

SUPPLEMENTAL REPORTS

NOVEMBER 9, 2010

Amendments to the Rules of Discipline

These have no affect of the proposed New Form of Government

10 – J D-6.0103 Stay of Enforcement p. 18 - 20

The intention of this amendment is to provide a way for someone to challenge a stay of enforcement in the judicial process that is clear and consistent with the stated intent.

Analysis

Due to recent changes in D-6.0103a, actions taken by or actions failed to be taken by the Stated Clerk of a governing body having jurisdiction over the remedial case may result in a failure to enter the stay of enforcement by the 45 day deadline. This amendment is intended to correct this unintended consequence of putting more decision making power into the hands of the Stated Clerk that will affect the remedial case in substance.

To vote for this amendment would provide a process that would clarify process and procedures for obtaining a stay of enforcement.

To vote against amendment would leave the process in place that is currently followed.

The Presbytery Permanent Judicial Commission advises: an affirmative vote

10 – K D-6.0306, D-8.0302, & D-13.0302 Preliminary Questions p. 21

The intention of this amendment is to be able to dismiss a judicial case when there is no challenge to the ruling of the Moderator and Clerk of the PJC.

Analysis

This amendment came from came from the Office of General Assembly. The proposed change makes dismissal automatic without any further action by a permanent judicial commission.

To vote yes for this amendment would help expedite the judicial process.

To vote no on this amendment would keep the current procedure in place.

The Presbytery Permanent Judicial Commission advises: an affirmative vote

10 – L D-10.0202 Reviewing the work of Investigating Committee p. 22 - 23

The intention of this amendment is to deny persons the opportunity for double jeopardy.

Analysis

The addition of a new paragraph c. to D-10.0202 clarifies the role of the investigating committee in preventing repetitive allegations against the accused

To vote yes for this amendment would provide a way for persons who continuously file allegations against a person to have to cease such action.

To vote no on this amendment would continue the current practice that every time an allegation is filed against someone, an investigative committee has to be formed to investigate the allegation.

The Presbytery Permanent Judicial Commission advises: an affirmative vote

10 – M D-10.0401 Time Limit p. 24

The intention of this amendment would expand the time frame which charges could be filed against an individual.

Analysis

This amendment came from the Office of General Assembly. This would allow more time for the governing body to gain notice that an offense has been committed especially in cases concerning alleged abuse of children.

To vote yes would open the time frame to five years that an allegation could be filed.

To vote no would maintain the current three year time frame to file an allegation.

The Presbytery Permanent Judicial Commission advises: an affirmative vote

10 – N D-13.0102 & D-13.0106 Appeal of “Not Guilty” Verdict p. 25 – 27

The intention of this amendment is to define who may file a first level of appeal in a case.

Analysis

Restores language that had been in the *Rules of Discipline* whereby only the person found guilty may appeal a case.

To vote yes on this amendment would permit only the person found guilty being able to initiate an appeal.

To vote no would maintain the current status for either party to file an appeal.

The Presbytery Permanent Judicial Commission advises: an affirmative vote

10 – O D-13.0404 Decision of Permanent Judicial Commission p. 28

The intention of this amendment is to remand for a new trial in a case of not guilty being sustained by the PJC

Analysis

If a prosecuting committee initiates the appeal of a finding of not guilty at the trial stage and that appeal is sustained, the PJC is required to remand the case for a new trial. . If Amendment 10 – N is approved by a majority of presbyteries the 10 – O is moot.

To vote yes would clarify the location for a new trial in a case of not guilty being sustained by the PJC.

To vote no would leave the matter unclear in a case of not guilty was sustained by the PJC.

The Presbytery Permanent Judicial Commission advises: an affirmative vote

COMMITTEE ON MINISTRY
SUPPLEMENTAL REPORT

Concerning Keith Cornfield: (candidate of Detroit Presbytery)

1. That Presbytery approve the sermon as required by Preparation for Ministry.
2. That Presbytery receive a brief statement of personal faith and commitment to the ministry of Word and Sacrament. (G-14.0482) (See pages S5-S6)
3. That Presbytery conduct further examination of the candidate's Christian faith and views in theology, sacraments, Bible, and government of this church as it deems necessary. (G-14.0482)
4. That the examination as a whole be approved.
5. That upon his acceptance and subscription of the obligations undertaken in the ordination vows upon his ordination and installation, Keith Cornfield be enrolled as a member of Shenandoah Presbytery.
6. That Presbytery approve the following terms of call from the New Providence Church beginning December 14, 2010:

Annual Cash Salary	\$37,500.00
(Of the above, \$3,600 is designated as IRS housing allowance for furnishings, utilities and insurance at the manse.)	
SECA	4,225.00
Use of manse	15,000.00
Board of Pensions	17,695.00
Shared Housing Equity	3,000.00
Dental	675.00
Continuing Education/books	1,500.00
Auto reimbursement at IRS rate	5,000.00
Utilities at manse plus \$70 per month for cell, land line and internet	
Three month Sabbatical after six years of service	
Moving expenses to the field	
Four weeks annual paid vacation, including four Sundays	
Two weeks annual paid study leave, including two Sundays	
Disability clause included	

The pastor nominating committee of this church has provided for the implementation of equal opportunity employment for ministers and candidates without regard to race, ethnic origin, sex, age, marital status, or disability.

