Minutes of the
163rd Stated Session

of the
PRESBYTERY OF SHENANDOAH

August 23, 2014

Camp Paddy Run
Star Tannery, Virginia

NEXT STATED SESSIONS

Saturday, November 15, 2014
Bath County High School
Hot Springs, Virginia

Saturday, February 14, 2015
TBA

SHENANDOAH PRESBYTERY IS A COVENANT BODY WHERE:

» congregations are empowered to be centers for mission,

» lay persons are equipped to be Disciples of Christ in a challenging world,

» church leaders and members are nurtured and strengthened for service,

» open communication and information are used constructively and creatively to keep us connected.
SHENANDOAH PRESBYTERY
DIRECTORY

Teaching Elder Betty Dax ............................................................... bdax@suddenlink.net
Moderator 2014
Ruling Elder Houston Lynch ......................................................... hlynch331@comcast.net
Vice-Moderator 2014
Teaching Elder Roy Martin .......................................................... presbyter@shenpres.org
Transitional Presbyter
Ext 108
Ruling Elder H. Richard Travis ..................................................... statedclerk@shenpres.org
Temporary Stated Clerk
Ext 110
Larry Holsinger ............................................................................ treasurer@shenpres.org
Treasurer
Ext 111
Ruling Elder Doug Sensabaugh .................................................... doug@shenpres.org
Communications Coordinator/HAE
Ext 106
Heather Carter ............................................................................ bookkeeper@shenpres.org
Office Coordinator/Bookkeeper
Ext 100
Kimberly T. Stroupe ..................................................................... kims@shenpres.org
Assistant for Constitution
Ext 107

490 Burning Tree Road, Pinehurst, NC  28374

SHENANDOAH PRESBYTERY OFFICE
1111 North Main Street, Harrisonburg, VA  22802
Telephone:  540-433-2556   Fax:  540-433-6830   shenpres@shenpres.org

SHENANDOAH PRESBYTERY CORPORATION
1111 North Main Street, Harrisonburg, VA  22802

Current Officers
Don Myers, President
Ronald Hylton, Vice President
Richard Creasey, Vice President
Alan Garrison, Secretary
Linnea J. Spradlin, Treasurer

Advisory Members
Brown, Edwards & Company, LLP

CAMP PADDY RUN
Address:  221 Camp Lane, Star Tannery, VA  22654; Telephone:  540-436-3665
CANDIDATES FOR MINISTRY OF THE WORD AND SACRAMENT

Gwen Carr  Home Church – Tinkling Spring
John Craft  Home Church – Tinkling Spring
Kristy Ray  Home Church – Tinkling Spring
Helen “Punker” Robertson  Home Church – Goshen
Rebecca Siddle  Home Church – Waynesboro First

INQUIRERS FOR MINISTRY OF THE WORD AND SACRAMENT

Tom Forbes  Home Church – Bunker Hill
Jacob Kave  Home Church – Woodstock
Seth Lovell  Home Church – Tinkling Spring
Molly Morris  Home Church – Staunton First
Emily Peterson  Home Church - Covenant
GOVERNING BODIES

Synod of the Mid-Atlantic
3218 Chamberlayne Ave.
Richmond, VA  23227
804-342-0016
800-743-7670
www.synatlantic.org

Office of the General Assembly
100 Witherspoon St.
Louisville, KY  40202-1396
502-569-5000
888-728-7228
www.pcusa.org
PRESBYTERY OF SHENANDOAH
MINUTES OF THE 163rd STATED MEETING

The 163rd Stated Meeting of the Presbytery of Shenandoah was held at Camp Paddy Run, in Star Tannery, Virginia, at 9:30 a.m. on Saturday, August 23, 2014. The Moderator, Teaching Elder Betty Dax, called the meeting to order with prayer.

WORSHIP

The opening worship service was led by Teaching Elders Betty Dax, John Garrison and Jonathan Ytterock. Rev. Dax gave a reflection on Matthew 10:26-30 and incorporated this scripture into having us sing the hymn, “Why Should I Feel Discouraged?”

QUORUM AND ENROLLMENT

The Stated Clerk reported that a quorum was present. The final enrollment was as follows:

<table>
<thead>
<tr>
<th>Adm</th>
<th>Administrator</th>
<th>DYP</th>
<th>Director, Youth Program</th>
<th>P</th>
<th>Pastor</th>
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<tr>
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<td>Prof</td>
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<td>Assoc</td>
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<td>HR</td>
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<td>Inactive</td>
<td>T</td>
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<td>COP</td>
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<tr>
<td>Coun</td>
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<tr>
<td>DP</td>
<td>Designated Pastor</td>
<td>OM</td>
<td>Overseas Missionary</td>
<td>WC</td>
<td>Without Charge</td>
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(Description code for attendance: P = present   E = excused   A = absent)

A Allen, Donald R., Jr. HR
P Arnold, Timothy P Sherando Absent
P Atwood, James E. HR
P Atwood, Roxana M. HR
A Barner, Ann Elizabeth HR
A Barner, Fred Thomas HR
E Baxter, John A. HR
E Bethard, John T. P Charles Town Russell Low
A Biggs, Thomas T. HR
E Boyer, Grace Jones HR
A Brandon, Joseph C. HR
E Bridgman, Larry Ann C. HR
E Bridgman, Stewart G. HR
A Bromhead, Jonathan ML
P Brownlee, J. Malcolm HR
E Bucy, Ralph D. HR
P Bunker, Jonathan W. P Berryville Cathy Dickey
E Burton, Rufus T., III P Martinsburg First Absent
E Cardot, Guy Richard P Petersburg Robert Harman
E Carlsson, Charles M., Jr. HR
A Carr, Phillips L. HR
E Cathcart, C. Stevens HR
A Chapman, George W. P Buena Vista Absent
E Coffman, Donna B. HR
E Cole, William A., Jr. HR
P Coleman, Glenn M. IP Mossy Creek
E Conrad, Scott A. ML
A Corder, William “Lee” ML
P Cornfield, Keith A. P New Providence Don Roll
E Cornish, Homer T. HR
E Cox, C. William HR
E Cranford, April H. Assoc Tinkling Spring
P Crumley, Rachel P Tuscarora Karen Thatcher

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## CHURCHES WITHOUT INSTALLED PASTORS

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<tr>
<td>Absent</td>
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<tr>
<td>Waynesboro First</td>
<td>Joyce Tipton</td>
</tr>
<tr>
<td>Waynesboro Second</td>
<td>Linda Fields</td>
</tr>
<tr>
<td>Williamsville</td>
<td>Absent</td>
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<tr>
<td>Zetta</td>
<td>Larry Lawhorn</td>
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**VOTING RULING ELDERS:**

<table>
<thead>
<tr>
<th>Commissioned and Temporary Supply Ruling Elders</th>
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<tbody>
<tr>
<td>P Deborah Barnett</td>
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<tr>
<td>P William Barnett</td>
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<tr>
<td>P James Boyette</td>
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<tr>
<td>A Michele Elliott</td>
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<td>A Tom Forbes</td>
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<td>P Judy Hensley</td>
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<tr>
<td>P Carol Miller</td>
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<tr>
<td>P Isca Mitchell</td>
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<tr>
<td>A William Moore</td>
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<tr>
<td>P Alan Morrison</td>
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<tr>
<td>P Linda Reece</td>
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<td>E Dwight Rinard</td>
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<tr>
<td>P Alvin Russell</td>
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<tr>
<td>A Bobby Spurgeon</td>
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<td>P Ron Wilkes</td>
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<td>P Paul Wolverton</td>
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<tr>
<th>Voting Ruling Elders of Presbytery Staff or Presbytery Leadership Team (PLT):</th>
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<tbody>
<tr>
<td>P Pat Armstrong, PLT</td>
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<tr>
<td>P Doug Sensabaugh, Staff Ruling Elder</td>
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<tr>
<td>P Paul Dana, PLT</td>
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<tr>
<td>P Houston Lynch, PLT, Vice-Moderator</td>
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<tr>
<td>P David Dax, PLT</td>
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<tr>
<td>P H. Richard Travis, Stated Clerk</td>
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<td>P Greg Trobaugh, PLT</td>
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**NON-VOTING VISITORS:**

<table>
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<tr>
<th>Candidates</th>
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<tbody>
<tr>
<td>Gwen Carr</td>
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<tr>
<td>John Craft</td>
</tr>
<tr>
<td>Kristy Ray</td>
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<tr>
<th>Visiting Ministers</th>
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<tbody>
<tr>
<td>David Duckworth</td>
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<tr>
<td>Mary Johns</td>
</tr>
<tr>
<td>John Mathison</td>
</tr>
<tr>
<td>Rose Wayland</td>
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<table>
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<tr>
<th>Presbytery Staff</th>
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<tbody>
<tr>
<td>Kim Stroupe</td>
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<table>
<thead>
<tr>
<th>Visitors</th>
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<tbody>
<tr>
<td>Rich Armstrong</td>
</tr>
<tr>
<td>Ellen Blose</td>
</tr>
<tr>
<td>John Bosserman</td>
</tr>
<tr>
<td>Jonathan Brown</td>
</tr>
<tr>
<td>Betty Clemmer</td>
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<tr>
<td>Dorothy Custer</td>
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WELCOME

The Moderator welcomed all visitors and ruling elder commissioners were recognized for this being their first Presbytery meeting. Amy Tubbs and Lori Orndorff of Camp Paddy Run welcomed everyone and invited them to stay after the meeting and tour or use the facilities.

APPOINTMENTS

The Moderator appointed the following: Assistant Clerks – Commissioned Ruling Elder Alan Morrison of Second Opequon and Teaching Elder Joan Wilson, Minister At-Large. Teaching Elder David Witt served as the parliamentarian.

MINUTES APPROVED

The Body approved the minutes of the stated session held on May 13, 2014 as distributed.

NEW BUSINESS

The Supplemental Reports were accepted as new business.

DOCKET

The docket was approved as presented. (See page 101)

FOR INFORMATION ONLY

See pages 176-177 for an informational report from World Wide Ministries.

STATED CLERK REPORT

Ruling Elder Richard Travis gave the following report for information:

- We need hosts for the February 14, 2015 presbytery meeting which in our normal rotation would come from the Highland-Augusta Mission Community and for the May 2015 meeting which would come from the Eastern Panhandle Mission Community.

- Many thanks go to our General Assembly Commissioners, Ellen Blose, Skip Hastings, Barbara Johnson, Blake Shockey, and Rebekah Witt (Young Adult Advisory Delegate), for the conscientious and energetic manner in which they prepared and contributed to the 221st General Assembly Meeting in Detroit Meeting June 14-21, 2014. See their reports under on pages 171-175.
OMNIBUS MOTION

All items in the omnibus motion were approved.

From the Stated Clerk:

A. Excuse from attendance from all or part of this stated meeting those ministers who submit such a request.

B. Receive the minutes of the commission to install Teaching Elder Ann Pettit as printed on page 102

C. Receive the minutes of the commission to ordain and install Teaching Elder Jon “David” Shearer as printed on pages 102-103

D. Receive the minutes of the commission to ordain and install Teaching Elder Jonathan Ytterock as printed on page 103

From the Presbytery Leadership Team

We recommend that Presbytery approve a conference/retreat on women's spirituality for next spring at Massanetta Springs.

Rationale:

We (Deb Klein, Christina Tutterow, Joyce Tipton, Sally Robinson, Mary Lou McMillin, Laura Holbrook, & Peggy Roberson) are working on a conference/retreat on women's spirituality for next spring at Massanetta. Laura Holbrook told us that we can apply for a grant from Synod. I see on the grant application that a committee of presbytery needs to "approve" what we are doing. I have searched but do not see a relevant committee. What do you suggest I do next? New Castle Presbytery is cooperating with us to seek a "Presbytery Initiatives Grant".

TRANSITIONAL PRESBYTER

Teaching Elder Roy Martin reported on the work of the Presbytery Transition Team in its collecting and analysis of the data regarding our Presbytery. Roy has asked all committees to review and make updates regarding policies, procedures and job descriptions in the Presbytery of Shenandoah Manual. These changes will subsequently be presented to Presbytery for approval. See page 104 for a full written report.

COMMITTEE ON MINISTRY (COM)

Teaching Elder Beth McCrary, chair, gave the following report, which was approved. Teaching Elder Jonathan Bunker conducted the examination of Teaching Elder Evan Smith.

I. FOR INFORMATION:

The Committee discussed the biblical and theological aspects of dismissing churches to other Reformed denominations. It was noted that presbyteries are granted this responsibility (Book of Order G-3.0301a and G-3.0303b) but some are choosing not to exercise it. The discussion was very healthy and beneficial to the COM and it is believed would be helpful to the Presbytery as a whole.

II. ACTIONS TAKEN:

A. Approved renewing the commissioned ruling elder contract between the Burlington Session and Linda Reece from May 10, 2014 to May 9, 2015.

B. Approved renewing the commissioned ruling elder contract between the Union Session and Judy Hensley from March 7, 2014 to March 6, 2015.

C. Approved renewing the interim contract between the Waynesboro First Session and the Rev. Betty Dax from May 1, 2014 to April 30, 2015.

E. Approved the contract between the Glen Kirk Session and John Craft (seminary student) from July 1, 2014 to June 30, 2015.

F. Approved adding the Rev. Ann Held to the supply list.

G. Due to a change of plans of Maren’s family, COM rescinded their action taken on May 8, 2014:

   That COM concur with the request of the Rev. Maren Sonstegard-Spray and the congregation of Winchester First Church to dissolve the pastoral relationship effective July 6, 2014.

The Winchester First Church held a congregational meeting on June 8, 2014.

H. Granted permission to Westminster Church to form a pastor nominating committee.

I. The Committee held a special meeting on July 31, 2014, to discuss the revisions to the Dismissal Guidelines. The Committee approved recommending the revised policy to the Presbytery as found on pages 153-160.

J. Approved asking the group that previously studied the ECO Church to reengage and study the list of those Reformed denominations recognized by the World Alliance of Reformed Churches who are within the bounds of Shenandoah Presbytery.

K. Approved amending the proposed dismissal policy to drop the “6” from the recommendation to the August meeting of Presbytery to read as follows:

   II. D. 2. f.
   The presbytery shall consider and vote on the proposed plan (Book of Order G-3.0109b6),…..

L. Appointed the following:
   Stephany Morgan as liaison to Staunton Third Church
   John Peterson as liaison to Waynesboro First Church
   George Chapman as moderator to Ben Salem Session

M. Approved extending the part-time interim contract between the Rev. Malcolm Brownlee and the Fairfield Church session through December 28, 2014.

N. Approved the supply pastor contract between the Rev. Joan Wilson and the Broadway Church session from September 1, 2014-August 31, 2015.

O. Approved the Ministry Information Form for Mt. Olive and authorized Kim Stroupe to input their information onto the Church Leadership Connection web site.

P. Granted permission to Mossy Creek Church to form a pastor nominating committee

Q. Concurred with the request to dissolve the pastoral relationship between Rev. Jack Wilkers and the Staunton Third Church effective October 31, 2014.

R. Dissolved the Professional Development Committee and authorized the Pastoral Care and Wellness sub-committee to assume the distribution of the West Virginia Fund. (This action was taken after receiving a request from the Professional Development Committee.)

III. RECOMMENDATIONS:

A. Concerning the Rev. Evan R. Smith: 94
1. Recommend that Presbytery sustain the examination of the Rev. Evan R. Smith following the statement of his Christian experience and an opportunity for questions from the floor. (See pages 105-106)

2. Enroll him as a member of Presbytery (transferring from the Presbytery of Carlisle) to be the pastor of the Staunton Second Church following the examination and the signing of the Book of Obligations

3. Approve the following terms of call between the Staunton Second Church and Evan R. Smith beginning September 15, 2014:

   Annual Cash Salary 42,000.00
   Of the above, $30,000 is designated as housing & utility allowance
   SECA 3,213.00
   Board of Pensions 14,875.00
   Dental Insurance 500.00
   Employer matching 403(b) up to 3,000.00
   Continuing Education/Books 1,000.00
   Auto reimbursement at IRS rate 2,000.00
   Cell phone 780.00
   Three month Sabbatical after six years of service
   Sabbatical escrow including pulpit supply 500.00
   Moving expenses to the field
   Four weeks annual paid vacation, including four Sundays
   Two weeks annual paid study leave, including two Sundays
   One day per quarter (not a Sunday) for spiritual renewal and development
   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.

4. Approve the following commission to install Rev. Evan R Smith as pastor of the Staunton Second Church on Sunday, October 5, 2014, at 3:00 p.m.:

   Teaching Elders Ruling Elders
   Betty Dax Bob Ridle, Staunton Second
   Roy Martin Betsy Ruehl, Waynesboro First
   Harry Johns Stephany Morgan, Staunton First
   David Shearer

   Convener – Betty Dax
   Preside and Propound Questions to Teaching Elder – Betty Dax
   Ruling Elder to Propound Questions to Congregation – Betsy Ruehl
   Preach – Roy Martin
   Charge Congregation – Harry Johns
   Charge Teaching Elder – Bob Ridle


C. That Presbytery approve the following changes in terms of call between the Bethesda Church and the Rev. Christina Tutterow:

<table>
<thead>
<tr>
<th>PREVIOUS</th>
<th>NEW</th>
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<tr>
<td>Cash Salary</td>
<td>$34,470 ($17,000 designated for IRS housing)</td>
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   Background:
   Due to extensive repairs required at the manse, Rev. Tutterow had to vacate it. The changes in terms of call reflect going from a manse to a housing allowance.
PRESBYTERY LEADERSHIP TEAM

Teaching Elder Martin Stokes, chair, gave the following report, which was approved:

RECOMMENDATIONS:

A. That Shenandoah Presbytery accept the invitation of the Maury River Mission Community to hold the November 2014 stated meeting at the Bath County High School. In order to facilitate planning and the logistics of holding this stated presbytery meeting, there will be a onetime exemption to the "Presbytery of Shenandoah Manual, Chapter VII Procedural Rules, 7.1.1 Number of Meeting, page 30" so that the 2014 November meeting will be moved from the second Tuesday in November to the third Saturday in November which is November 15, 2014.

Rationale:
On behalf of the 8 congregations of Bath County (Hot Springs, Warm Springs, Williamsville/Westminster, Windy Cove) and the Parish of the Pastures (Goshen, Millboro and Rocky Spring), I issue an invitation to the Presbytery of Shenandoah to hold its November meeting in Bath County High School on the date of November 15 (Saturday). We welcome you with our willingness to coordinate a large cooperative hosting of the meeting in the comfortable setting of our High School Auditorium and some of the other school facilities. We would be honored to serve you with grace, kindness and the witness of the Holy Spirit in this portion of God's workings through Shenandoah Presbytery.

Please be aware that it is the decision of these 7 sessions to request Shenandoah Presbytery to change the usual meeting date of November 11 (Second Tuesday) to the date of November 15 (Third Saturday). Rationale: a) School system is using facility on November 11 as a regular day, not a holiday.
b) Elections process will be completely over (Some Presbyterians will be working polls and overseeing the canvassing of the votes through November 8).
c) The High School is the facility that has comfortable seating, and plenty of space for all the activities/displays needed during the November meeting of Presbytery.
d) This is a most grand example of cooperation of the congregations in this region for one purpose, maybe even for our Presbytery.
e) This allows for the Maury River Mission Community to meet its obligation/privilege of hosting Presbytery's meeting during this rotation cycle.

