summer camp in Central Virginia.



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