7. That Presbytery approve the following Commission to Ordain and Install Keith A. Cornfield at the New Providence Church on January 23, 2011:

MINISTERS

Bill Klein
Betty Jean Young
Christina Tutterow
Carl Moore

ELDERS

Milton Reid, New Providence Church
Linda Koogler, Mt. Carmel Church
Sally Hinchman, Interim Presbyter
Massanutten Church

In addition, Presbytery is requested to invite the Rev. Dr. John Daniel from the Presbytery of the James to sit with the commission and share in the service by preaching.

Convener – Carl Moore
Preside and propound questions to pastor – Bill Klein
Elder to propound questions to congregation – Sally Hinchman

Preach sermon – John Daniel
Charge congregation – Betty Jean Young
Charge pastor – Christina Tutterow
Affirmation of faith – Milton Reid
Call to worship and prayer of adoration – Betty Jean Young
Prayer of confession/assurance of pardon – Linda Koogler
Prayers of the people – Bill Klein

A Statement of Personal Faith (Keith Cornfield)

At the core of my personal faith are two major principles. First, I believe that Jesus Christ is my Savior and my Lord: This means that in God's sovereignty, Jesus Christ has granted me salvation (by grace) through faith alone. However, since Christ is also the Lord of my life, I believe that I am to submit every area of my life to Jesus: health, marriage, finances, prayer life, ministry, work, and friendships. There is not one area of my life that does not belong to the Lord. With regard to the need to submit all areas of my life to Jesus Christ, one could ask why the "good work" of submission is required, if we are saved by faith. The Westminster Confession (WC) clarifies that good works, done in obedience to God's commandments, *are fruits and evidences of faith* (6.087). This means that while no amount of good works can ever "buy" salvation, true faith and love for the Lord will naturally spring forth good works.

Second, I believe that the teachings of Scripture are not to be equivocated; yet also that God's gift of love as taught by Moses and Christ must not be violated. Regarding the former, we must maintain humility and realize that such obedience is not possible in our own strength; but only as we are empowered by the Holy Spirit (WC 6.089). Regarding the latter, I believe fidelity to Scripture must *always* be practiced in the context of **love**. For example, if someone that we know commits a sin, we are not to beat them over the head with the Bible; rather we are to "restore that person with a spirit of gentleness (Gal 6:1)." I believe that (in God's strength), we are to love God with all of our hearts, souls, and minds, and our neighbors as ourselves (Matthew 22:37-40).

Underlying the two "overarching beliefs" of my personal faith as described above, are specific beliefs that are developed by my love for the Lord, who through his mighty acts expressed in the Old and New Testaments, helps me to *deeply* appreciate God's glory in creation and providence, the sacraments, the Church, and the pilgrimage of faith. These beliefs, as expressed below, serve as guiding principles in my personal relationship with Christ and in my ministry:

I believe in glorifying God (and fully enjoying God forever) as our chief end. My glorification and enjoyment of God, springs from the knowledge that God loved me before the foundation of the world (John 17:24); and that even during times of trial and personal struggle, God is the "strength of my heart and my portion forever" (Ps. 73:26).

I believe that the authority of God is based on God, not on human authority. I believe that God is all knowing; all powerful; gracious and loving; merciful and longsuffering. God is absolutely holy; yet does forgive iniquity and sin as evidenced through God's gracious gift of Jesus Christ.

I believe in the Trinity of the Father, Son, and Holy Spirit; and that these three are one eternal God; the same in substance; equal in power and glory.

I believe that God created us and continues to guide us providentially. In spite of sin and evil in the world, God acts with justice and mercy to redeem creation.

I believe in the Sacraments of Baptism and the Lord's Supper as holy signs and seals of God's covenant of grace (WC, 6.149). Together with the Word, I believe that the Sacraments serve to direct and focus our faith to the great sacrifice of Jesus Christ upon the cross. Indeed, it is through this sacrifice of Christ accomplished on the cross that God has graciously granted us the forgiveness of sins and eternal life (Heidelberg Catechism: 4.066).