Please direct this invitation to appropriate Team or Committee so that it may be received and acted upon by the August Stated meeting of Shenandoah Presbytery to be held at Camp Paddy Run.

If you have any questions, you may direct them to me and I will be glad to provide any appropriate reply that you request. I may be reached by a return email, or by calling 540-997-9135.

Respectfully Submitted,
John H. Haney

B. That Presbytery approve the revised document DISASTER PREPAREDNESS AND RESPONSE PLAN as found on pages 107-133.

C. That Presbytery elect Ruling Elder Carol Miller to serve on the Committee on Representation, Class of 2016. (There were no nominations from the floor.)

FIRST READING OF PROPOSED 2015 BUDGET

Ruling Elder Greg Trobaugh of the Budget and Finance Committee presented the first reading of the 2015 Budget. Greg thanked churches for their acceptances to-date. Greg reported that acceptances are down from last year. See pages 134-140 for proposed budget.
CHURCH DEVELOPMENT

Teaching Elder Keith Cornfield, chair, gave the following report, which was approved:

RECOMMENDATION:

That the Presbytery dissolve the Parish of Shenandoah, in support of that parish’s unanimous decision to request this dissolution.

BACKGROUND:

1. On April 5th, 2014 Teaching Elder Don LaRue, moderator of Immanuel and Mt. Joy Presbyterian churches informed the Committee on Church Development (CCD) that these two churches had recently voted to dissolve the Parish of the Shenandoah at their recent joint Session meeting, citing many demographic changes, driving distance issues, and decreasing membership since its inception in 1992.
2. On May 20th, 2014 the Parish of Shenandoah held a Parish Council Meeting of all three churches (Immanuel, Mt. Joy and Ben Salem) at Mt. Joy Presbyterian Church. A quorum was present and a motion to dissolve the Parish of Shenandoah was moved, seconded, and unanimously approved.* CCD representatives were present.
3. Additionally a motion giving Parish Secretary/Treasurer Eugenia Taylor authority to determine proportional balances of the Shenandoah Parish’s checking account so that the funds could be properly divided among the three churches was unanimously approved.
4. In that the Parish of Shenandoah was formed from a recommendation from Church Development to the April 24, 1993, meeting of Presbytery, Transitional Presbyter Roy Martin counseled that it would be similarly appropriate that the Committee on Church Development (CCD) prepare a recommendation for dissolution to be presented at the next stated presbytery meeting.
5. On June 9, 2014, the Committee on Church Development approved the recommendation for dissolution for consideration at the August 23, 2014 Presbytery meeting.

*Note: The Parish Council’s “motion to dissolve” was made with the understanding that Presbytery would ultimately have to approve such dissolution.

TRANSFORMATION COMMITTEE

Teaching Elder Keith Cornfield introduced Ruling Elder Karin Cron of Bethesda Presbyterian Church to report on its development. Bethesda is a small community of God’s people searching for new ideas and ways to share God and his love. They have traveled to Mississippi three times to a predominately black Southern Baptist Church community to assist them in the recovery from Hurricane Katrina. The congregation is open to change and is working on funding to install a projector in the sanctuary. They hold a community lunch once a month with bingo being a hit. There are many children in the Bethesda Presbyterian Church who are an important part of the church’s mission, and this has resulted in the church beginning to discuss if a youth worker is needed. Bible studies are held on Wednesday evenings and church members are striving every day to honor God by the way they live.

NEW WORSHIPING COMMUNITIES

Teaching Elder Amy Fetterman reported that she had just returned from an Evangelism and Church Growth conference in Florida. 1001 Worshiping Committees was formed at the 2012 General Assembly meeting with the goal to launch 1001 new worshiping communities in 10 years. Two years later, 228 new worshiping communities have been formed with about one-half directed toward minorities and one-fourth toward young adults. Grants are available to support development of new worshiping communities. Amy is frequently asked, “What can my church do?” One answer is to pray daily at 10:02 a.m. about developing new worship opportunities. This refers to Luke 10:2. Amy encouraged sessions to put this on their meeting agenda asking members to pray each day at 10:02 a.m. We also can keep our minds open to helping, reaching out, and supporting someone who may be feeling a call to forming a new worshiping community.

DISASTER RESPONSE TEAM

Ruling Elder Dave Thalman reported on the activities of the Disaster Response Team. Presbyterian Disaster Assistance (PDA) is the emergency and refugee program of the Presbyterian Church U.S.A. The core budget,
including staff and administrative costs, is funded through the One Great Hour of Sharing, and its program work is additionally funded through designated gifts. PDA needs shower trailers and the first of two shower trailers was constructed by the Mountain Valley Mission Community. This trailer was on display at the meeting. The second one is currently being built by Covenant Presbyterian Church in Staunton.

Dave invited all at the meeting to a Clean Up Bucket Challenge during lunch. All the necessary supplies were set up, and each person got a bucket and lid and filled it. During lunch over 100 buckets were filled, and these will be inspected, sealed and transported to a warehouse for distribution as needed.

**REVIEW OF PROPOSED MANUAL CHANGES**

Teaching Elder Olivia Haney presented for information the proposed changes to the Manual of the Presbytery of Shenandoah as found on pages 141-152. Olivia suggested that reactions to these changes be sent to Teaching Elder Martin Stokes, chair of the Presbytery Leadership Team, at martinstokes@comcast.net. These are presented for information. They will be voted upon at the November meeting.

**CHANGES TO THE DISMISSAL POLICY**

Teaching Elder John Peterson led the discussion on the proposed changes to the current dismissal policy. A few typos were corrected and several items clarified.

The following two amendments were defeated:

- Change section II A by adding the following: Those responsible for appointing the Listening Response Team shall appoint someone on behalf of presbytery who is not a member of the Listening Response Team, or subsequent Administrative Commission, to act as an agent of reconciliation who has that role throughout the entirety of the process and beyond.

- Change section II A by adding the following: When a documented accusation is presented in writing to the chair of the Committee on Ministry.

Teaching Elder Beth McCrary, chair of Committee on Ministry, moved the following on behalf of the Committee on Ministry:

*That Presbytery approve the revised Dismissal Guidelines as found on pages 153-160.*

The recommendation was approved.

The following motion from the floor was approved:

To refer the following suggestion to the Committee on Ministry:

Those responsible for appointing the Listening Response Team shall appoint someone on behalf of presbytery who is not a member of the Listening Response Team, or subsequent Administrative Commission, to act as an agent of reconciliation who has that role throughout the entirety of the process and beyond.

**THE BIG EVENT**

Teaching Elder Sarah Hill encouraged everyone to attend the Big Event at Massanetta Springs on September 13, 2014. Transitional Presbyter Roy Martin will be preaching. There will be a Kids Kamp and 11 exciting workshops. Sarah also shared that you want to put the Massanetta Springs’ brand new bathroom on your “not to be missed list”.

**NOMINATIONS COMMITTEE**

Teaching Elder Christina Tutterow, chair, gave the following report: *which was approved:*

Recommend that Presbytery elect Teaching Elder Sarah Hill to the Examinations Committee, Class of 2016, to fill the vacancy of Teaching Elder Ann Pettit.

There were no nominations from the floor.
SMALL CHURCH TASK FORCE

Rev Phil Sommer of the Small Church Task Force distributed a flyer about a “Small Church Advance” conference at Massanetta Springs October 3-4, 2014 and described the activities of Bloomery Presbyterian Church as an example of a “fun sized” church.

Bloomery Presbyterian Church is led by Commissioned Ruling Elder Ron Wilkes and has 47 members with a weekly attendance of 40-60 people. It has had a 30 percent growth in the past two years, and members fill out a talent sheet to help form committees. A brochure has been developed directed to the community. Fourteen members of the 47 member congregation are in the choir that perform anthems each Sunday as well as performing cantatas at Christmas and Easter. The church provides free meals for seniors in the community, assists with financial aid to those in need, and participates in Relay for Life.

OFFICE AND PERSONNEL

Teaching Elder Skip Hastings, on behalf of the committee, brought forth the following recommendation, which was approved:

That Presbytery elect the Rev. Kerry Foster as Stated Clerk effective October 1, 2014.

RECESS

Following prayer, a delicious lunch was served under the pole barn.

INTERCESSORY PRAYERS

Teaching Elder Philip Sieck led the Body in prayer remembering the many persons and causes that members of Shenandoah Presbytery had called to our attention in written concerns during the morning.

PREPARATION FOR MINISTRY

Teaching Elder Tully Hunter, on behalf of the Committee, gave the following report, which was approved:

RECOMMENDATIONS:

A. That inquirer John Craft be examined and upon affirmative answers to the questions for candidates, be enrolled as a candidate for ministry. (See bio and faith statement on pages 161-162)

B. That inquirer Kristy Ray be examined and upon affirmative answers to the questions for candidates, be enrolled as a candidate for ministry. (See bio and faith statement on page 163)

C. That Presbytery approve the document PROCESS OF PREPARATION FOR THE ORDERED MINISTRY OF TEACHING ELDER as found on pages 164-169.

CAMPUS MINISTRY (UKIRK)

Jacob Kave of Campus Ministry reported that membership has gone from 4 to 26 students with the development of deep and fruitful relationships. This ministry has changed its name to UKIRK and will have its Freshman Cookout at James Madison University on August 27, 2014. In order to answer the question on how people can help fund UKIRK, Jacob gave the following guidelines for donations that can be sent to the Presbytery Office: $300 for t-shirts, $100 for the banner, taking a small group to dinner $50/week, and $250 for organization handouts. Jacob welcomes information about contacting students, and this contact information can be sent to jacob.kave@gmail.com. See page 170 for a written report.

GENERAL ASSEMBLY COMMISSIONER REPORTS

Three of the General Assembly commissioners (Teaching Elder Skip Hastings, Ruling Elder Ellen Blose, and
Young Adult Advisory Delegate Rebekah Witt were able to attend our meeting and give verbal reports. (See pages 171-175 for all written reports.) Transitional Presbyter Roy Martin, who attended the General Assembly meeting and saw the commissioners in action, thanked them for their diligent and gracious work.

MOFFETT FOR MISSION

Ruling Elder Mary Lou Cox distributed Moffett for Mission Fund applications and then introduced David Duckworth, Associate to the Parish of the Valleys, who conducted a day camp at Camp Paddy Run. At the day camp, 115 students were able to meet Christ on a one to one basis. Eight churches and four chapels were represented, and there were 30 counselors from all areas of life.

ADJOURNMENT

The meeting adjourned at 2:45 p.m. with prayer led by Rev. Roy Martin. Presbytery will meet in stated session on Saturday, November 15, 2014, at the Bath County High School in Hot Springs, Virginia beginning at 9:30 a.m.

Betty G. Dax, Moderator

H. Richard Travis, Stated Clerk

Kimberly T. Stroupe, Recording Clerk
8:30 a.m. REGISTRATION BEGINS
9:30 a.m. Opening Prayer, Call to Order, and Worship
10:00 a.m. Determining a Quorum
Welcome and Introduction of Guests
First time commissioners
Seating corresponding members
Appointments by the Moderator
Correction and Approval of Minutes
New Business
Adoption of the Docket
Communications and Report of the Stated Clerk
Omnibus Motion
Presbytery Staff Reports
Representative of Camp Paddy Run – Amy Tubbs
10:30 a.m. Committee on Ministry, Rev. Beth McCrary
10:50 a.m. Presbytery Leadership Team, Rev. Martin Stokes
10:55 a.m. First reading of the 2015 Budget, Greg Trobaugh
11:00 a.m. Church Development, Rev. Keith Cornfield
11:05 a.m. Report from Bethesda Church, Karin Cron
11:10 a.m. New Worshiping Communities, Rev. Amy Fetterman
11:20 a.m. Disaster Response Team, Dave Thalman
11:25 a.m. First reading of Manual Changes, Rev. Olivia Haney
11:45 a.m. Presentation of Changes to the Dismissal Policy, Rev. Beth McCrary
12:30 p.m. Lunch (Order of the Day)
1:30 p.m. Intercessory Prayer
1:35 p.m. Preparation for Ministry
2:00 p.m. Nominations, Rev. Christina Tutterow
2:05 p.m. Campus Ministry, Kerry Foster
2:10 p.m. General Assembly Reports
2:35 p.m. Moffett for Mission, Mary Lou Cox
2:40 p.m. Small Church Task Force
2:45 p.m. The Big Event, Rev. Sarah Hill
2:50 p.m. Anticipated Adjournment
MINUTES OF COMMISSION TO INSTALL THE REV. ANN R. PETTIT as associate pastor of the Massanutten Presbyterian Church. In accordance with the appointment of the Presbytery of Shenandoah, the commission convened at the Massanutten Church, on Sunday, June 1, 2014, at 4:00 p.m.

Commission members present: Teaching Elders: Betty Dax, April Cranford, John Leggett, Tom Holden, and Patrick Pettit; Ruling Elders: Betsy Hay of Massanutten Church, Beverly Thompson of Craigsville Church, and Joseph Lipscomb of Timber Ridge Church.

Ruling Elder Julie Lipscomb of Timber Ridge Church was also invited by the Presbytery to sit with the commission.

A quorum was present.

Rev. Betty Dax, Convener, called the commission to order and led in prayer. The commission elected Betty Dax as moderator and Tom Holden as clerk.

The congregation was called to worship. Rev. John Leggett preached the sermon on the subject "It’s About Time" from John 2:1-11. Rev. Betty Dax asked the questions of the teaching elder. Ruling Elder Betsy Hay asked the questions of the congregation. These being answered in the affirmative and with prayer led by Rev. Betty Dax, the commission installed her as associate pastor of the Massanutten Presbyterian Church. The members of the presbytery and others welcomed the newly installed teaching elder into their fellowship in the ministry.

Rev. April Cranford delivered the charge to the congregation, and Rev. Patrick Pettit delivered the charge to the pastor.

At the conclusion of the service the newly installed teaching elder made a brief statement and pronounced the benediction.

After the installation service the officers and members of the church came forward to their associate pastor and gave her an appropriate expression of cordial reception and affectionate regard.

The commission then read and approved their minutes. The commission adjourned with prayer led by Rev. John Leggett.

Betty S. Dax, Moderator and Thomas Holden, III, Clerk

MINUTES OF COMMISSION TO ORDAIN AND INSTALL THE REV. JON “DAVID” SHEARER, III as pastor of the Bethel Church. The following commission members met at the Bethel Church, on Sunday, May 25, 2014, at 2:30 p.m.

Commission members present: Teaching Elders: Betty Dax, Fred Holbrook, John Peterson, and Randy Webb; Ruling Elders: James Williams of Bethel Church, Hannah Bush of Hebron Church, Isca Mitchell of Pines Chapel Church, and Betsy Ruehl of Waynesboro First Church.

The commission in its entirety was present.

Others invited by Presbytery to participate in the service were Rev. Osy Nuesch from the Presbytery of Philadelphia.

Rev. Betty Dax, Convener, called the commission to order. The commission elected Betty Dax, Moderator, and Betsy Ruehl, Clerk.

The congregation was called to worship. Rev. John Peterson preached the sermon on the subject of “Too Young, Too Old, Too Something…” from Jeremiah 1:4-10, Acts 9:10-19.

Rev. Betty Dax stated the proceedings of the presbytery preparatory to the ordination and pointed out its nature and importance and then asked the questions of the candidate. Ruling Elder James Williams asked the questions to the congregation. These being answered in the affirmative, the candidate knelt and with prayer led by Rev. Randy Webb and the laying on of hands, the commission ordained him to the ordered ministry of teaching elder as a minister of the Word and Sacrament and installed him as pastor of the Bethel Church. The members of the presbytery and others welcomed the newly ordained and installed teaching elder into their fellowship in the ministry.
Rev. Randy Webb delivered the charge to the congregation and Rev. Fred Holbrook delivered the charge to the pastor.

At the conclusion of the service the newly ordained and installed minister made a brief statement and pronounced the benediction.

After the ordination and installation service the officers and members of the churches came forward to their pastor and gave him an appropriate expression of cordial reception and affectionate regard.

The commission then read and approved their minutes. The commission adjourned with prayer led by Rev. David Shearer.

Betty S. Dax, Moderator and Betsy Ruehl, Clerk

MINUTES OF COMMISSION TO ORDAIN AND INSTALL THE REV. JONATHAN YTTEROCK as pastor of the Mt. Horeb Church. The following commission members met at the Mt. Horeb Church, on Sunday, June 15, 2014, at 3:00 p.m.

Commission members present: Teaching Elders: Tully Hunter, Olivia Haney, and Betty Dax; Ruling Elders: Sam Carr of Mt. Horeb Church, Mary Lou McMillin of Trinity Church, Laura Meek of Smyrna Church, and Doug Sensabaugh of Massanutten Church.

The commission in its entirety was present.

Others invited by Presbytery to participate in the service were Rev. Paul Ytterock from the Presbytery of Lake Huron

Rev. Betty Dax, Convener, called the commission to order. The commission elected Betty Dax, Moderator, and Doug Sensabaugh, Clerk.

The congregation was called to worship. Rev. Paul Ytterock preached the sermon on the subject of “In the Cloud” from Genesis 12:1-3, Hebrews 12:1-3, Matthew 28:16-20.

Rev. Betty Dax stated the proceedings of the presbytery preparatory to the ordination and pointed out its nature and importance and then asked the questions of the candidate. Rev. Betty Dax asked the questions of the congregation. These being answered in the affirmative, the candidate knelt and with prayer led by Rev. Betty Dax and the laying on of hands, the commission ordained him to ordered ministry of teaching elder as a minister of the Word and Sacrament and installed him as pastor of the Mt. Horeb Church. The members of the presbytery and others welcomed the newly ordained and installed teaching elder into their fellowship in the ministry.

Ruling Elder Mary Lou McMillin delivered the charge to the congregation and Rev. Tully Hunter delivered the charge to the pastor.

At the conclusion of the service the newly ordained and installed teaching elder made a brief statement and pronounced the benediction.

After the ordination and installation service the officers and members of the churches came forward to their pastor and gave him an appropriate expression of cordial reception and affectionate regard.

Betty S. Dax, Moderator and Doug Sensabaugh, Clerk
REPORT OF THE TRANSITIONAL PRESBYTER

I am happy to report that work continues on seeking God’s direction for the Presbytery of Shenandoah. The Presbytery Transition Team, approved by presbytery in February, has been hard at work with me in collecting and analyzing raw data about the factors that make up our presbytery. Of particular focus for the team is the Appreciative Inquiry results that were collected at the May 2013 presbytery meeting. The team and I have distilled over 20 pages of responses into three lists: those things that seem clearly true because of common responses, those things that don’t appear to be clear because of mixed responses, and those things that didn’t come up in the responses at all that the team and I thought would have. The team is now fanning out across the presbytery meeting with each Mission Community to test their findings. We will do the same testing with each of presbytery’s committees, all in the hope of both engaging as many folks who give time and energy to presbytery work as possible as well as refining and sharpening these three lists. Once this step is accomplished, the team and I will begin to look at what our presbytery’s vision and mission might be based on our findings.