I believe in Jesus Christ as the head of the Church, which means that Christ has called the Church into being and gives it its faith and life. I believe that the church is called to proclaim the good news of salvation by God's grace through faith in Christ. I believe this proclamation seeks through the power of the Holy Spirit to the threefold purpose of *leading people to: repentance, acceptance of Christ as Savior and Lord, a life of obedient discipleship*. I believe the Church is also called to minister to the needs of the poor, oppressed, sick, and lonely. It is called by God to actively engage in the struggle to free people from hunger, persecution, injustice, and oppression.

Finally, I believe that Scripture invites us to a deeply honest relationship and daily walk with God. We may come before God not only with our expressions of joy and thanksgiving; but also during times in which we experience sadness, anger, struggle, uncertainty or disillusionment. The invitation to intimacy and honesty before God as reaffirmed by the lamenting psalmist (e.g., Psalm 22), and Jesus' Christ's own expression of forsakenness upon the cross may be a source of much comfort and reassurance to those that we serve.

Personal Biography: Keith Cornfield:

I grew up in a Reform Jewish home in Southfield, Michigan (a suburb of Detroit). While my parents were not religious, they ensured that I attended religious and Hebrew school to prepare for my Bar Mitzvah. When I was about 20 years old, I was in synagogue on Rosh Hashanah or Yom Kippur. I opened up the Jewish prayer book and read: “Those who seek the Lord with all of their hearts, souls, and minds will find him.” This passage impacted me deeply because it told me that God desired a personal relationship with me. At that time, I committed to seeking the Lord’s will for my life; and did so through prayer, reading Scripture, journaling, and taking long walks to converse with God. When I was in my early thirties, during a difficult time in my life, my heart began to turn towards Jesus. I became aware of my heart’s turning when I read Scripture, turned on Christian television, or when Christian friends witnessed to me.

Jesus Christ had first been witnessed to me in college by a local Baptist pastor who knocked on my door when I was an undergraduate in college. I remember that he was very caring and undefensive. *While never compromising his Christian beliefs*, the Christian witness inherent in his honest desire to learn about my faith tradition affected me powerfully; and certainly impacted my decision for Christ that came much later. On February 3, 1993, I accepted Jesus Christ as my Lord and Savior.

Since that time, I have been through many life changes and losses, including the death of my entire immediate family (father, mother brother) during a ten year period which ended in 2004. There were many times of darkness and dryness in prayer – times when God was silent. Yet, the Lord has also provided me with many blessings and opportunities: In 2006, God called me to change direction and pursue full-time ministry, after more than 20 years as a clinical social worker and administrator. The call began with an invitation to visit Union-PSCE seminary during their “Weekend to Inquire,” and was clearly confirmed in the weeks following the visit. This confirmation came through personal prayer, Godly counsel, and affirmation from colleagues, mentors, friends, and family. Even my Orthodox Jewish uncle said, “I believe God is calling you to attend seminary.” After recovering from my shock, I realized that God was using my Jewish uncle to help confirm my call to ministry. In 2007, my wife Dawn and I resigned our jobs on faith, and moved to Richmond to respond to God’s call.

I believe that my background as a therapist, Bible study teacher, elder, and pastoral care provider will be valuable in my first call at New Providence Presbyterian Church. My internship at Crestwood Presbyterian Church and CPE chaplaincy internship at a major hospital helped me to grow, and to make the important transition from therapist to pastor. In particular, I have learned the value of *pastoral presence*: While a pastor’s words and prayers are of comfort to parishioners and their families during times of need; there is also a time to be silently present with those whom we serve. For example, after praying for a young couple that had suddenly lost their baby, they asked if I would just sit silently with them for awhile. It was a privilege to be simply present with them at this time when no words were adequate.

My nine month internship at Crestwood enabled me to grow significantly in my pastoral skills and my sense of pastoral identity. My supervisor, Dr. Daniel, ensured my immersion in a *full range* of pastoral duties to prepare me for my first call. I led weekly worship, helped serve communion, led a four week Bible study, provided weekly pastoral visits to hospitalized or home bound members, and preached three times. I learned from Dr. Daniel that while it was important to teach, preach, and lead worship well; what is of *greatest* importance is for parishioners to know that their pastor cares about them *deeply*. If they do not know that their pastor cares, *the greatest preaching and teaching in the world will not suffice*. I learned also that parishioners desire a pastor that has a sense of humor and appreciates the foibles of everyday life.