Simultaneous to that work, I have asked the Presbytery Leadership Team and the committees of presbytery to spend this year reviewing their presbytery manual responsibilities for the purpose of updating what’s listed there as well as creating policies, procedures, and job descriptions for the work they undertake. As each committee and the PLT complete this work, they will present their changes and additions to presbytery for approval.

As one way of getting to know folks across our presbytery, I have been worshipping and/or preaching in many of our churches since I arrived back last October. Listed by Mission Community, I have preached or worshipped or I am scheduled to preach or worship in the following churches:

Maury River
Ben Salem
Bethesda
Lexington
McCutch en
New Providence
Oxford
Rocky Spring
Warm Springs
Williamsville
Windy Cove

Highland Augusta
Augusta Stone
Covenant
Glen Kirk
Mt. Horeb
Pines Chapel
Smyrna
Waynesboro First
Waynesboro Second

Central Valley
Bridgewater
Broadway
Elkton
Harrisonburg First
Trinity
Massanutten
Mossy Creek

Mountain Valley
Potomac Highlands
Franklin
Keyser
Mt. Storm
Piedmont
Romney
Ruddle

Eastern Panhandle
Charles Town
Gerrardstown
Little Falls
Martinsburg First
Tabler
Tuscarora

It has been an absolute joy spending time with these churches and, if you don’t see your church on this list, I look forward to getting an invitation to spend Sunday morning with you, too!

There is exciting mission and ministry going on in our churches and in our presbytery. During this transitional time, we have a grand opportunity to explore together where God might be leading us to bear witness to the love and justice of Jesus Christ in our midst. I ask for your continued prayers as we travel this marvelous road together in faith.

The Rev. Dr. Roy A. Martin, Jr.
Transitional Presbyter
Spiritual Autobiography

Evan R. Smith

When I was growing up, my mom forced my sister and I to attend an Episcopal church. Neither of us liked it, but Mom made us go week in and week out, as she felt it was right to raise her children in the church. When I was 12 years old, Mom finally stopped forcing me to attend church, and I promptly stopped attending.

At 14, I read this book about atheism being the only practical “faith.” This book was polemic and condemnatory of all faiths, particularly Christianity. To my 14 year old mind, all of these arguments made a great deal of sense. I had never felt any practical use for church in all those years of forced attendance, and so I decided that this book was correct. I became an atheist. And not just an atheist, but an evangelical atheist. I wanted everyone to know about why there couldn’t be a just God in this unjust world. I was hostile not only to Christianity but also to Christians.

Nevertheless, I had several Christian friends who were patient with me, who continually invited me to youth group and to church. When I was 16 and able to drive on my own, I began attending the youth group at First Presbyterian, Eden, NC. I initially went because I had friends who attended and, if I’m totally honest, because a pretty girl had invited me. I continued to go because I had fun at youth group and I found the lessons to be interesting. Jim, the youth leader, had active, engaging lessons that actually applied to my life. He was able to answer my questions and my objections from an academic standpoint. I valued that and learned that one need not suspend reason and logic in order to be a person of faith. But despite all of these positive points, I still did not feel ready to join the church. There was something holding me back. Growing up, I had known so many who attended church on Sunday but then led completely different lives every other day of the week. I didn’t want to be one of those people. I said that if I ever joined the church, I wouldn't be. In the meantime, this became a convenient excuse to put off committing to something about which I still had doubts.

My senior year of high school was a rough year for me. Looking back, the things I worried over were typical to high school and seem trite now, but at that time they felt like the end of the world. One night I went for a drive, just to be alone and clear my head. I found myself at my elementary school's playground. I sat down on a swing and began to swing back and forth a little. I felt heartbroken, alone. I started crying and talking to God all at once. Much of this prayer was just raw and honest, telling God about how frustrated I was with God, with my life. After about 30 minutes of yelling to the sky, I collapsed back into the swing and said, “What do you want from me God? You want my life? Fine. You’ve got it. I just don’t want to feel this way, to live this way, anymore.” And I drove home, not really thinking much of it.

But things were different. I began to read the Bible more. I began to feel like God was calling me to join the church and be baptized. I still felt hesitant though. I told God that if I were supposed to join, then God needed to give me some sort of sign, because I was really doubting the whole idea of Christian community. Looking back on this time, I realize asking God for a sign is not the most spiritually healthy or mature thing to do, but at 18, it seemed pretty reasonable. That very morning I was in Sunday School when my friend Erin came in to the classroom in tears. I saw the way everyone rallied around her, the way people supported her, and I felt like this was the sign of fellowship I had prayed to God for just that morning. In the worship service, I tentatively checked, “Would like to join the church,” in the marked section of the pew pad. One of the elders noticed this, and after the service asked me if this was true, that I wanted to join. I told him yes. As it happened, session was meeting that night. I came before session, indicated my desire to join and be baptized, and the date was set: March 30, 1997, Easter of that year. I liked the symbolism of being baptized on Easter.

After Joel, the pastor, had baptized me, a rather unexpected thing happened. Members of the church began to stand up and clap. Soon the entire church was standing and clapping. At the end of the service, as Joel walked me down the aisle to meet the members, he leaned in close to me and said, “Evan, I have baptized many people and I have seen many people baptized, but never at the end of a baptism has an entire congregation stood up and clapped. This church loves you and has been praying for you for two years. Welcome to the body of Christ.” It was a moving moment, then and now.

In college I was focused on reaching out to others to let them know of the love of God, given how different life felt for me, as I was living out that identity as a new creation. My senior year of college I felt a call to ministry, but I fought it. At first I said, "God I'll serve you in ministry, but not in
the church." Then I felt tremendously called to serve as the youth pastor at this one particular church in North Carolina, so I said, "Alright God, I'll serve you in the church, but I'll never be a pastor." After a couple of years as a youth pastor I discerned the call to seminary in order to become an ordained pastor. At this point I noticed that it seemed whenever I told God I wouldn't do something, God had this way of saying, "Oh yes you will." Since then I've told God that I'd never serve God as a rich man in the Bahamas. I'm still waiting on that one to come true.

Until that time comes, I've served God as a missionary in Kenya through the Young Adult Volunteer program, I've attended Princeton Theological Seminary, where I earned a Masters of Divinity, and I've recently graduated from the Villanova School of Business with a Masters in Church Management. For the last five years I have served the McConnellsburg United Presbyterian Church as their pastor.

I've found that much of my spiritual journey has been like the beginning. I have had doubts, and then had God assuaged those. I have had moments of extreme closeness and moments of distance and hardship, but the one constant has been God's love for me. Maybe that's the one true constant in this world of ours anyway. Thanks be to God for that. Amen.

Statement of Faith

Evan R. Smith

I believe in a loving God who has called us to be God's own prior to anything we could ever do, whether good or bad. God created humanity in order to display the fullness of God's wonder and love; through God's grace we are adopted as God's children. We in the Reformed Tradition affirm the sovereignty of God. God is omniscience, omnipotent, and omnipresent. Humanity, on the other hand, suffers from the sin of Adam, in the form of a sin nature. Due to the depravity of humanity we mortals could never choose God on our own without God having first chosen us.

It is in baptism, the first sacrament, that God unites us to the body of Christ. In baptism, God calls us God's children and marks us as God's own. God establishes a covenant with God's people and each individual believer who is baptized. In this covenant theology we celebrate God's love and grace. Infant baptism is a very fitting sign of this covenant, as the parents and church stand by the baptized child and affirm that we will help to raise this child in the faith. The baptized infant has done nothing to be worthy of the grace of God, as if works could ever earn grace, regardless of age or virtue. And yet here we see God choosing this child, entering into a covenant with this child and the community, as we all pledge to stand with this child in the faith.

The second sacrament that we recognize is the Lord's Supper, Eucharist, communion. In communion we are united with God and one another, as we all share at the table of Christ and remember his sacrifice for us. Communion is not merely symbolic; rather, there is something special about the Lord's supper. The bread and cup physically remain the same, but the Holy Spirit has a very real presence in the midst of the element. God uses these elements to unite us, to nurture us, to feed us.

I believe in and affirm both the Apostle's and Nicene Creed. I believe in a triune God who exists in relationship with Godself, just as we are to exist in relationship with God and with others. I believe that Jesus, as the Son of God, is fully human and fully divine. I believe that if Jesus were not fully human, he could not have stood for us in accepting our guilt and sin; at the same time, if Jesus were not fully God, then he could not have reconciled us to God. Jesus took the sins of the world upon himself and because of his death and resurrection, we are able to be in relationship with God. I believe Jesus died and bodily rose from the dead three days later.

I believe the Holy Spirit was sent to be the comforter, the companion, in our spiritual walk. As we see throughout the Scriptures, the Holy Spirit spoke through the prophets, guided the apostles through the beginning of their ministries, and inspired the word of God, the Bible. I believe the Bible is, by the power of the Holy Spirit, the unique and authoritative word of Jesus Christ to the church universal and God's personal word to me.

While we may speak of each member of the Trinity, we do not fall back into modalism but recognize that in perichoresis, when we speak of one member we automatically speak of the other two as well, as Father, Son, and Holy Spirit are inseparably interwoven in one ontologically equal nature.

I believe in the prayer that has been prayed throughout the centuries: Christ was dead, Christ is risen, Christ will come again.
Acronym List

COM  Committee on Ministry
DRT  Disaster Preparedness & Response Team, Shenandoah Presbytery
FEMA  Federal Emergency Management Agency
KCC  Key church communicators
LTRO  Long-term recovery organization
MC  Mission community
MOU  Memorandum of understanding
PC(USA)  Presbyterian Church (U.S.A.)
PDA  Presbyterian Disaster Assistance
PLT  Presbytery Leadership Team
VOAD  Voluntary Organizations Active in Disaster
Disaster Preparedness and Response Plans - Overview

A. Background

This Plan defines roles and responsibilities across the Presbytery for response to disasters. It recognizes our relationships with local and national disaster assistance organizations and develops an organization structure and communication paths within the Presbytery. These response protocols will facilitate the flow of information to bring appropriate resources to those most in need. This Plan is tailored around several unique characteristics of our Presbytery, but also is based on training and materials provided by Presbyterian Disaster Assistance (PDA), a ministry of the PC(USA), supported primarily by One Great Hour of Sharing.

This Plan serves as a beginning of an evolutionary and expanding system of connecting members of our Presbytery to resources and needs both inside and outside of our boundaries. It is hoped that future iterations of this Plan can serve as a model for congregations to develop their own specific disaster plans.

There are many volunteers in the Presbytery who have experience with disaster response efforts in the Gulf Coast, the Northeast, and in more local emergencies. This Plan is designed to focus this experience in an organized manner to prepare and respond to future disasters both within the Presbytery and reaching out to other parts of the nation and the world. For example, this experience has evolved into a shower trailer ministry. The Plan recognizes one of the key tenants of disaster response: all disasters are local. Therefore, pastors play a key leadership role in disaster situations and often require an extra measure of emotional and spiritual support. Even in widespread events, the effects of a disaster are always localized right down to individuals and their lives.

B. Rational

Shenandoah Presbytery, as a collection of church families, characterizes itself as a community of Christ for worship, nurture, and mission. As such, it is important to us to be a part of the healing love of Christ by caring for communities adversely affected by crises and catastrophic events – both natural and human-caused. From PDA’s perspective presbyteries are gateways for an organized response to disaster. To be effective in this ministry, we recognize the need for careful preparation, communication, and mobilization plans that reach across our many churches and can be activated in a timely manner.

Presbyteries and congregations need to have good communication plans in place in the event of a disaster. Often without reporting from the local community, the Presbytery (and Synod) is dependent on news accounts rather than first-hand information, which could lead to an uneven or inadequate response.

C. Scope

Disaster response addressed by this Plan moves in two directions. It reaches inward to churches and communities experiencing disaster events within the boundaries of Shenandoah Presbytery. It also includes reaching out to areas in need beyond our Presbytery. It encompasses not only a disaster response plan, but also addresses shower trailer operations, protection and recovery of the Presbytery office facility, a training plan and model disaster plan for congregations, and a list of disaster response resources.

The nature of disasters covered by this Plan is purposely left unspecified. This Plan is not tied to a specific class of disasters. Disasters are events that cause human suffering or create human needs that survivors cannot alleviate without spiritual, monetary, material, and/or physical assistance. However, because Shenandoah Presbytery is in the unique position of being west of Washington, D.C., it may assume a role of providing sheltering for National Capital Region evacuees that should be addressed in disaster planning.

Disaster planning covers three distinct phases: preparation, immediate response, and recovery. Our response philosophy includes offering a ministry of presence, assessing need, and coordinating a response. An adequate response meets physical, emotional, and spiritual needs. Special attention must be paid to care of pastors who often bear a tremendous leadership role in local disasters. We will address these phases by:

- Identifying experienced individuals and congregational resources within the Presbytery that can respond to a disaster,
- Developing a response organization and communication protocols that can be activated as needed,
• Managing donated material and financial resources,
• Training teams and collecting resources for response, and
• Linking our resources among:
  o Presbytery churches
  o Presbytery mission communities
  o Community-based and ecumenical response organizations
  o National and international relief agencies.

We remain especially attentive to responding to those of our communities with limited personal options and resources to overcome the chaos often delivered by disasters.

Although this Plan focuses primarily on responding to disasters within the Presbytery, guidelines for responding to national situations are included. We recommend using the resources and connections provided by PDA for response to national and international disasters. A section regarding shower trailer operations is included.

D. Plan Contents

This Disaster Preparedness and Response Plan organizes its contents in appendices to facilitate future plan expansion and revision. It is the responsibility of the Shenandoah Presbytery Disaster Preparedness and Response Team to review and coordinate development of the entire Plan content and to report to Presbytery on an annual basis.

Here is a description of each appendix.

Appendix A - Disaster Response Plan:
• Describes the organization structure for disaster response for both disasters within the Presbytery and for responding to events in other parts of the country
• Includes roles and responsibilities for the Presbytery Disaster Preparedness and Response Team (DRT) and mission community representatives.
• Outlines a communication plan and protocols for disaster response actions.

Appendix B – Administration Office Disaster Plan: Covers two scenarios:
• Using the Presbytery Center as a shelter, work camp, or material distribution site
• Protecting Presbytery resources and developing contingency operating and staffing plans.

Appendix C – Disaster Preparedness and Response Education Plan: Outlines educational processes for mission communities and congregations about disaster preparedness and response.

Appendix D – Disaster Preparedness and Response Resources: Lists materials developed by PDA and other organizations regarding disaster planning, work team coordination, volunteer management, emotional and spiritual care, long-term recovery, and volunteer hosting.

Appendix E – Sample Planning Guide for Church Disaster Response: Provides a guide for a local disaster plan with checklists of items to consider for disaster preparation.

Appendix F – Shower Trailer Operations
• Describes the concept of operations for two shower trailers owned by the Presbytery
• Includes the Memorandum of Understanding (MOU) with PDA for loan of the trailers for national responses.
• Includes a sample generic MOU for shower trailer deployment with Voluntary Organizations Active in Disaster (VOAD) or other regional and local agencies.
Appendix A
Disaster Response Plan

June 2014

I. Introduction

This Disaster Response Plan is an appendix of a set of Disaster Preparedness and Response Plans developed within Shenandoah Presbytery. The Overview section discusses the background, rational, and scope of preparedness and response plans being developed in the Presbytery. This Plan defines roles and responsibilities across the Presbytery for response to disasters. It recognizes our relationships with local and national disaster assistance organizations and develops an organization structure and communication paths within the Presbytery. These response protocols will facilitate the flow of information to bring appropriate resources to those most in need. This Plan is tailored around several unique characteristics of our Presbytery, but also is based on training and materials provided by Presbyterian Disaster Assistance (PDA).

Disaster response in Shenandoah Presbytery is organized around two key groups. First a Presbytery Disaster Preparedness and Response Team (DRT) will coordinate communication and response to both disasters within the Presbytery and our help with disasters nationally and internationally. Second, mission community representatives will help train and deploy volunteers as needed.

This specific Plan focuses on the Shenandoah Presbytery disaster response organization and communication protocols. It also addresses long-term recovery issues and response to national and international disasters.

II. Disaster Response Organization

A. Presbytery Disaster Preparedness and Response Team

A Disaster Preparedness and Response Team (DRT) will be formed at the Presbytery level. The functions of this team are to:

- Assist Mission Communities (MCs) with organizing and training
- Coordinate a rapid response to local and national disasters
- Operate, maintain, and deploy shower trailers
- Form and activate communication protocols as needed
- Ensure that pastors affected by disasters receive pastoral care
- Disseminate assessment and response information to affected churches and responding churches, PDA, and other organizations including local inter-faith networks and Volunteer Organizations Active in Disasters (VOAD)
- Provide information for the news media
- Develop and maintain comprehensive Disaster Preparedness and Response Plans with provision for the formation of an Administrative Commission
- Plan training for DRT members and field volunteers
- Plan training for the Committee on Ministry (COM) and a pastoral care plan for clergy serving in areas affected by a disaster
- Liaison with inter-faith and civic disaster response agencies, and provide representatives as requested
- Develop and maintain master phone lists of MC and field volunteers
- Recommend creation of financial accounts to receive and disburse relief funds
- Review and revise this plan as needed
- Provide an annual report to Presbytery.

The Disaster Preparedness and Response Team will be organized as a sub-committee of the Presbytery Leadership Team reporting directly to the Team. It will include the following members:

- Director
- Co-Director
- Mission Community (MC) representatives (minimum one from each MC)
- Disaster Preparedness Education Coordinator
• Transitional Presbyter
• Presbytery Communications Coordinator.

Non-staff DRT members will be selected by the Nominating Committee after input from the DRT and will normally serve a three-year term that can be renewed.

The responsibilities of the Director can often be shared or delegated. The Co-Director provides back-up availability and general assistance to the Director. As a leadership team, their responsibilities include:

• Convene and chair bi-annual meetings of the DRT
• Coordinate with the Presbytery Nominating Committee for the recruiting of members of the DRT
• Maintain routine contact with and support for MC representatives
• Coordinate training of DRT members across the Presbytery
• During times of disaster, activate the Communication Plan via the DRT and coordinate information flow from/to the appropriate MC representatives; communicate directly with the Transitional Presbyter, Communications Coordinator, other members of the DRT
• Coordinate a Presbytery response to any disaster brought to the attention of the DRT including ministry of presence visits, assessments of need, delivering spiritual care, and coordinating volunteer response
• Coordinate the operation, maintenance, and deployment of shower trailers
• Coordinate communication with other inter-faith and civil disaster response agencies; develop recommendations for partnerships, certifications, and memorandums of understanding with other organizations; recommend response requests to PDA
• Report training accomplished, disaster response actions, and lessons learned to the Presbytery Leadership Team (PLT).

B. Mission Community Disaster Response

The ministry of disaster response fits well within the vision and structure of our Mission Communities. Each Mission Community is encouraged to form at least one informal DRT. An informal team can simply be a list of MC members who have had disaster response experience or who lead church mission committees. Recent success in coordinating Presbytery responses has come from mobilizing folks involved in church mission activities. It is very important to identify these leaders ahead of a disaster or response event. These teams are a critical part of disaster response because these are the people who can lead and coordinate a local response.

The functions of these MC teams are to:

• Facilitate communication among churches and ensure information is passed to the Presbytery DRT
• Form response teams to help assess the need for an expanded response
• Coordinate response from incoming teams (outside the MC)
• Assign a Disaster Coordinator in the case of a local disaster
• Provide support for pastors of affected churches
• Coordinate disaster response with local agencies.

The responsibilities of the Presbytery DRT MC Representatives can often be shared or delegated. Their responsibilities include:

• Assemble a list of potential disaster response leaders and volunteers from MC churches
• Establish an emergency communication plan within the MC (e.g., calling tree)
• Coordinate training of volunteers across the MC
• During times of disaster, activate the communication plan and coordinate information flow to/from the appropriate congregations; communicate directly with the Presbytery DRT
- Coordinate a MC response to any disaster brought to the attention of the MC DRT including ministry of presence visits, assessments of need, delivering spiritual care, and coordinating volunteer response
- Coordinate communication with other inter-faith and civil disaster response agencies; recommend requests for PDA assistance to the Presbytery DRT
- Report training accomplished, disaster response actions, and lessons learned to the Presbytery DRT.

C. Administrative Commission

An Administrative Commission can be a very useful body to act on behalf of the Presbytery in directing a significant and/or long-term disaster response. The responsibilities of an administrative commission can include managing a response from PDA, creating and managing accounts to receive donations and grants, disbursing funds to congregations and long-term recovery organizations, forming partnerships with other disaster recovery agencies, managing volunteers, and hiring staff if needed. When warranted and within the guidelines of the Book of Order G-3.0109b, the Director of the Disaster Preparedness and Response Team shall make a recommendation to the Transitional Presbyter, Moderator of Presbytery, and Chair of the Presbytery Leadership Team to create an administrative commission for a specific disaster response. The recommendation will include specific responsibilities for the commission and an expected end date.

III. Response and Communication Protocols

The principle methods of communication during disaster situations will be direct phone/cell phone contact among Pastors and DRT Directors. Information can be passed throughout the Presbytery via the Key Church Communicators (KCC).

Guidelines for communication and response are provided by PDA. The following protocol is recommended for responding to disasters within Shenandoah Presbytery and is based on a PDA model.

A. Pastors
1. Remain sheltered until danger passes.
2. Assess your own damage and attend to loved-ones and yourself first.
3. When it is safe, assess the general situation and physical needs of your neighbors, congregation, and community.
4. Respond to the immediate needs of survivors in cooperation with local emergency response agencies.
5. Report your status and immediate needs to the Transitional Presbyter.
6. Undergird all efforts with spiritual support to the survivors in cooperation with other spiritual leaders of the community. (No secular agency is equipped to perform this unique and vital role.)
7. Coordinate efforts of the congregation, relying as much as possible on church members to lead work teams – focusing on those in the community with the most need.

B. Presbytery Disaster Response Team Director, Co-Director
1. Establish a plan for maintaining communications with the Presbytery Communications Coord. & Transitional Presbyter. Advise PLT about contacting PDA and requesting a National Response Team deployment.
2. In addition to the above DRT items, assemble information to send an update communication to all churches via the KCCs about the current status of areas affected and any expected needs.
3. Direct a complete assessment of damaged churches and community needs.
4. Communicate needs to DRT MC representatives and assist them with coordinating volunteer responses when it is safe to send in field workers.
5. Establish a regular meeting schedule (conference calls) for the Presbytery DRT as long as the situation warrants support from the Presbytery and national organizations including PDA.
6. If necessary, take the initiative to convene an Inter-faith Disaster Response Network. This may include representatives from Voluntary Organizations Active in Disaster (VOAD), PDA, Red Cross, Salvation Army, FEMA, and other inter-faith response groups.
7. As FEMA and insurance companies respond, begin a list of “unmet needs” that can serve as an assignment 
guide for volunteer work teams. Enlist the aid of local church members in this survey, paying special 
attention to the poor, minorities, disabled, elderly, and uninsured. Coordinate this effort through the local 
long-term recovery organizations (LTROs) and VOAD.
8. Assess and respond to spiritual care needs, especially for pastors of affected churches.
9. Seek professional advice as needed from a panel of advisors (see Long-Term Recovery section below).

C. Presbytery DRT
1. Remain sheltered until danger passes.
2. Assess your own damage and attend to loved-ones and yourself first.
3. Communicate with DRT members via phone/email.
4. Form a more formal MC DRT if necessary. Contact pastors in affected areas to begin an assessment of the 
local situation.
5. Send a communication to all KCCs with initial information about the disaster and the areas affected.
6. Together make a “ministry of presence” visit to all affected areas. Report initial findings to PDA, Synod 
executive, and neighboring presbyteries.
7. Request PDA support as appropriate.
8. Assist mission communities in coordinating response from the MC and other incoming resources.
9. Where appropriate, arrange for long-term recovery partnerships among Presbytery churches and other inter-
faith and civic long-term recovery organizations.
10. Create financial accounts and authority to receive and disperse relief donations.

D. Mission Community DRT Representatives
1. Remain sheltered until danger passes.
2. Assess your own damage and attend to loved-ones and yourself first.
3. Communicate via phone to Presbytery DRT Director if in an affected area, or remain accessible to receive 
phone calls from the DRT if unaffected.
4. Assist as needed with the Presbytery DRT functions above.
5. Assemble and deploy teams of field workers as requested by the Presbytery DRT.
6. Collect assessment information from work teams and report to the Presbytery DRT. Needs assessment may 
include contacting pastors and community leaders.
7. Coordinate requests for supplies with the Presbytery DRT and VOAD, if applicable.
8. Maintain frequent communication with work team leaders to keep information current.
9. If necessary, appoint a MC Disaster Director to coordinate multiple work teams over an expected long 
period of disaster assistance.

IV. Long-Term Recovery

While immediate disaster response periods can be counted in terms of days and weeks, long-term recovery efforts 
may stretch into several months and even years. If these efforts continue for extended periods, it is very important 
to enlist help from long-term recovery organizations. In this situation the Presbytery DRT may recommend creation 
of an Administrative Commission (see Section II, C. above). During this extended period, pastors and relief workers 
will need pastoral care for themselves and their families. Disasters always put great stress on persons and families 
involved in response and recovery, especially those in leadership positions. Shenandoah Presbytery will make a 
special effort to minister to the special needs of these persons during times of crisis.

In most cases long-term recovery is managed by local (county) long-term recovery organizations (LTROs) that may 
be set-up as the recovery process proceeds. These organizations are aided by FEMA, VOAD, and other national 
agencies that may have partnerships with local jurisdictions. The DRT will identify all local LTROs and will foster 
participation by our congregations that will connect us to those with unmet needs. Support for this effort can come 
from PDA.
Another valuable resource during a long-term recovery situation is an Advisory Panel. The Presbytery DRT will foster relationships with specialists who can provide professional advice to guide the Presbytery in decision-making and recovery planning. Generally such advice will pertain to:

- Protection and safety of survivors and workers
- Possibilities for advocacy, relationships, and creative responses
- Propriety issues around norms and issue ownership
- Community re-development issues

Advisors will be available in many areas including medicine, law, finance, banking, insurance, engineering, community organization, psychiatry, agriculture, human rights, religion, ecumenical and inter-faith relationships, governmental agencies, private enterprise, the environment, etc.

V. Responding to National and International Disasters

Responding to persons in need is a very natural way of showing Christ’s love and putting faith and concern into action. An increasing number of congregations seek to respond to those in need by:

- Organizing and sending volunteer work teams to disaster sites
- Collecting and donating money
- Building or donating various disaster recovery kits for survivors (e.g., shelter, hope-in-a-box, medical, school, flood buckets).

Shenandoah Presbytery will use the resources of PDA to communicate need and coordinate management of work teams, monetary donations, and disaster kits. PDA maintains a list of disaster sites across the country in need of volunteer teams and can provide helpful information on forming teams and planning a work trip. Information about current national and international disaster response needs are contained on the PDA web site and are communicated via e-mail on the PDA Rapid Information Network. Monetary donations for disaster response may be given through One Great Hour of Sharing. During the year when a special appeal is made if there are significant recovery needs, the PDA office will assign a designated account number for giving to a specific disaster response. Even if there is no specific appeal issued for a disaster, gifts may still be sent to Presbyterian Disaster Assistance for general disaster response.

Congregations are encouraged to coordinate relief efforts through their Mission Communities. Mission Communities are encouraged to maintain lists of parishioners who have disaster response work trip experience and who can be mobilized in case of a disaster within the Presbytery or an urgent national appeal for assistance.
Appendix B

Administrative Office Disaster Plan

I. Introduction

This plan is an appendix of a set of disaster preparedness and response plans developed within Shenandoah Presbytery. The Overview section discusses the background, rational, and scope of preparedness and response plans being developed in the Presbytery. This appendix outlines the beginning disaster plans for the administrative functions and the Presbytery facility. The plan covers two scenarios:

- Using the Presbytery Center as a shelter, volunteer work camp, or material distribution site; and
- Protecting Presbytery resources and developing contingency operating and staffing plans.

II. Scenario A – Using the Presbytery Center as a facility for Outreach

A. Conduct a site review to determine changes needed to function as work camp.
   - Well?
   - Outside water hookups
   - Generator/fuel
   - Outside electrical hookups

B. Determine supplies needed to use facility as a temporary shelter.
   - Cots/blankets
   - Non-perishable foods
   - Toiletries/hygiene

III. Scenario B – Ensuring continuing function of Presbytery Office

A. Develop Memoranda of Understanding with several churches/entities for temporary housing of the Presbytery Office.

B. Develop contingency staffing plans.

C. Create a disaster “Go Box” containing:
   - Current Directory
   - Hard copy of Presbytery Manual
   - Copy of Presbytery Disaster Response Plan
   - Community emergency contacts
   - Current Planning Calendar
   - Official copy of the property deed
   - List of credit card numbers and holders
   - Account numbers and contact information for all bank accounts
   - Copy of insurance policy
   - Copy of PDA Memorandum of Understanding
   - Complete computer record backup (flash drives)
   - Presbytery stationery/stamps
   - Business cards for all Presbytery staff
   - Memoranda of Understanding for temporary housing of Presbytery Office
   - Contingency staffing plan
   - Book of Order/Confessions
   - Book of Common Worship
   - Hymnal
   - Bible.
D. Secure equipment:
   - Four laptop computers (at least one capable of reading backup flash drives)
   - Four cell phones
   - One satellite phone?
   - One fax machine?
   - Copier?
   - Surge protectors.

E. Other considerations:
   - Records preservation
   - Evacuation plan
   - Severe storm shelter
   - Plan for sheltering in place.
Appendix C

Disaster Preparedness and Response Education Plan

Objective:
This plan outlines educational processes that will encourage congregations to develop their own emergency or disaster response, whether local, national or international.

Goals - Local Disaster
- Provide list of resources for congregations to use in developing their congregational disaster plans and print resources as needed.
- Provide list of resources for families to use in developing their family disaster plans and print resources as needed.
- Provide sample plans

Goals - National Disaster
- Provide list of resources for congregations to use in developing their response to a national disaster
  - How to organize and plan for a work team
  - Prepare “kits” to be available as Presbyterian Disaster Assistance (PDA) determines the need

Goals - International Disaster
- Provide list of resources for congregations to use in developing their response to an international disaster
  - How to connect with Presbyterian Disaster Assistance to determine needed resources
  - How to publicize information about needed resources

Process
- Create list and CD of resources
- Develop a presentation for churches about disaster planning
- Be prepared to make presentations to churches
- Post materials for developing plans on the Shenandoah Presbytery website
Listed below are sources for disaster planning materials developed by PDA and other organizations regarding disaster planning, work team coordination, volunteer management, spiritual care, and long-term recovery. Many items are annotated with a summary of the content.

As this list evolves, it will be dumped to a CD for dissemination to Presbytery mission communities and congregations.

**FEMA Are You Ready Guide**  
(http://www.fema.gov/areyouready/index.shtm)  
An Extensive guide on preparing for disasters. The entire document is available online, in pdf format and in bookform. Also available is the Are You Ready? Facilitator Guide (IS-22FG). The Facilitator Guide is a tool for those interested in delivering Are You Ready? content in a small group or classroom setting. The Facilitator Guide has instruction modules for adults, older children, and younger children. Copies of Are You Ready? and the Facilitator Guide are available through the FEMA publications warehouse (1.800.480.2520).

**Presbyterian Disaster Assistance**  
http://www.pcusa.org/pda  
The PDA web site has a number of resources for training.  
- **Community Arise**  
  (http://www.communityarise.com/)  
  Curriculum is appropriate for a wide range of audiences: potential volunteers; faith-based and secular community groups; disaster response groups (long-term recovery, pre-disaster planning, or immediate post disaster); and denominational and community decision-makers.  
- **God With Us**  
  Worship and Christian Education Resources for Congregational use after a local disaster with emphasis on the needs of children, youth, and families immediately after a disaster.

**Peace River Presbytery** (Southwest Florida)  
http://www.peaceriverpresbytery.org/cre.revised.htm  
Peace River Presbytery has an excellent plan with attachments that are easily adapted to the needs of any church. Although the Peace River Plan is strongly oriented toward hurricanes, many of the checklists are general.

**The American Red Cross**  
http://www.redcross.org/services/prepare/0,1082,0_239_00.html  
The Red Cross provides a series of articles covering all aspects of disaster preparedness.

**Church World Service**  
Prepare to Care: Guide to Disaster Ministry In Your Congregation  
http://www.cwserp.org/training/ptc/carecon.php  
This online resource provides an overview of church response to disasters in their communities and in the world. It does not provide detailed help for planning for local disasters, but is an excellent general resource.
Appendix E

Sample Planning Guide for Church Disaster Response

This is a guide to help congregations prepare for disaster response in their church or local community. It consists of steps that can be accomplished in sequence or concurrently by a group involved in planning. The guide breaks the many important steps of disaster planning into smaller more manageable blocks. It covers many, but not all, of the topics that should be considered in making your church plan. Adapt this list to meet the unique needs of your congregation.

A church member emergency contact information form is included.

This checklist was adapted from:

AT THE HEART OF THE STORM

Lessons learned from the Bush Disaster Recovery Foundation

Sponsored by: Southern Minnesota Initiative Foundation and the Bush Foundation

http://www.ncg.org/s_ncg/assets/dpri/HeartOfTheStorm.pdf
**STEP ONE: INITIAL PLANNING**

**Task**
Determine each staff member's personal scenario and discuss how they might be impacted in a disaster

Plan for varying effects of disaster depending on time of day it occurs.

**Back-up of Documents and Off-site Storage.** Put the following documentation together, make copies and distribute to designated people in your organization. Have a copy in the office and several copies off-site. Create a **GO BOX**.

<table>
<thead>
<tr>
<th>Documents</th>
<th>Backed up</th>
<th>In GO BOX</th>
</tr>
</thead>
<tbody>
<tr>
<td>Insurance policy, insurance binder, insurance agent's name and contact numbers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Insurance company’s contact numbers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inventory of equipment, furniture, fixtures and manuals, warranties, supplies.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Presbytery, Mission Community, congregation contacts and essential written and computer records</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Member directory</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Up to date copy of this worksheet.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Historic documents</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tax Exemption certificate with ID number</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Up-to-date brochures and literature</td>
<td></td>
<td></td>
</tr>
<tr>
<td>List of all places where copies of all pertinent information is housed</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Preparation for Disaster Kits:**

<table>
<thead>
<tr>
<th>Contents</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal Hygiene Kits</td>
<td></td>
</tr>
<tr>
<td>Shelter Kits</td>
<td></td>
</tr>
<tr>
<td>School Kits</td>
<td></td>
</tr>
<tr>
<td>Flood Cleanup Kits</td>
<td></td>
</tr>
</tbody>
</table>

**Emergency Equipment List – In house (church) and membership**

<table>
<thead>
<tr>
<th>Equipment</th>
<th>Resource</th>
<th>Address</th>
<th>Phone</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## STEP TWO: CREATE AN ORGANIZATIONAL STRUCTURE

<table>
<thead>
<tr>
<th>Position</th>
<th>Name</th>
<th>Contact Numbers</th>
<th>Responsibilities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Team Leader</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Back up</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Back up</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Position</th>
<th>Name</th>
<th>Contact Numbers</th>
<th>Responsibilities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Operations</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Back up</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Back up</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Position</th>
<th>Name</th>
<th>Contact Numbers</th>
<th>Responsibilities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Logistics</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Back up</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Back up</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Position</th>
<th>Name</th>
<th>Contact Numbers</th>
<th>Responsibilities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Finance</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Back up</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Back up</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Position</th>
<th>Name</th>
<th>Contact Numbers</th>
<th>Responsibilities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communications</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Back up</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Back up</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Related Tasks**
- Name a staff member to each position
- Meet to determine how team will operate
Create an Emergency Portfolio with the following content. Keep a current copy in the GO BOX and in an off-site location.

<table>
<thead>
<tr>
<th>Chain of command worksheet</th>
</tr>
</thead>
<tbody>
<tr>
<td>Staff roster including home addresses, home phone numbers, cell phone numbers, pager numbers, email addresses and out of town contacts.</td>
</tr>
<tr>
<td>Church Leadership contact information as above</td>
</tr>
<tr>
<td>Church Membership contact information as above</td>
</tr>
<tr>
<td>Emergency equipment resource list</td>
</tr>
<tr>
<td>Non-profit status and Tax Identification Number</td>
</tr>
<tr>
<td>Insurance documentation</td>
</tr>
</tbody>
</table>

**Emergency contact numbers roster:**

<table>
<thead>
<tr>
<th>Contact</th>
<th>Phone</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ambulance</td>
<td></td>
</tr>
<tr>
<td>Animal Control</td>
<td></td>
</tr>
<tr>
<td>Attorney</td>
<td></td>
</tr>
<tr>
<td>Electrician</td>
<td></td>
</tr>
<tr>
<td>Fire department</td>
<td></td>
</tr>
<tr>
<td>Glass company</td>
<td></td>
</tr>
<tr>
<td>In-house security</td>
<td></td>
</tr>
<tr>
<td>Insurance company</td>
<td></td>
</tr>
<tr>
<td>Locksmith</td>
<td></td>
</tr>
<tr>
<td>Maintenance company</td>
<td></td>
</tr>
<tr>
<td>Plumber</td>
<td></td>
</tr>
<tr>
<td>Police or sheriff</td>
<td></td>
</tr>
</tbody>
</table>

**Utility companies:**

<table>
<thead>
<tr>
<th>Contact</th>
<th>Phone</th>
</tr>
</thead>
<tbody>
<tr>
<td>Electric</td>
<td></td>
</tr>
<tr>
<td>Gas</td>
<td></td>
</tr>
<tr>
<td>Telephone</td>
<td></td>
</tr>
<tr>
<td>Water</td>
<td></td>
</tr>
<tr>
<td>Computer technician</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td></td>
</tr>
</tbody>
</table>

**Roster of area response agencies**

<table>
<thead>
<tr>
<th>Contact</th>
<th>Phone</th>
</tr>
</thead>
<tbody>
<tr>
<td>911 NON-Emergency Number</td>
<td></td>
</tr>
<tr>
<td>Emergency Management Office</td>
<td></td>
</tr>
<tr>
<td>Red Cross</td>
<td></td>
</tr>
<tr>
<td>Presbytery Disaster Response Team</td>
<td></td>
</tr>
<tr>
<td>Interpreter(s)</td>
<td></td>
</tr>
<tr>
<td>Others</td>
<td></td>
</tr>
</tbody>
</table>
STEP THREE: SECURING RESOURCES AND BUILDING
Consider who should have this information and train all appropriate people. Designate primary and back-up responsibility.