In terms of my sense of call, I have a passion for preaching, teaching, and pastoral care. However, my *deepest* sense of call is not to be in one area of church service, but to be involved in the *full* spectrum of pastoral activities: preaching, teaching, leading worship, pastoral care, mission, administration, and playing horseshoes at the church picnic. *I believe that such full involvement in the life of the church conveys the deep sense of caring and respect for parishioners that I spoke of earlier.*

One lesson affirmed at seminary is the need for balance; and to have “down time” away from ministry work. Dawn and I enjoy dining out, reading the Bible together, taking walks, traveling, and visiting friends. I also prioritize personal prayer, exercise, studying Scripture, taking walks alone with God, reading detective novels, and golfing. I know that such balance and “Sabbath time” will be essential when I am serving as a Minister of the Word and Sacrament.

ESTIMATED PERSONNEL COSTS FOR 2011

Position	Salary	Matching FICA	Health Ins & Pension	Travel	Con Ed	Total
Gen Pres	\$ 71,750.00	\$ 5,489.00	\$ 22,601.00	\$ 7,350.00	\$ 1,500.00	\$ 108,690.00
Treasurer						\$ -
Stated Clerk						\$ -
Resource						
Coordinator	\$ 37,974.00	\$ 2,905.00	\$ 11,962.00	\$ 2,500.00	\$ 500.00	\$ 55,841.00
Asst for						
Constitution	\$ 36,060.00	\$ 2,758.00	\$ 11,359.00			\$ 50,177.00
Bookkeeper	\$ 22,535.00	\$ 1,724.00				\$ 24,259.00
Communications						
Coordinator	\$ 36,356.00	\$ 2,781.00	\$ 11,452.00	\$ 3,100.00	\$ 650.00	\$ 54,339.00
Office						
Coordinator	\$ 33,334.00	\$ 2,550.00	\$ 11,109.00			\$ 46,993.00
Hunger Action						
Enabler	\$ 6,813.00	\$ 522.00	\$ 2,146.00	\$ 550.00	\$ 150.00	\$ 10,181.00
Temporary						
Office Help	\$ 2,600.00	\$ 199.00				\$ 2,799.00
Support Staff				\$ 3,650.00	\$ 1,500.00	\$ 5,150.00
TOTAL	\$ 247,422.00	\$ 18,928.00	\$ 70,629.00	\$ 17,150.00	\$ 4,300.00	\$ 358,429.00

CHURCH DEVELOPMENT
Supplemental Report

Recommend that the Presbytery appoint an Administrative Commission to consult with the session and congregational members of the Round Hill Presbyterian Church regarding their future ministry as a congregation with the following powers:

1. to explore all options for the future of Round Hill Presbyterian Church;
2. if the Administrative Commission so discerns, then the Administrative Commission is empowered to take the following steps:
 - a. to dissolve the Round Hill Presbyterian Church;
 - b. to assume possession of all records of the church, have jurisdiction over its members, and grant them certificates of transfer to other churches, *Book of Order* G -10302b (2);
 - c. to dispose of the property and assets of the church; *Book of Order* G-8.0401;
3. to lead the congregation and the presbytery in celebrating the witness of the membership, past and present, of the Round Hill Presbyterian Church;
4. to report regularly to the presbytery regarding their actions and decisions.

Administrative Commission Members:

- Ministers:
1. Donna DeSarro-Raynal, Minister at Large
 2. Phil Sommers, HR, Convener
 3. Dan McCoig, Associate Pastor of Winchester First Church
- Elders
1. Margaret Barb, Berryville Presbyterian Church
 2. Terry Coffman, Opequon Presbyterian Church
 3. Charles Ruckman, Round Hill Presbyterian Church
 - 4.

NOMINATIONS COMMITTEE
Supplemental Report

Recommend that Presbytery approve the Rev. Anne Ross, Class of 2013, on the Permanent Judicial Commission, replacing CLP Ray Fitzgerald, who just passed away.

Report of the Interim General Presbyter

As I have once again observed the changing of the color of the trees over these recent weeks I am reminded that time does move quickly. It seems that we were just together as a presbytery in Franklin, WV in August. Thanksgiving and the season of Advent will soon be upon us.

This has been a full and busy fall. Council and committees have met and been about the mission and ministry of the presbytery. Mission Communities have had picnics, youth events, mission trips, elder dinners and planning meetings. Many congregations have had Homecomings, celebrations and rededications. We had the wonderful “Big Event” in September with over 280 in attendance. Thank you to Lisa Hedrick and the committee for everything they did to make it so successful.

During this fall we have celebrated births of children and mourned the lives of dear friends and colleagues. Congregations and clergy are preparing for transitions and changes through retirements, moving to new ministries and the calling of a new pastor. Life and ministry does not stand still and or remain stagnate. Our world is changing all around us.

As I begin this 16th month of walking along this journey of transition with you I hope and prayer we will continue to be open to the leading of the spirit for your future life and ministry.