<table>
<thead>
<tr>
<th>Task</th>
<th>Whose Responsibility</th>
<th>Back Up</th>
</tr>
</thead>
<tbody>
<tr>
<td>Learn how to shut off main electric power</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Learn how to shut off power to the sanctuary</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Learn how to shut off power to other buildings</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Learn how to shut off main water supply</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Learn how to shut off other buildings’ water</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Consider</th>
<th>Whose Responsibility</th>
</tr>
</thead>
<tbody>
<tr>
<td>Identify sources for emergency generators</td>
<td></td>
</tr>
<tr>
<td>Identify location(s) of nearest pay phones</td>
<td></td>
</tr>
<tr>
<td>Place multiples of correct change and/or phone cards in emergency kits</td>
<td></td>
</tr>
<tr>
<td>Secure emergency bottled or other viable drinking water</td>
<td></td>
</tr>
<tr>
<td>Plan for how interruption of normal transportation will affect Church operations.</td>
<td></td>
</tr>
<tr>
<td>Consider needs for additional resources of staff, materials and funding and sources.</td>
<td></td>
</tr>
</tbody>
</table>

STEP FOUR: IDENTIFYING COMMUNITY RESOURCES

<table>
<thead>
<tr>
<th>Task</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Meet with Emergency Management Services director.</td>
<td></td>
</tr>
<tr>
<td>Review Emergency Operations.</td>
<td></td>
</tr>
<tr>
<td>Plan as it impacts agency.</td>
<td></td>
</tr>
<tr>
<td>Make Emergency Management Service director aware of role Church resources can play in a disaster.</td>
<td></td>
</tr>
<tr>
<td>Leave Church contact information with director.</td>
<td></td>
</tr>
<tr>
<td>Locate potential sites for public care.</td>
<td></td>
</tr>
<tr>
<td>Locate potential site(s) for Emergency Operations Center.</td>
<td></td>
</tr>
<tr>
<td>Contact like agencies to determine their level of disaster preparedness.</td>
<td></td>
</tr>
<tr>
<td>Discuss potential collaborating or mutual aid with other churches and non-profits.</td>
<td></td>
</tr>
<tr>
<td>Visit appropriate businesses and organizations to make them aware of agency and determine possibilities for mutual aid and record findings.</td>
<td></td>
</tr>
<tr>
<td>Consider potential need for interpreters and identify availability of such within community.</td>
<td></td>
</tr>
<tr>
<td>Contact other response agencies as necessary (e.g. police, fire, public health, etc.)</td>
<td></td>
</tr>
</tbody>
</table>
### STEP FIVE: DEVELOPING CONTINGENCY PLANS

| Brainstorm with full staff and Session on all possible “what if” scenarios |
| Discuss possible unique area problems |
| Flood |
| Hurricane remnant |
| Church fire |
| Chemical accident |
| School violence |
| Severe storm |
| Key Personnel major illness/death |
| Leadership Crisis |
| Impact of evacuation of nearby metro areas |

Document and rehearse final plan.

Determine ways to keep your information accurate and current

### STEP SIX: DEVELOP A CONGREGATIONAL COMMUNICATION PLAN

| Survey the congregation for individual preparedness plans |
| Gather contact information including out-of-area contacts from members |
| Identify at-risk members of the congregation who may need assistance (elderly, disabled, single parents of small children) |
| Assign someone responsibility to check on and/or assist at-risk individuals. |
| Consider establishing neighborhood or community groupings of members for follow-up and spiritual care |
[Name of your Church]

Emergency Information Form

FOR THE FAMILY OF:___________________________________________________________

PRIMARY FAMILY ADDRESS:____________________________________________________

INDIVIDUAL FAMILY MEMBERS NAMES AND NUMBERS:

NAME:_____________________________CELL #(____)______________EMAIL ____________
NAME:_____________________________CELL #(____)______________EMAIL ____________
NAME:_____________________________CELL #(____)______________EMAIL ____________
NAME:_____________________________CELL #(____)______________EMAIL ____________
NAME:_____________________________CELL #(____)______________EMAIL ____________
NAME:_____________________________CELL #(____)______________EMAIL ____________

EVACUATION DESTINATION

EVACUATION/REGROUPING LOCATION:________________________________________________

ADDRESS: _______________________________________________________________________
        CITY                             STATE
        PHONE NUMBER AT THAT LOCATION: (____)________________________________________

ICE NUMBERS (In Case of Emergency)
Program into your cell phone, as ICE –1 and ICE –2 so emergency personnel reading your phone know whom to contact

<table>
<thead>
<tr>
<th>1st Out-of-area contact #</th>
<th>2nd Out-of-area contact #</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name:</td>
<td>Name:</td>
</tr>
<tr>
<td>Address:</td>
<td>Address:</td>
</tr>
<tr>
<td>Home Phone:</td>
<td>Home Phone:</td>
</tr>
<tr>
<td>Work Phone:</td>
<td>Work Phone:</td>
</tr>
<tr>
<td>Cell Phone:</td>
<td>Cell Phone:</td>
</tr>
<tr>
<td>Email:</td>
<td>Email:</td>
</tr>
</tbody>
</table>

ANY ADDITIONAL INFORMATION YOU WOULD LIKE TO SHARE WITH THE CHURCH STAFF

This form will be used by church staff only in the event of an emergency.
Appendix F

Shower Trailer Ministry

June 2014

I. Introduction

Shenandoah Presbytery responded to a plea from Presbyterian Disaster Assistance (PDA) for shower trailers. Mountain Valley Mission Community and Covenant Church raised funds to procure box trailer shells and outfit them for showers. PDA matched the funds donated to Covenant Church to complete that project. The two trailers are owned and operated by the Presbytery primarily for the use of PDA. The Presbytery also desires to provide assistance to not-for-profit organizations with a focus on disaster response, particularly those organizations working in cooperation with Presbyterian Disaster Assistance or other partners affiliated with Voluntary Organizations Active in Disaster (VOAD). A Memorandum of Understanding (MOU) with PDA governs deployment and management of the trailers when assigned to a PDA long-term disaster recovery site (see Section IV. below).

II. Responsibilities

The trailers are permanently registered by the Presbytery in the Commonwealth of Virginia. The Presbytery holds the primary responsibility for insurance.

The Mountain Valley Mission Committee Shower Trailer Team manages the trailer they built and the Presbytery DRT manages the Covenant-built trailer.

Specific notebooks of operational specifications and guidelines, along with manuals and maintenance information are developed for each trailer and are maintained by their respective managing committee/team.

The respective trailer-managing committee/team is responsible for obtaining the annual Virginia Safety Inspection for each trailer.

III. Descriptions

A. MVMC Trailer:
   Title#: 53084051
   VIN#: 53NBE2021D1008569
   License#: 420408TL
   Expiration: N/A (Permanent)
   Characteristics: Twenty feet long box trailer, tandem axles, five showers

B. Covenant Trailer:
   Title #: TBD
   VIN#: 58ABE2025EN025143
   License#: TBD
   Expiration: N/A (Permanent)
   Characteristics: Twenty feet long box trailer, tandem axles, four showers, washer/dryer, two inside sinks, two outside sinks
IV. Memorandum of Understanding (MOU) with PDA:

MEMORANDUM OF UNDERSTANDING (MOU)

Between

Presbyterian Church (U.S.A.), a Corporation (“PCUSA”)
100 Witherspoon Street, Louisville, KY 40202-1396

And

The Presbytery of Shenandoah (“Presbytery”)
1111 North Main St, Harrisonburg, VA 22802

WHEREAS the Presbytery is a presbytery of the PCUSA, and

WHEREAS the Presbytery desires to aid PCUSA’s Presbyterian Disaster Assistance Ministry (“PDA”) in responding to disasters by maintaining and supplying equipment and developing disaster response capabilities.

NOW, THEREFORE, in consideration of the mutual promises contained herein, and other good and valuable consideration, the receipt and sufficiency of which are hereby acknowledged, the parties agree as follows:

Presbytery shall:
1. Title, license, and insure all Equipment in the name of the Presbytery and provide proof of such actions to PCUSA within thirty (30) days of the signing of this MOU.
2. Presbytery will provide space for Equipment to be safely stored and ensure the Equipment is fully stocked, maintained, and ready to be deployed.
3. Presbytery will respond within thirty (30) days to a request from PDA regarding the availability of the Equipment and Presbytery’s agreement to deploy the Equipment.
4. Designate at least one person who will be the Equipment contact at the Presbytery. When a disaster occurs where PCUSA determines the Equipment is needed, as described above, PCUSA shall arrange, with the designated equipment contact, the request for sending of the Equipment to the disaster location. If available, such Equipment will be transported using paid or volunteer staff from the Presbytery to transport and assist with set-up/knock-down as requested by PCUSA. When deployed by PCUSA, PCUSA will reimburse the Presbytery for the cost of travel (including lodging, food, etc) for persons accompanying the Equipment at a rate agreed to at the time of PCUSA deployment.
5. Have the right to remove the Equipment at any time with two (2) weeks notice if, in the sole opinion of the Presbytery, the Equipment is being misused, abused, or otherwise neglected or not adequately maintained.
6. Have the right to remove the Equipment at any time, with thirty (30) days notice, if in the sole opinion of the Presbytery, a greater need for the Equipment exists elsewhere.

PCUSA shall:
1. Provide support, coordination, guidance, information, and promotion related to the Presbytery; specifically when requesting use of the Equipment, provide information about the nature of the disaster, site location, name of managing organization, and expected duration of deployment.
2. Assess and monitor the progress of the arrangements and provide feedback and reporting to the Presbytery.
3. Supply the Presbytery with quarterly reports within three (3) weeks of the end of the calendar quarter listing the number of total user days. User days shall be the number of persons staying overnight in the hosting facility multiplied by the number of nights stayed per person. These reports will be submitted to the Presbytery regularly and failure to report promptly shall be cause for the Presbytery to remove the Equipment from any PCUSA site.
4. Provide for the complete operation, and maintenance of the Equipment that may include, but is not limited to site preparation, electric, water, sewer, and propane.
5. Train on-site managers regarding the operation, maintenance, and security of the Equipment.
6. Provide liability insurance coverage for operation of the Equipment while at a PCUSA site.
7. Reimburse the Presbytery for expenses incurred in the use of the Equipment while deployed (including while in transport to and from) in response to PDA assignment, including all insurance costs within the financial limits agreed to in writing between the parties when the vehicles are deployed.
8. Reimburse the Presbytery for expenses incurred to maintain the Equipment while it is deployed.
9. Bear the cost of pre-approved maintenance or stocking needs related to the Equipment to ensure it is returned to the Presbytery in the same condition as it was upon delivery to disaster site, excluding normal wear and tear.
10. Be ultimately responsible to reimburse the Presbytery for any costs resulting from loss, theft, or damage resulting from misuse, abuse, neglect or inadequate maintenance, including those that might not be covered by insurance. The Presbytery will be the ultimate arbiter of these costs.
11. Receive written approval from Presbytery to move Equipment to a different site than specified for a current deployment.

The Equipment subject to this MOU is listed on Exhibit A, attached hereto and by this reference incorporated herein.

The Presbytery grants all decisions regarding governance, disposition, and operation of applicable Equipment to Mountain Valley Mission Community, a division of Presbytery, and/or to the Disaster Preparedness and Response Team, a sub-committee of the Presbytery Leadership Team (see Exhibit A).

This MOU is in effect for a five (5) year period with annual review by the parties. Either party may terminate this agreement with sixty (60) days’ prior, written notice to the other party.

Both PCUSA and Presbytery understand and agree that they are at all times, and shall remain, independent contractors in the performance of the duties under this agreement and shall not be considered an agent or employee of, partner of, joint venture with, or joint employer with the other party. Presbytery hereby acknowledges that it is an independent contractor and has no authority to represent, obligate, or bind PCUSA in any manner or to any extent. PCUSA hereby acknowledges that it is an independent contractor and has no authority to represent, obligate, or bind Presbytery in any manner or to any extent.

This agreement represents the entire understanding and agreement between the parties with respect to the subject matter hereof and supersedes all previous negotiations, representations, and writings between the parties relating hereto. No modification, alteration, waiver, or change in any of the terms of this agreement shall be valid or binding upon the parties hereto unless expressed in writing signed by both parties.

It is understood and agreed that this agreement shall be construed in accordance with laws of the Commonwealth of Kentucky.

IN WITNESS WHEREOF, the parties hereto have signed this agreement as of the dates below written. This MOU becomes effective upon the date of signing of the last party to sign.

Presbyterian Church (U.S.A.), a Corporation

By: (Toni Carver-Smith) 
Date: 3/13/14

The Presbytery of Shenandoah

By: (Roy A. Martin) 
Date: 1/18/14
EXHIBIT A
Of
MEMORANDUM OF UNDERSTANDING (MOU)
Between
Presbyterian Church (U.S.A.), a Corporation (“PCUSA”)
100 Witherspoon Street, Louisville, KY  40202-1396
And
The Presbytery of Shenandoah (“Presbytery”)
1111 North Main St, Harrisonburg, VA 22802 ________________________________

The following Equipment is subject to this MOU:
1. Shower Trailer titled and registered in the Commonwealth of Virginia by The Presbytery of Shenandoah as follows:
   - Title#: 53084051
   - VIN#: 53NBE2021D1008569
   - License#: 420408TL
   - Expiration: N/A (Permanent)
   - Characteristics: Twenty (20) feet long box trailer, tandem axles, five (5) showers
   - Managed by: Mountain Valley Mission Community, a division of Presbytery

2. Shower Trailer to be titled and registered in the Commonwealth of Virginia by The Presbytery of Shenandoah as follows:
   - Title #: TBD
   - VIN#: 58ABE2025EN025143
   - License#: TBD
   - Expiration: N/A (Permanent)
   - Characteristics: Twenty (20) feet long box trailer, tandem axles, four (4) showers, washer/dryer, two (2) inside sinks, two (2) outside sinks
   - Managed by: Disaster Preparedness and Response Team, a sub-committee of the Presbytery Leadership Team, with maintenance support by Covenant Presbyterian Church
V. Sample Generic Memorandum of Understanding (MOU):

MEMORANDUM OF UNDERSTANDING (MOU)

Between

______________________________________
______________________________________

And

The Presbytery of Shenandoah (“Presbytery”)
1111 North Main St, Harrisonburg, VA 22802

WHEREAS the Presbytery is a presbytery of the Presbyterian Church (USA), and

WHEREAS the Presbytery desires to provide assistance to not-for-profit organizations with a focus on disaster response, particularly those organizations working in cooperation with Presbyterian Disaster Assistance or other partners affiliated with Voluntary Organizations Active in Disaster, and

WHEREAS the Presbytery desires to aid (agency name)________________________________________ affiliated with (organization name)  ____________________________________ in responding to disasters by maintaining and supplying equipment and developing disaster response capabilities.

NOW, THEREFORE, in consideration of the mutual promises contained herein, and other good and valuable consideration, the receipt and sufficiency of which are hereby acknowledged, the parties agree as follows:

Presbytery shall:
1. Designate at least one person who will be the Equipment contact at the Presbytery.
2. Transport such Equipment using paid or volunteer staff from the Presbytery as available to assist with set-up/knock-down as needed. At the time of the Equipment deployment request Presbytery will negotiate a reimbursement amount from the requesting agency for the cost of travel (including lodging, food, etc) for persons accompanying the Equipment for set-up, operation training, and knock-down.
3. Have the right to remove the Equipment at any time if, in the sole opinion of the Presbytery, the Equipment is being misused, abused, or otherwise neglected or not adequately maintained.
4. Have the right to remove the Equipment at any time, with five (5) days notice if, in the sole opinion of the Presbytery, a greater need for the Equipment exists elsewhere.

Requesting Agency shall:
1. Provide support, coordination, guidance, information, and promotion related to the Presbytery; specifically when requesting use of the Equipment, provide information about the nature of the disaster, site location, name of managing organization, and expected duration of deployment.
2. Assess and monitor the progress of the arrangements and provide feedback and reporting to the Presbytery.
3. Supply the Presbytery contact with monthly verbal or written reports summarizing the frequency of use of the Equipment and any issues regarding operation and maintenance.
4. Provide for the complete operation, and maintenance of the Equipment that may include, but is not limited to site preparation, electric, water, sewer, and propane.
5. Train on-site managers regarding the operation, maintenance, and security of the Equipment.
6. Provide liability insurance coverage for operation of the Equipment while at the Agency site.
7. Reimburse the Presbytery for expenses incurred in the use of the Equipment while deployed (including while in transport to and from) in response to Agency assignment, including all insurance costs within the financial limits agreed to in writing between the parties when the vehicles are deployed.
8. Reimburse the Presbytery for expenses incurred to maintain the Equipment while it is deployed.

9. Bear the cost of pre-approved maintenance or stocking needs related to the Equipment to ensure it is returned to the Presbytery in the same condition as it was upon delivery to disaster site, excluding normal wear and tear.

10. Be ultimately responsible to reimburse the Presbytery for any costs resulting from loss, theft, or damage resulting from misuse, abuse, neglect or inadequate maintenance, including those that might not be covered by insurance. The Presbytery will be the ultimate arbiter of these costs.

11. Receive written approval from Presbytery to move Equipment to a different site than specified for a current deployment.

The Equipment subject to this MOU is listed on Exhibit A, attached hereto and by this reference incorporated herein.

The Presbytery grants all decisions regarding governance, disposition, and operation of applicable Equipment to Mountain Valley Mission Community, a division of Presbytery, and/or to the Disaster Preparedness and Response Team, a sub-committee of the Presbytery Leadership Team (see Exhibit A).

This MOU is in effect for a six (6) month period. Either party may terminate this agreement with five (5) days’ prior, written notice to the other party.

Both the Agency and Presbytery understand and agree that they are at all times, and shall remain, independent contractors in the performance of the duties under this agreement and shall not be considered an agent or employee of, partner of, joint venture with, or joint employer with the other party. Presbytery hereby acknowledges that it is an independent contractor and has no authority to represent, obligate, or bind the Agency in any manner or to any extent. The Agency hereby acknowledges that it is an independent contractor and has no authority to represent, obligate, or bind Presbytery in any manner or to any extent.

This agreement represents the entire understanding and agreement between the parties with respect to the subject matter hereof and supersedes all previous negotiations, representations, and writings between the parties relating hereto. No modification, alteration, waiver, or change in any of the terms of this agreement shall be valid or binding upon the parties hereto unless expressed in writing signed by both parties.

It is understood and agreed that this agreement shall be construed in accordance with laws of the Commonwealth of Virginia.

IN WITNESS WHEREOF, the parties hereto have signed this agreement as of the dates below written.

This MOU becomes effective upon the date of signing of the last party to sign.
EXHIBIT A

Of

MEMORANDUM OF UNDERSTANDING (MOU)

Between

And

The Presbyterian Church of Shenandoah ("Presbytery")

1111 North Main St, Harrisonburg, VA 22802

The following Equipment is subject to this MOU:

1. Shower Trailer titled and registered in the Commonwealth of Virginia by The Presbyterian Church of Shenandoah as follows:
   - Title#: 53084051
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   - License#: 420408TL
   - Expiration: N/A (Permanent)
   - Characteristics: Twenty (20) feet long box trailer, tandem axles, five (5) showers
   - Managed by: Mountain Valley Mission Community, a division of Presbytery

2. Shower Trailer to be titled and registered in the Commonwealth of Virginia by The Presbyterian Church of Shenandoah as follows:
   - Title #: TBD
   - VIN#: 58ABE2025EN025143
   - License#: TBD
   - Expiration: N/A (Permanent)
   - Characteristics: Twenty (20) feet long box trailer, tandem axles, four (4) showers, washer/dryer, two (2) inside sinks, two (2) outside sinks
   - Managed by: Disaster Preparedness and Response Team, a sub-committee of the Presbyterian Leadership Team, with maintenance support by Covenant Presbyterian Church
**BUDGET WORKSHEET - 2015**

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<thead>
<tr>
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<td>Acceptances from Congregations</td>
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<td>597,539</td>
<td>601,425</td>
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<td>20,089</td>
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<td>Corporation Income from Blue Funds</td>
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<td>5,000</td>
<td>6,000</td>
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<td>Other</td>
<td>4,051</td>
<td>2,435</td>
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<td>19,136</td>
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<td><strong>TOTAL</strong></td>
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<td>628,394</td>
<td>639,736</td>
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**Resources Used for:**

(Synod new #'s in Sept / GA new #'s in July)

**Payments to Governing Bodies: 14,536 2013 Membership**

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<th>Payments to Governing Bodies:</th>
<th>2015-7.07 (2016 - 7.12)</th>
<th>2014 - .75 Used $0.75 for 2015</th>
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<td>GA - Per Capita</td>
<td>110,328</td>
<td>12,060</td>
<td>187,634</td>
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<tr>
<td>Synod - Per Capita (2014 - .75)</td>
<td>12,306</td>
<td>12,363</td>
<td>171,448</td>
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<tr>
<td>GA - Shared Mission Support</td>
<td>60,000</td>
<td>46,466</td>
<td>163,765</td>
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<td>Synod - Shared Mission Support</td>
<td>5,000</td>
<td>1,800</td>
<td>139,778</td>
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<td><strong>Total</strong></td>
<td>187,634</td>
<td>171,448</td>
<td>69,889</td>
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**Administration:**

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<tr>
<td>Occupancy:</td>
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<td>Major Office Repair</td>
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<td>Contracted Office Cleaning</td>
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<td>6,860</td>
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<td>Utilities</td>
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<td>11,636</td>
<td>11,226</td>
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<td>6,798</td>
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134
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<td>Bldg &amp; Grounds Maintenance</td>
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<td>8,878</td>
<td>5,389</td>
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<td>Insurance</td>
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<td>Office Expense:</td>
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<td>Telephone</td>
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<td>Internet Service</td>
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<td>500</td>
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<td>Postage</td>
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<td>Equip Rental &amp; Maintenance</td>
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<td>Computer &amp; Equip Purchases</td>
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<td>Subscriptions &amp; Dues</td>
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<td>Personnel Costs</td>
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<td>Participants</td>
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<td>Governing Body Responsibilities</td>
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**Committee Expense:**

**Church Development**

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<td>Ministry Program &amp; Transformation Grants</td>
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<td>Emergency Ministry Grants</td>
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<td>Internship</td>
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<td>Percept Contract</td>
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<td>Church Consultant Training</td>
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<td>Oversight - Ministers &amp; Congregations</td>
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<td>CLP Training</td>
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<td><strong>Sub-Total</strong></td>
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<td>53</td>
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<td>184</td>
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| World Wide Ministries:    |             |             |             |             |                      |                      |
| WWM Operating Expenses    | 600         | 600         | 50          | 275         |                         | $ 200.00             |
| Annual Mission Conference | -           | 400         | 475         |             |                        | $ 400.00             |
| Sub-Total                 | 600         | 600         | 450         | 750         | -                      | $ 600.00             |

| Nominations Committee     | 870         | 855         | 49          | 275         |                         | $ 275.00             |
| Moffett Grant Fund Expense| 113         | 81          | 14          | 100         |                         | $ 100.00             |
| Preparation for Ministry  | 1,976       | 1,519       | 1,100       | 1,500       | 486                    | $ 1,500.00           |
| Funds Administration Expense | 42       | 230         | 29          | 150         | 10                     | $ 150.00             |
| Permanent Judicial Committee | -        | -           | 40          | 75          |                         | $ 75.00              |
| Representation Committee  | -           | -           | -           | 75          |                         | $ 75.00              |
| Sub-Total                 | 3,001       | 2,685       | 1,232       | 2,175       | 496                    | $ 2,175.00           |

<p>| Committee Totals          | 89,734      | 86,995      | 66,500      | 78,225      | 19,274                 | $ 65,425.00          |</p>
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<th>2012 ACTUAL</th>
<th>2013 ACTUAL</th>
<th>2014 BUDGET THRU JUNE</th>
<th>2015 WORKSHEET</th>
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<td>-</td>
<td>-</td>
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<td>2,221</td>
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<tr>
<td>Resource Center</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acqu - Materials &amp; Equip</td>
<td>1,438</td>
<td>732</td>
<td>21</td>
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<td>Audio-Visual Maint &amp; Repair</td>
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<td>-</td>
<td>-</td>
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138
### Support Payments

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Sub-total: 22,820 17,070 14,675 9,550 7,800 $9,550.00

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**TOTAL EXPENSES**

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**DIFFERENCE - TO OR (FROM)**

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<th>(28,107)</th>
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**RESERVES**

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**TOTAL** $ 206,657.45 $ 209,129.24 $ 15,661.48 $ 21,476.67 $ 1,952.42 $ 17,300.00 $ 4,550.00 $ 320,187.28
CHAPTER I
GENERAL INFORMATION

NAME

The name of the governing body is Presbytery of Shenandoah, of the Synod of the Mid-Atlantic of the Presbyterian Church (U.S.A.), and hereinafter known as Presbytery.

OFFICE LOCATION

The office of Presbytery shall be located at 1111 North Main Street, Harrisonburg, Virginia 22802.

MISSION COMMUNITIES

Presbytery shall be divided into geographical mission communities.

TERRITORY

Presbytery covers the following counties: VIRGINIA: Augusta, Bath, Clarke, Fauquier, Frederick, Highland, Page, Rockbridge (that portion lying north of Buffalo Creek), Rockingham, Shenandoah, Warren; WEST VIRGINIA: Berkeley, Grant, Hampshire, Hardy, Jefferson, Mineral, Morgan, Pendleton. MARYLAND: McCoole Church.

CORPORATION

The Shenandoah Presbytery Corporation is a charitable non-profit corporation that holds title to the real estate and investment funds connected with the Presbytery of Shenandoah.

It was created in December, 1973, by "Articles of Consolidation of Trustees of Lexington Presbytery, Inc., and Trustees of Winchester Presbytery, Inc." and by "Articles of Incorporation of Shenandoah Presbytery Corporation."

Shenandoah Presbytery Corporation and the Presbytery of Shenandoah are closely related, but each is separate and distinct from the other. This is made necessary because the laws of Virginia and West Virginia do not provide for trustees for presbyteries and synods. Therefore, it was necessary for a legal entity chartered under the laws of the Commonwealth of Virginia to be created for the following purposes: (1) To receive and hold title to real estate. (2) To receive, hold in trust, invest, and manage trusts and other funds turned over to it by living donors, by bequests, by the Presbytery of Shenandoah and its agencies, or by trustees, sessions, or other organizations or individuals of any of the churches of the Presbytery, or by cemetery associations.

The Corporation is governed by a board of fifteen trustees, elected by the members of the Corporation at their annual meeting, to manage its affairs in accordance with the Charter and By-laws of the Corporation.

The members of the Presbytery, both ministers and elders, attending the annual fall meeting of Presbytery do become and constitute the membership of the Corporation for one year and function as do stockholders of other corporations. They are called to order and meet as the Corporation at 1:30 p.m. during the noon recess of this meeting. At this annual meeting of the Corporation, the operations for the past year are reviewed, and trustees are elected according to the rotation plan set forth in the By-laws of the Corporation.
The Shenandoah Presbytery Corporation offers individuals and churches the opportunity to make a permanent investment in the work of the Kingdom of God through gifts and bequests made in money, land, buildings, stocks, bonds, etc.

The Charter and By-laws of the Corporation are on file in the office of the Presbytery for all to see. See Appendix A-0
CHAPTER II
MISSION

VISION STATEMENT

PRESBYTERY OF SHENANDOAH
A COMMUNITY OF CHRIST FOR WORSHIP, NURTURE, AND MISSION

SHENANDOAH PRESBYTERY IS A COVENANT BODY WHERE:

Congregations are empowered to be centers for mission;
People of God are equipped to be disciples of Christ in a challenging world;
Church leaders and members are nurtured and strengthened for service;
Open communication and information are used constructively and creatively to keep us connected.

(Adopted 2011)

CHAPTER III
PRINCIPLES OF ORGANIZATION

3.1. PRINCIPLES OF ORGANIZATION TO ENABLE VISION

The Presbytery of Shenandoah is geographically and culturally diverse. The challenges for mission and ministry vary with each geographic area.

A. Presbytery shall provide a variety of styles and opportunities for worship, nurture, and mission.

B. Many of the programs for worship, nurture, and mission should be planned and implemented throughout the Presbytery in each mission community.

C. The program and structure shall relate directly to the vision statement of the Presbytery.

D. The primary focus for mission and ministry is the particular church. The role of the Presbytery is to encourage and support that mission.

E. The programs should be appropriate to the demography and culture of the particular geographic area.

F. The structure should be flexible and adaptable to the variety of needs of the churches.

G. The structure should be open and representative of differing points of view.

3.2. BASIC STRUCTURE

3.2.1. Presbytery Leadership Team
Presbytery shall “establish and superintend the agencies necessary for its work, including a
presbytery council,” (G-11.0103.v). Council will oversee, coordinate, initiate, resource and respond to areas and concerns of mission within the bounds of the Presbytery.

The Presbytery Leadership Team shall hold committees accountable for their appointed tasks as defined in this manual.

3.2.2 **The Categories Function of Shenandoah Presbytery**

To fulfill 3.2.1 and abide by Book of Order requirements (F-1.0403 & G-3.0103) the Presbytery Leadership Team will divide the presbytery into four Functions and/or Categories. They are, in no particular order, Professional and Lay Clergy, Churches, Administrative Relations and Missions. The work of the presbytery’s committees, task forces, commissions, or other entities will generally fall under one of these categories to enable the PLT and others to maintain the work and relationships of the presbytery. A flow chart can be found in Appendix A-1.

**Constitutional Committees and Commissions**

Constitutional Committees shall fulfill all responsibilities as delineated in the Book of Order, and any other duties that the Presbytery deems appropriate. The Constitutional Committees and Commissions (G-9.0902) are the Committee on Representation, the Nominating Committee, the Committee on Ministry, the Committee on Preparation for Ministry, and the Permanent Judicial Commission.

3.2.2 **Standing Committees**

Standing Committees will coordinate strategy and program in those areas in which Presbytery has property and financial investments.

3.2.3 **Mission Communities**

The primary objective of the Mission Communities is the development of meaningful mission goals and directions for churches clustered together for coordination, enhancement, and encouragement. Mission Communities will allow the work of the Presbytery to be done more effectively and meaningfully at the local church level. The Mission Community shall not have governing body responsibilities.

3.2.4 **Resource Teams**

Teams may be assigned responsibility for strategy and program support for specific mission activities in the Presbytery. The Resource Teams will also coordinate functions between the Presbytery, Synod, and General Assembly in those specific areas.

3.2.3 **Meetings of Presbytery (G-3.0101)**

**A. Number** – Shenandoah Presbytery shall meet a minimum of three times a year. Each Meeting shall be conducted on Saturdays. Presbytery will have a minimum of two stated meetings each year as mandated by (G-11.0201). Presbytery ordinarily meets four times a year.

**Rationale:** The Book of Order states, “The presbytery shall hold stated meetings at least twice each year, shall meet at the direction of synod, and may call special meetings in accordance with its own rules.” (G-3.0304) To encourage participation in the meetings, and to explore different models of meetings, The Presbytery Leadership Team desires to move to a minimum of three presbytery meetings a year and to have them on Saturdays. The months of the meetings have been discussed but not decided, looking at a meeting approximately every three months, leaving the summer months open. Called meetings may occur when needed.

**B. Moderator** – The Moderator shall be elected to serve a term of one full year. The Vice-Moderator shall be elected to serve a term of one full year and shall preside in
the absence of the Moderator. Should both the Moderator and Vice Moderator be unable to serve, the immediate past moderator shall be asked to serve as moderator. If none of these persons are available, presbytery shall elect a moderator for the meeting. *(Manual Reference 4.3.2.2.E) (See AppendixA-2)*

C. **Centrality of Worship** – The worship experience at Presbytery meetings will be considered central and essential. Presbytery will be encouraged to explore and experience many avenues and means of worship, during its assembly. *(G-3.0101)* Business will be conducted within the context of worship.

D. **Centrality of the Business of the Presbytery** – The work of Shenandoah Presbytery shall comply to G-3.0105 and our conduct shall be in accordance with “Seeking to be Faithful Together: Guidelines for Presbyterians in Times of Disagreement”.

   i. **Regular Business** – The business brought regularly before the Presbytery will deal with the duties/actions of the Constitutional Committees and Standing Committees of the Presbytery. Leadership Team.

   ii. **Controversial Business: Controversial Issues** – In order to insure a full and fair presentation and action on matters of controversy before the Church and the Presbytery the following process should be followed:

Ordinarily the issue at hand should be presented in the Mission Communities prior to a meeting of the Presbytery when the vote will be taken.

Ordinarily debate and action on the issue should be held at the next stated meeting of the Presbytery.

E. **Place** – The meetings of Shenandoah Presbytery shall be rotated between the northern, southern, eastern and western geographical areas. Each Mission Community shall act as “host community” for a meeting of the Presbytery on a regular basis. During the meeting the host community will present a report of its particular work in worship, nurture, and mission to the Presbytery.

F. **Planning and Budgeting System** – The Presbytery will develop a three-year planning and budgeting system.
CHAPTER IV
ORGANIZATION, STRUCTURE, COMPOSITION, AND DUTIES OF COMMITTEES AND OTHER AGENCIES

4.1. GENERAL

4.1.1. Committees of the Presbytery, except the Committee on Ministry, may be composed of confirmed members of the Presbyterian Church (U.S.A.) in the Presbytery of Shenandoah including Teaching and Ruling Elders, ministers, elders, and other lay persons. Equity will reflect diversity as defined in F-1.0403 & G-3.0103. At least one half of members of all committee and commissions must be lay persons. (G-9.0501, except see D-5.0101)

4.1.2. No person may hold more than one assignment in Presbytery's structure without the explicit approval of Presbytery on recommendation of the Nominating Committee. Persons may hold an office in their Mission Community and also serve on no more than one a Presbytery level committee.

4.1.3. Resignation from any of Presbytery's committees shall be made to the appropriate chairperson who will report the resignation to the Nominations Committee, and Presbytery Leadership Team at the subsequent meeting of each body.

4.1.4. Task forces may be formed only for a designated purpose and period of time.

4.1.5. The chairpersons and vice-chairpersons of committees named herein may be elected for a period of time not to exceed three years.

4.1.5. The chairperson of a committee shall be either a Teaching Elder or a Ruling Elder, and shall be trained before beginning service.

4.1.6. Assignments (except see 1.5.) shall be for a term of three years, and members may be asked to serve members may succeed themselves for an additional term of three years. In any case, no one may serve on the same committee for more than 6 consecutive years. Filling an unexpired term shall ordinarily be considered a full term.

4.1.7. The Nominations Committee will nominate to Presbytery individuals to particular committees adhering to established norms of committee membership and representation including vacancies, chairs and vice-chairs. nominates to Presbytery persons to fill positions on constitutional and standing committees, including vacancies, specifying chairs persons and vice-chairs. persons, unless stated otherwise herein.

4.1.8. Constitutional and standing Committees shall have the authority to establish sub-committees without requesting approval of the Leadership Team and/or Presbytery. When this occurs, the committee shall have authority to oversee and maintain such the cabinets. Such sub-committees shall operate by the explicit authorization of the committee, shall report to Presbytery Leadership Team and Presbytery only through the committee, and if needed, such sub-committees may be reconstituted each year by the committee.

4.1.9 Committees will work with the Presbytery Leadership Team as specified Manual 4.2.1. Committees shall inform the PLT of works accomplished and actions to be approved for implementation by the Presbytery. ordinarily report directly to Presbytery except in matters of budget, staff needs, and coordination of programs, which shall be submitted through Presbytery Leadership Team to Presbytery.
4.1.10 Ordinarily a quorum of a committee of Presbytery will be half of its elected membership.

4.1.11 Liaisons to committees shall have voice but no vote.

4.1.12 The Administrative Commissions appointed for the purpose of ordination and/or installation of a Candidate, or transferring Teaching Elder to an installed position, shall be chaired by the current Moderator of the Presbytery. If the current Moderator is unable to perform this duty, the succession of chair shall be: Vice Moderator of the Presbytery, Stated Clerk, Chair of Committee on Ministry (or council which assumes this responsibility). This individual is authorized to appoint replacements to achieve a quorum for this approved commission. Whenever an emergency arises preventing the quorum of an Administrative Commission of ordination/installation to ordain a candidate, to ordain and install a candidate, or to install a pastor, the Moderator, or in the Moderator’s absence or inability to act, the Vice-Moderator, is authorized to appoint replacements.

4.2. PRESBYTERY LEADERSHIP TEAM

4.2.1. Purpose: The Presbytery Leadership Team shall hold committees accountable for their appointed tasks as defined in this manual. The PLT will work in consultation with all entities of the Presbytery to coordinate, help communicate, and set the docket for Presbytery meetings.

4.2.2. Process
1. The PLT will meet 6 times a year.
2. The Structure of PLT (See Appendix A-1)
3. The PLT shall hold committees accountable. The PLT will receive progress reports from the committees on appointed tasks.
4. The PLT will communicate and respond to progress reports as necessary.
5. The PLT will report to Presbytery.

The Leadership Team will oversee, coordinate, initiate, resource, and respond to areas and concerns of mission within the bounds of the Presbytery. It will establish and superintend the agencies necessary for its work (G-11.010 3 v.). Four specific areas of responsibility are:

1. To manage the resources of the Presbytery for the purpose of Worship, Nurture and Mission. These resources include among other things, the operating budget of the Presbytery, the Presbytery’s staff, property and investments.
2. To respond to requests from the Mission Communities for resources.
3. To engage the Presbytery in strategic planning and monitor the alignment of vision and mission in the work of the Presbytery.
4. To train and develop leadership for the Mission Communities and presbytery committees.

4.2.2. Membership: The Presbytery Leadership Team will consist of 20 representatives with voice and vote: Chairperson and vice-chairperson of the Leadership Team, moderator and vice moderator of the Presbytery, one person from each mission community. Committee chairs of Committee on Preparation, Nominations, Committee on Ministry (COM), Committee on Church Development (CCD), Budget and Finance, World Wide Ministries, Presbyterian Women, Office and Personnel, Small Church and a representative from Nurture and Outreach Ministries. This representative may be the chair of the committee. This representative shall be appointed by the committee and be the voting member of the PLT for the calendar year. The following staff is to be present having voice without vote: Assistance to the Constitution, Transitional Presbyter, Stated Clerk, Treasurer. Other staff may attend when needed. All full-time professional staff and the Stated Clerk shall serve as advisory (4 or 7 depending...
on further actions of Presbytery) and the chairperson (or the committee designee) of the following committees yet to be determined (we are looking at functioning entities).

4.2.3. Duties:
To coordinate the mission and program committees of all of Presbytery, with no authority over them except as needed to assure that all abide by provisions of the Book of Order, this Manual, and guidelines authorized by Presbytery.

4.2.3.1 In consultation with the General Presbyter and the various mission communities, Create, assign, guide and dissolve resource teams in order to address the various areas of ministry within the Presbytery.

4.2.3.2 Receive and review as first or subsequent readings of the budget for Shenandoah Presbytery as presented by B&F prior to B&F bringing the budget for presentation to presbytery. Approve/revise Review and revise annual budget(s) as recommended by the Budget and Finance Committee for presentation to Presbytery.

Rationale: Everything listed 4.2.3.3- 4.2.3.5 will be in the Office and Personnel section of the manual.

4.2.3.3 Approve/revise personnel policies as recommended by the Office and Personnel Committee, and supervise the work of staff through the General Presbyter and the Office and Personnel Committee.

4.2.3.4 Exercise oversight of Presbytery office and administration.

4.2.3.5 Recommend to Presbytery persons to fill professional staff positions.

4.2.3.6 Nominate to Presbytery members and chairs persons and to serve on the Nominations Committee and Committee on Representation.

4.2.3.7 Respond to, act upon, and implement if needed, guidelines approved by Presbytery that are not mandated to any other part of the presbytery agency.

4.2.3.8 Maintain a liaison with Synod’s Council and Presbyterian Mission Agency (formerly General Assembly Council) and mission divisions and agencies, through the communications division of the office.

4.2.3.9 Create and oversee the docket and oversee the worship of the meetings of the Presbytery and set location of meetings.

4.2.3.10 Presbytery will update manual as needed. The Presbytery Leadership Team will review the whole manual at their last stated meeting of each calendar year and if amendments are needed, initiate or receive suggestions for changes in the Manual and recommend to Presbytery such changes as are consistent with established principles by which Presbytery functions.

4.2.3.11 Provide training for committee chairpersons as needed.

4.2.4 Vision and Mission Committee:

4.2.4.1 Membership:
The Vision and Mission Committee will consist of a representative from
each of the mission community for a three-year term, the Moderator and Vice Moderator of the Presbytery, the most recent past Moderator of Presbytery. The General Presbyter will be advisory staff member. The Committee will elect the Chairperson from its membership.

4.2.4.2. Duties:
The Vision and Mission Committee will meet more frequently than the Presbytery Council as a smaller “discernment” body able to consider the work of the Presbytery and to advise Council in the management of resources and the alignment of vision and mission of Presbytery. They will be a “first source” location for considering new directions or initiatives for the Presbytery, but has no power beyond advising the Presbytery Council.

4.2.4 Executive Committee:
The chairperson of the Presbytery Leadership Team, Moderator of the Presbytery, General Presbyter, and Stated Clerk shall compose said committee. In between meetings of the PLT, an executive committee of the PLT, has the authority to
- Organize the PLT meetings
- To deal with matters which come up between meetings of PLT which would be ratified at next meeting
- To appoint a Committee of Counsel per (D-6.0302a.), and
- To appoint an investigating committee as per (D-10.0201b).

Appendix A-0
Charter and By laws of the Shenandoah Presbytery Corporation

Appendix A-1
The Category functions of Shenandoah Presbytery

Appendix A-2

2.1 Duties of the Moderator
1. Moderates the called and stated Presbytery meetings
2. Appoint Parliamentarian and Vice Parliamentarian for the term of one year.
3. Appoint a Bills and Overtures committee for the term of one year.
4. Chairs ordination/installation commissions or appoints designee as per 4.1.13
5. Chairs the planning of the Presbytery meetings as per 4.2.6.
6. Represent the Presbytery at celebrations and ecumenical events when invited.

2.2 Duties of Vice Moderator
1. Assume moderator duties when asked or needed.
2. Attend the Moderators’ Conference for proper training. The Presbytery will pay for to the conference and reimburse mileage.
SHENANDOAH PRESBYTERY CORPORATION
BY-LAWS

Article I
Members

The members of the corporation shall be the members of the Presbytery of Shenandoah who are present at its spring meeting; they continue as members until the next spring meeting or if there be no spring meeting, until such meeting as the board of trustees shall designate as the time for the annual meeting of the members.

Article II
Annual Meeting of the Members

The annual meeting of the members of the corporation shall be scheduled at 1:30 p.m. on the same day and at the same place as the spring meeting of the Presbytery of Shenandoah, notice of the time and place of the said presbytery sent to the churches shall be deemed sufficient notice to the members of the corporation.

Article III
Trustees

The board shall consist of twelve trustees elected by the members present at the annual meeting of the corporation.

The initial trustees shall serve until the annual meeting of the members of the corporation in 1975. Their successors shall be divided into three classes of one, two and three year terms. Thereafter, their successors shall be elected for terms of three years, except those filling unexpired terms and shall take office immediately.

At the expiration of three successive terms, a trustee shall be eligible for re-election only after an interval of one year. In order to keep the trustees in three classes of four each, a major portion of a three year term shall be considered as a whole term and a minor portion shall not be counted in determining the three successive terms.

Vacancies occurring between annual meetings shall be filled by the board for the remainder of the term.

The president shall appoint a nominating committee to make nominations to the annual meeting; in addition, nominations shall be permitted from the floor.
Article IV
Quorum

The board of trustees shall be organized in like manner and under the same rules as directors of corporations and the officers shall be given the same general powers. Seven trustees shall constitute a quorum for the transaction of all business. Proxy representation shall not be permitted.

Article V
Annual Meeting of the Board of Trustees

The annual meeting of the board of trustees shall be held at a time and place in February as determined by the president as soon as convenient after the completion of the preliminary audit. Special meetings of the trustees may be held at any time and place upon the call of the president, secretary or any three trustees. A minimum of five days’ notice shall be given of all meetings by the secretary, or in his absence, by the president. The notice shall state the date, place and time and in case of special meetings, the business to be transacted.

Article VI
Fiscal Year

The fiscal year of the corporation shall correspond with the calendar year.

Article VII
Seal

The seal of the corporation shall be two concentric circles with the words “Shenandoah Presbytery Corporation Commonwealth of Virginia” between the circles and the date 1973.

Article VIII
Investments

The permanent funds of the corporation shall be invested only in such securities as are legal for trust funds in the Commonwealth of Virginia. Separate accounts of principal and income of all funds shall be kept.

Article IX
Officers

The trustees shall elect such officers and employ such agents as are deemed necessary to carry out the purposes of the corporation in conformity with the articles of incorporation. The ordinary officers shall be a president, vice presidents, secretary, and treasurer. They shall hold offices for one year or until their successors are chosen, without restrictions as to re-election.

The president shall preside at all meetings, sign all instruments for the conveyance of real estate and the sale or transfer of securities, make reports to the members at their annual meetings and perform such other duties as may be required.

There shall be two vice presidents, one of whom shall perform the duties of the president in his absence or inability to serve.
The secretary shall keep accurate records of the proceedings of the board of trustees and the executive committee, assist the president in the formulation of the annual reports, and prepare the docket for the meetings of the trustees. He shall be the custodian of the seal of the corporation and affix it to all documents requiring it and when necessary certify the president’s signature. He may or may not be a trustee.

Article X
Executive Committee

The trustees shall elect an executive committee which shall make investments and carry on the business of the corporation between the meetings of the board. The records of the executive committee shall be submitted to the board for ratification.

Article XI
Amendment of the By-Laws

The By-Laws may be amended at any meeting of the board of trustees if the amendment has been considered at a previous meeting or it is contained in the notice of the meeting.
Policy for Discernment toward Reconciliation or Gracious Separation of Congregations in Shenandoah Presbytery
Approved by the Presbytery on August 23, 2014

I. Preamble

II. The Process of Engagement Between the Presbytery and a Congregation Considering Dismissal
   A. Initial Phase
   B. Discernment Phase: Listening Resource Team
   C. Discernment Phase: Administrative Commission
   D. Resolution Phase

III. Other Items

I. Preamble

“...I therefore, a prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with all patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace.” Ephesians 4:1-3

“We believe in one holy catholic and apostolic Church.” (Nicene Creed, Book of Confessions 1.3.)

“The institutions of the people of God vary as their mission requires in different times and places. The unity of the Church is compatible with a wide variety of forms, but it is hidden and distorted when variant forms are allowed to harden into sectarian divisions, exclusive denominations, and rival factions.” (Confession of 1967, Book of Confessions 9.34.)

“The Church is to be a community of love, where sin is forgiven, reconciliation is accomplished, and the dividing walls of hostility are torn down.” (Book of Order F-1.0301)

Our unity is in Jesus Christ our Lord and Savior. Together the presbytery and congregation seek to discern how best to fulfill our shared mission to serve God as brothers and sisters in Christ. We seek to do so through honest and compassionate communication, prayerful discernment, and loving reconciliation where possible, so that harmony may be restored and mission strengthened. The whole Church belongs to our one Lord, Jesus Christ, though it is possible, and at times even desirable, that we may differ from one another in matters of faith and practice while remaining one in Christ.

There may be circumstances in which members within a congregation believe that mutual reconciliation within the Presbyterian Church (U.S.A.) [hereafter PCUSA] is no longer tenable. In such instances, the parties may seek to discern whether a gracious separation is appropriate, and the presbytery shall regard decisions with respect to congregations considering or seeking dismissal as a matter for pastoral care and not primarily for discipline. In some instances the presbytery may dismiss congregations from the PCUSA to join with a Reformed denomination whose organization is conformed to the doctrine and order of the PCUSA. Such authority resides with the presbytery alone (Book of Order G-3.0303b, G-4.0203, G-4.0207), and no action regarding possible dismissal shall be undertaken without a thorough evaluation exercising due diligence and prayerful consideration by the presbytery and congregation. In the spirit of the Apostle Paul, we seek together to discuss and arbitrate any disagreements peaceably as brothers and sisters in Christ before seeking any civil remedies afforded by law (I Corinthians 6:1-8).
The various congregations and governing bodies of the PCUSA are organically connected as parts of one body; it is the presbytery that charters and formally recognizes congregations. We are a connectional church, bound not only to one another, but also in a historical sense to generations past and future. The intentions of Presbyterians now dead must be honored in order to safeguard church life for Presbyterians not yet born. We must not assume that any controversies that divide us in the present age will be the marks of permanent division for all time. When faced with the possibility of any kind of separation, the Presbytery shall maintain the integrity of Presbyterian ministry and governance as set forth in the Constitution of the PCUSA including those provisions of the Book of Order with regard to property:

All property held by or for a particular church, a presbytery, a synod, the General Assembly, or the Presbyterian Church (U.S.A.), whether legal title is lodged in a corporation, a trustee or trustees, or an unincorporated association, and whether the property is used in programs of a particular church or of a more inclusive governing body or retained for the production of income, is held in trust nevertheless for the use and benefit of the Presbyterian Church (U.S.A.). (Book of Order G-4.0203) See also G-4.0207.

This provision places on the presbytery a fiduciary responsibility to see that decisions with regard to church property are made in ways that reflect the best interests of the whole presbytery and PCUSA, as well as those of the particular congregation, for the future as well as for the present. These same fiduciary responsibilities are held by the presbytery with respect to congregations that exercised their option for exemption pursuant to Book of Order G-4.0208. Section G-4.0208 preserves the right of those former congregations in the Presbyterian Church in the United States (PCUS) that made that election to buy, sell, or mortgage real property without seeking the permission of the presbytery, but does maintain the fiduciary responsibilities to hold the property and its proceeds in trust for the benefit of the PCUSA as provided in the Book of Church Order in the former PCUS to which those congregations were subject. (A list of those congregations within Shenandoah Presbytery that exercised the right to that exemption is attached hereto.)

Only the presbytery has the power to dismiss a particular church to another Reformed body. The session and/or congregation may not act unilaterally to separate itself from the PCUSA. A presbytery is required to consult with the membership of a church to aid it in its discernment about whether or not to dismiss that congregation. Any congregational “votes” are advisory only and have no inherent civil or ecclesiastical force (Book of Order G-1.0503, G-3.0301). After the aforementioned consultation with the congregation, the presbytery, in its sole discretion, shall determine such terms and conditions of dismissal as may assure it of the faithful stewardship of the particular church and its property.

The goal of this presbytery will always be reconciliation and continued engagement in relationship with all congregations within the presbytery without the threat of isolation, estrangement, or blame. The presbytery is to be a servant to the churches God has entrusted to us, encouraging and supporting them toward becoming healthy, growing congregations. This is especially true for those congregations for whom the bonds of unity are stretched and ecclesiastical connections frayed over issues of conscience to the point of considering gracious separation. Presbytery and session are to work together in good faith towards reaching a mutually agreeable resolution. Working in good faith includes the following commitments:

A. Both the presbytery and the congregation shall covenant to pray for each other, to bless the work each does for the gospel, and to seek diligently the will of God for the sake of the church’s witness to Jesus Christ.

B. Both the presbytery and the congregation’s teaching and ruling elders shall be open and honest in all their dealings with each other.

C. The congregation’s teaching and ruling elders shall provide all requested information and documents to the Listening Response Team or Administrative Commission on a timely basis.
D. The congregation’s teaching and ruling elders shall be willing to protect the rights of those members who desire that the congregation remain loyal to the PCUSA, or who desire to remain congregants of another PCUSA church.
E. The congregation’s teaching and ruling elders shall refrain from any unauthorized unilateral changes in the way the congregational assets are held or managed.

II. The Process of Engagement Between the Presbytery and a Congregation Considering Dismissal

When a congregation is in some degree of turmoil or serious disagreement with either the presbytery or the denomination, and/or it appears there is significant desire within the congregation to consider gracious separation from the PCUSA, the following steps shall be taken:

A. Initial Phase – Contact and Dialogue

When the leadership of the presbytery becomes aware by any means that a congregation is in any significant degree of turmoil or harbors such disagreement with the presbytery or PCUSA that it is considering a gracious separation from the PCUSA, representatives of the presbytery’s Listening Response Teams [hereafter LRT] shall engage with the session and, as appropriate, with members of the congregation as it tries to discern God’s will with respect to the relationship with the presbytery and/or the PCUSA. The LRT shall seek to identify the nature of the congregation’s concerns, seek possible paths to reconciliation, and assure accurate congregational information with regard to Presbyterian polity and the presbytery’s process. The desired outcome of this engagement will be to assess whether resolution of the expressed concerns can be reached so that the fellowship of the congregation within the presbytery remains intact.

The LRT shall consist of three (3) to seven (7) members, including teaching elders and ruling elders. These persons shall be selected by the Transitional Presbyter, Stated Clerk, Chair of Presbytery Leadership Team, Chair of the Committee on Ministry [hereafter COM], and the Presbytery Moderator. LRT members shall be selected for their listening skills and their gifts for mediation and conflict resolution. The Transitional Presbyter, the Chair of the COM, and the Stated Clerk shall provide training of the LRT members.

B. Discernment Phase: LRT – Prayerful Determination of the Possibility of Reconciliation

The LRT shall meet with the session with reasonable haste in order to hear the concerns of the session. If resolution can be reached with the session, the LRT will report back to the COM the nature of the concerns and the resolution reached. The Stated Clerk will then dismiss the team with thanks on behalf of the presbytery.

When the initial contact indicates that the concerns cannot be quickly resolved, the LRT will participate with the session, congregation, and individual members in discussions of possibilities for reconciliation and likely impacts if gracious dismissal is the course decided upon. The LRT engagement with the session and congregation shall have the following purposes:

1. To engage either the leaders of the congregation or the congregation as a whole, as circumstances dictate, in a time of prayer and conversation aimed at understanding the nature and breadth of the issues within the session and/or congregation that have given rise to the turmoil and/or desire that the congregation be dismissed to another Reformed body, and also to hear from those congregation members who wish to remain within the PCUSA.

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2. To establish a timeline and engage in dialogue with the congregation if the team determines that progress can be made toward reconciliation through continued and constructive dialogue.

3. To share with the session and congregation implications for a congregation considering leaving the PCUSA if such separation is being contemplated.

4. To share with all teaching elders called, serving in, or related to the congregation the likely impact on their benefits and ordination status within the PCUSA, in the event of transfer to another Reformed body, or remaining members of the presbytery.

5. To identify financial, property and other issues recognizing that church property is a tool for the accomplishment of the mission of Christ in the world (Book of Order G-4.0201) and is neither the basis of our unity nor to be used to promote division among us.

If after a period of dialogue, the LRT and the congregation are not able to make progress toward reconciliation and gracious dismissal continues to be considered, the LRT will report this information to the Stated Clerk and to the Chair of the COM in order to move forward with the process for considering dismissal.

C. Discernment Phase: Administrative Commission

1. The Formation of an Administrative Commission.

If resolution is not reached between the LRT, the session, and the congregation, the presbytery shall appoint an Administrative Commission [hereafter AC]. Ordinarily the members of the LRT shall be nominated to serve as the AC (Book of Order G-3.0109b, G-4.0207). In order to avoid unnecessary delay in the process, the Transitional Presbyter, Moderator, and Stated Clerk of the presbytery shall compose a list of persons to be nominated as members of the AC, which the presbytery may elect at its next stated meeting. Those nominated to the AC may begin their work prior to their election by the presbytery, but any actions taken by them prior to their election as a commission shall be reviewed and approved by the presbytery at its next stated meeting. The Transitional Presbyter, the Chair of COM, and the Stated Clerk, shall provide training of the AC members.

The following powers are granted to an AC dealing with a congregation considering dismissal to another Reformed body:

a. Powers granted the AC prior to presbytery’s vote to dismiss a congregation:
   i. to convene the session and any subsidiary boards or committees of the church.
   ii. to interview the pastor(s) and employed staff.
   iii. to consult with the church’s membership about the congregation’s future and the relationship of the congregation to the PCUSA.
   iv. to interview individual members of the congregation.
   v. to require the production of session minutes, church rolls, financial records, and any other documents the commission deems to be relevant in conducting its work.
   vi. to propose to the presbytery any recommendation for resolution of the issues within the congregation, including the dissolution or dismissal of the church, the disposition of property held by or for the church, the status or transfer of any teaching elders related to the congregation seeking dismissal, and the transfer of members wishing to remain in the PCUSA after the dismissal of the congregation.
vii. to call a congregational meeting for any purpose appropriate under the *Book of Order* of the PCUSA.

viii. to recommend what persons, if any, compose a continuing congregation of the PCUSA under the authority of the presbytery.

ix. to assume original jurisdiction, upon appointment by the COM, in any case it determines the session is unable or unwilling to manage wisely the affairs of its church, providing the due process required in the *Book of Order* G-3.0303e.

b. Consultative powers granted an AC in conducting its work:
   i. to engage the services of and consult with presbytery staff, the stated clerks of presbytery, synod and/or General Assembly.
   ii. to retain legal counsel.
   iii. to secure and study minutes and records of the presbytery and congregation.
   iv. to consult with any appropriate committees of presbytery or its representatives in the process of doing its work and preparing its recommendations.
   v. to have a budget and to authorize expenditures from those budgeted funds in order to do its work.

c. Powers granted to the AC pursuant to presbytery’s vote to dismiss a congregation:
   i. to dissolve pastoral relationships [*Book of Order* G-2.0901, G-3.0109b(5)].
   ii. to transfer members of the dissolved congregation to other congregations in the presbytery, pending action of those sessions to receive them (*Book of Order* G-3.0301c).
   iii. to dissolve the congregational corporation and dispose of any remaining legal matters arising from the dissolution of the congregation.

2. The Work of the Administrative Commission

The AC shall work to hear from all members of the congregation. The AC shall work with the session to organize and set dates for congregational hearings. These hearings shall provide opportunity for open discussion about any concerns, disputes, or disagreements within the congregation or between the congregation and the presbytery or PCUSA and about the relationship between the congregation and the PCUSA including possible dismissal to another Reformed body. The agenda shall be decided by the AC in consultation with the session, and the AC shall be responsible for providing a moderator. Areas to be discussed may include education about the issues which have brought the congregation to this point. During the congregational hearings, if an active church member is unable to attend, he/she may correspond with the AC in writing or by phone. These hearings are for the purpose of seeking input from the congregation and the presbytery, but they are not congregational meetings (*Book of Order* G-1.05). It shall be announced to the congregation that, in accordance with the Authoritative Interpretation of the 218th General Assembly (2008), “withdrawal from the Presbyterian Church (U.S.A.) is not a matter that can be considered at a congregational meeting.” After fair and open discussion, if the AC deems it advisable to conduct a survey of the active members to gauge support for gracious separation within the congregation, it may do so.
D.  *Resolution Phase: Recommendations of the Administrative Commission*

The AC shall report to presbytery its recommendations with regard to proceeding with consideration of dismissal.

1. If the AC recommends not proceeding with dismissal, then it shall report its recommendation to presbytery and move forward as it deems appropriate within its powers in order to bring healing and reconciliation within the congregation.

2. If the AC recommends dismissal, then before reporting to presbytery, the AC and the session shall discuss the following points for a plan of gracious separation.

   a. A congregation may be dismissed only to another Reformed body approved by the presbytery (*Strong and Bagby v. Synod of the Mid-South*, PCUS 1976, pp.92-96).

   b. Property (real and liquid)
      
      i. The session shall provide a list of all assets and liabilities with verification as requested, as due diligence requires that the presbytery consider not only an evaluation of the spiritual needs of the congregation and its circumstances, but also a financial analysis of the property at stake.

      ii. The presbytery has an abiding interest in and responsibility for the location and facilities of the member churches, since they are an expression of the mission of the larger church (*Book of Order* G-1.0103), and decisions with regard to church property shall reflect the best interests of the whole presbytery and PCUSA, as well as those of the particular congregation, for the future as well as for the present.

      iii. All parties shall recognize that “the church” in a particular area is not its building or financial assets, but the members of the congregation.

      iv. In considering any resolution requiring sale or mortgaging of real estate, the congregation shall approve the proposal prior to its submission to presbytery (*Book of Order* G-1.0503).

   c. Status of the Teaching Elder

As a congregation decides on its future, the teaching elder(s) serving that congregation must decide if they will remain with the PCUSA or separate from the denomination to another denomination. The AC shall work with the teaching elder(s) in reaching a decision, recognizing that dismissal of a congregation to another Reformed body terminates the call of the pastor(s) of that congregation within the PCUSA.

   i. In the case of a teaching elder serving in any installed position within a congregation which requests dismissal, the teaching elder’s relationship with that congregation shall be dissolved at a time to be negotiated and specified in the plan of separation. Teachings elders who decide to stay in the PCUSA shall be provided, by the departing congregation, a severance package that is in accord with the presbytery’s policy.

   ii. Teaching elders who request dismissal from the PCUSA shall be dismissed to the receiving denomination upon request from the receiving denomination.
iii. In the case of a commissioned ruling elder, if the church where they are commissioned requests dismissal, the commissioned ruling elder’s relationship with that congregation shall be dissolved at a time to be negotiated and specified in the plan of separation.

iv. If the church in which a commissioned ruling elder is a member requests dismissal, the commissioned ruling elder shall decide whether to be dismissed with that congregation or move his/her membership to another congregation.

d. Congregation members who wish to stay in the PCUSA shall receive support and care. The amount of resources to be provided shall be the subject of negotiations and shall involve issues such as, but not limited to: number of members wishing to remain, proximity of existing PCUSA congregations, and the need for pastoral leadership.

e. When the AC and session have agreed on a plan of gracious separation, the AC shall report to the presbytery its recommendation for the plan and its supporting rationale. The plan shall be submitted and distributed to all minister members and commissioners at least two weeks prior to the meeting at which the presbytery will consider the report of the AC.

f. The presbytery shall consider and vote on the proposed plan (Book of Order G-3.0109b), including the congregation’s request for gracious separation. A simple majority is required (Book of Order G-3.0303b and the Authoritative Interpretation of the 218th General Assembly). Following discussion and prayer, the presbytery shall vote by a written ballot on this question:

“Shall the __________ Presbyterian Church be dismissed to ______________ based on the proposed plan?

The ballot choices for the presbytery shall read: Yes No

The terms of dismissal, the result of the vote, along with a written report from the AC, and the vote count shall be recorded in the minutes of the presbytery meeting.

g. In the event that the presbytery approves the proposed plan, the AC shall be presbytery’s representative in implementing the plan with the dismissing congregation.

h. In the event that the presbytery amends the proposed plan, the session shall report to the AC its response to the amended plan. Dismissal of the congregation shall be delayed until presbytery has received a report from the AC in consultation with the session regarding the acceptability of the new terms. If any part of the amended plan is unacceptable to the session, the AC will bring a new report to the next stated meeting of the presbytery with recommendations. Final determination will be made at that presbytery meeting.

i. In the event that the presbytery does not approve the proposed plan, the AC shall be presbytery’s representative in reporting this action back to the congregation and reviewing with the session and congregation the next step.
III. Other Items

A. In the event that either party files suit in civil court while proceedings under this policy are pending, those proceedings shall be suspended pending the resolution of the civil court action.

B. The original session minutes and all other official records related to the church’s life as a church in the PCUSA or its predecessors will become the property of the presbytery (Book of Order G-3.0107).

C. Amendments to this policy shall be reviewed by Committee on Ministry for recommendation to presbytery.
Biographical Sketch
John K. Craft

John Craft began seminary at the University of Dubuque Theological Seminary, Dubuque, IA in August 2011. The call to seminary had been revealed over the period of about five years and had been affirmed through several mission trips, working with youth, service at Tinkling Spring Presbyterian Church, and a great deal of prayer. John was born in 1972 in Opp, Alabama to Robert and Barbara Craft but was raised in a single parent home in Waynesboro and Augusta County, Virginia. During John’s youth, he had little exposure to church until visiting Tinkling Spring with his then girlfriend, and now wife of 20 years, Vickie Arehart Craft. During these many years of membership at Tinkling Spring, John was baptized, elected and ordained a Deacon, and continued to grow in his faith. The experience of working in mission and with youth provided incredible experiences, where John felt more deeply connected with God and with members of his family of faith. These years without question shaped his faith and aided in his discernment of a pastoral call.

John continued his education at Blue Ridge Community College, graduating with two career studies certificates in Criminal Justice Management and Administration. In 2005 he also graduated from Eastern Mennonite University with a BS in Management and Organizational Development. John has been employed for much of his adult life as a Deputy, Police Officer, and is currently a Senior Special Agent with the Bureau of Law Enforcement for the Virginia Department of Alcoholic Beverage Control. In addition, John has served in progressive areas of leadership in fraternal service organizations, and assisted with fundraising and awareness for non-profit groups. John enjoys reading and the outdoors in his spare time, and most enjoys time with his wife Vickie, and 12 year-old daughter, Laura. His 100+ pound lap dog Bama also makes him smile.

Statement of Faith
John K. Craft

I believe in the one true God who from nothing created the heavens and the earth and who created humankind in His image. Humanity has been called into relationship with our loving Creator because of His sovereign will. Despite this unfailing love, humanity fell into sin and, without the grace and love of God, we would have no hope and could not be reconciled back into the Godly relationship for which we were intended.

I believe that, in an act of continuing love and provision, God sent His Son and our Savior Jesus Christ to redeem us while we were still sinners. Jesus Christ, born fully human and fully divine, ministered to humanity having come to save us all. Christ lived and proclaimed the Word of God, was arrested and crucified, died on the cross for the forgiveness of sins, and, as foretold in Scripture, on the third day rose again. After revealing Himself to those He chose, Jesus ascended into heaven to reign until He comes again.

I believe that, in continuation of the relationship reestablished between God and humanity through the death and resurrection of Jesus Christ, God abides with us still through the power of the Holy Spirit. Through this power we are continually called to worship, to serve, to proclaim the Gospel, and to live lives of love and humility.

I believe all of this is revealed to us in the Word of God, the Holy Scriptures, divinely inspired and written by those chosen. Scripture is a gift of God to all humanity. In Scripture, God reveals His perfect will for creation, the story of His chosen people Israel, and the covenant He makes with us still through the power of the Holy Spirit and the grace given through the sacrifice of Jesus on the cross. It is in Scripture that humanity finds the authoritative witness to God and, through the power of the Holy Spirit, this witness continues to be illumined for our understanding.
I believe in two Sacraments, baptism and the Lord’s Supper. In baptism we are united into the body of Christ forever, claimed as His own with the visible symbol of water. In the Lord’s Supper, the bread of life and cup of salvation are visible symbols of the body and blood of Christ, broken and shed for us for the forgiveness of sins. We partake of these elements assured of the return of our Savior.

I believe that the Church, the one body and bride of Christ, is a community of believers that, through the Holy Spirit, is continually guided to worship, to serve, and to share the message of the Gospel with all humankind. It is in and through the Church that we remember, in all times and places, we are never alone.

I believe that in response to all these gifts from God, we are called to share the Good News of the Gospel that is Christ Jesus. We are to continue to connect with God through prayer and worship and to live holy lives in accordance with His commands. I believe I am one of God’s children. The salvation I receive from God, not through my own works, stands as a constant, personal reminder that my life and my words must be filled with thanksgiving and directed to our eternal and loving God who is the One from whom all blessings flow.
Biographical Sketch
Kristina Ray

Kristina 'Kristy' Ray is a longtime member of Tinkling Spring in Fishersville, VA. Church is considered another home. From the faithful volunteering of her parents, she was at the church just about everytime it was open. In Middle School she attended Massanetta Middle School Conference and there she was inspired by the High School students and their ability to lead a program. She served as an Enabler, then on planning team for the Middle School Conference for three years. It was through the conference experience that she felt the first stirring of a call to work with young people in the church. Kristy attended and graduated from King College in Bristol, TN receiving a BA in Theatre and Youth Ministry. Each summer she worked as a counselor and leader at Camp Massanetta. Not long after graduation Kristy accepted a job as full time Youth Director in Lake City, FL. There God was calling her to consider further using her gifts and calling her towards Ordination in the PC(USA). She is currently seeking her degree at Columbia Theological Seminary in Decatur, GA working towards a Dual Degree: MDiv and Masters of Arts in Practical Theology in Christian Education. She has worked as a Youth Director at Rehoboth Presbyterian in Decatur. Since May 2012 she is working at St. Andrews in Tucker, GA first as Seminary Intern and now as part time Children and Youth Program Director. She hopes to use her call and her gifts in Theatre and Youth Ministry to share with the church a presence that gives a nod to the past while looking toward how the future of the church can commit to the people of God.

Statement of Faith
Kristina Ray

I believe in one God, Creator of all things, the one who is, was, and ever more will be. It is in one Holy Triune God that I put my trust and give my life. I believe in pure love and grace, knowing that Jesus Christ was sent to earth for the world and for my salvation. Through Jesus Christ we were brought into relationship with God and transformed to live a holy and just life. While on earth, Jesus showed us how to live in communion with God and with one another. Scriptures taught me that Jesus ate with sinners, spent time with the “unworthy,” and taught his disciples to pray and be in community with one another. Through Jesus’ life I am taught to break bread with all people, pray for my enemies, and serve and love all people because they are children of God. In Jesus’ death and resurrection I am saved by Christ’s sacrificial love. I know that I am reconciled to God and that nothing can separate me from God’s love. I believe in the power of the Holy Spirit and through the gifts of the Spirit I am transformed. The Spirit inspires and guides. I trust that God continues to work all things together for good.

I believe in the unity of the church, bonded through the covenant of God. I am a part of that body of Christ that promised to, at my baptism, raise me and guide my faith journey. I believe in the living Word made known to humanity through the Holy Scriptures. Through the Word of God I am able to see the story of God and God’s people work together. It is in the Word that I know God calls all people from all walks of life and wants us to draw near.

I believe that my salvation is the work of the Triune God who creates, redeems, and sustains us for eternity. Through the event of Christ saving death on the cross we are brought back to God and entrusted to care for all of creation. Each time we eat the bread and drink the cup we proclaim that saving death until Christ comes again in glory.
Shenandoah Presbytery
Committee on Preparation for Ministry
Process of Preparation for the Ordered Ministry of Teaching Elder

The purpose of the Committee on Preparation for Ministry of Shenandoah Presbytery and the Presbyterian Church (U.S.A.) is to provide the best possible leadership for the church by assuring that persons called to the ordered ministry of teaching elder are firm in their faith in Christ, assured of their call to serve God and the church as a teaching elder, and receive the fullest personal and professional preparation for this office.

This process involves congregations, sessions, theological institutions, persons considering serving in the ordered ministry of teaching elder, and presbyteries.

It is the responsibility of Shenandoah Presbytery to:

- provide effective means of testing and validating the calls of those seeking to become a teaching elder,
- provide potential teaching elders with nurture, guidance, and oversight;
- bring to active candidacy those with appropriate abilities and gifts; and,
- ordain candidates to the ordered ministry of teaching elder following a Presbytery-approved call, if so requested by the calling Presbytery.

It is the responsibility of the Committee on Preparation for Ministry (CPM) to oversee the inquiry/candidacy process in Shenandoah Presbytery. To this end, the Presbytery approves the following policies for the CPM:

1. **Book of Order**: In addition to the provisions below, all the requirements of the Book of Order (BOO) shall apply. “Shall,” “should,” and “may” in these policies are used as defined in the “Preface” to the BOO.

2. **Preparation for ordination as a teaching elder**: Through the leadership of the CPM and with the approval of Presbytery, it is the purpose of the CPM to promote and assess an individual’s development in five areas: education for ministry, spiritual development, interpersonal relations, personal growth, and professional development (Advisory Handbook on Preparation for Ministry in the Presbyterian Church U.S.A., page 31).

3. **Inquirer**:

   a. “The purpose of the inquiry phase is to provide an opportunity for the church and those who believe themselves called to ordered ministry as teaching elders to explore that call together so that the Presbytery can make an informed decision about the inquirer’s suitability for ordered ministry” (BOO G-2.0603). Enrollment of an applicant as an inquirer by no means guarantees that the inquirer will be recommended for enrollment as a candidate.

   b. “To be enrolled as an inquirer, the applicant shall be a member of the sponsoring congregation, shall have been active in the work and worship of that congregation for at least six months, and shall have received the endorsement of the session of the sponsoring congregation” (BOO G-2.0602).

   c. The inquiry and candidacy phase shall continue for a period of at least two years with a minimum of at least one year as a candidate (BOO G-2.0602).

   d. A person potentially interested in becoming a teaching elder in the PCUSA shall consult with their Session. They and/or their Session shall contact the CPM to learn more about the process.

   e. Endorsement for Inquiry: Sessions shall meet in person with members interested in becoming an inquirer and shall review the written application for enrolling as an Inquirer (Form 1A, 1B, 1C, 1D) before endorsing any applicant. If endorsed by a Session, it is the responsibility of the applicant to turn in any and all application forms and follow the requirements of the Session and the Presbytery. An endorsing Session shall appoint a
Sessional Liaison. The Session’s Liaison shall assist the applicant throughout the process of inquiry and candidacy; serve as a point of contact between the inquirer/candidate, the CPM, and the Session; and, provide spiritual support for the inquirer/candidate through prayer and regular contact.

f. Psychological/Vocational assessment: Inquirers shall undergo a psychological evaluation and vocational testing designed to assist the CPM. These evaluations shall take place within the first year of the inquiry process. The evaluation and testing will be conducted by counselors or counseling centers approved by the CPM. The written report of the evaluation and testing shall become part of the inquirer’s record. The presbytery is the client of record on all psychological assessments and vocational testing. The inquirer, therefore, is required to sign the appropriate release forms. The bill for initial psychological/vocational assessment shall be sent to the Presbytery and the cost of the initial psychological assessment and vocational testing shall be shared equally (one-half each) by the applicant, and the Presbytery (Effective June 4, 2014, CPM has contracted with Dr. Rowland W. Shank, Jr., Ph.D. of Mountain View Psychological, LLC, 370 Neff Avenue Unit L, Harrisonburg, VA 22801 to conduct the psychological/vocational assessments).

g. The CPM will review and act on the application as a commission of presbytery. If approved by the CPM the applicant shall be added to the presbytery’s roll of inquirers and candidates as an inquirer.

4. Seminaries: Inquirers and candidates under care of Shenandoah Presbytery shall attend a theological institution related to the Presbyterian Church (U.S.A.) through the General Assembly’s Committee on Theological Education; or one which is accredited by the Association of Theological Schools. The presbytery, through the CPM acting as a commission of Shenandoah Presbytery, in consultation with the inquirer may determine that another seminary accredited by the Association of Theological Schools is appropriate for that individual’s academic and professional preparation. Coursework shall include Hebrew and Greek exegesis of the Old and New Testaments using Hebrew and Greek texts (BOO G-2.0607c). Based on assessed needs and areas of growth, the CPM may require the Inquirer and/or Candidate to take specific courses.

5. Clinical Pastoral Education (CPE), Supervised or Student Ministry Placements:

   a. During the process the inquirer/candidate shall complete at least one unit of CPE or a similar program approved and/or designed by the CPM. The inquirer/candidate shall apply to the CPM for consideration of a program other than CPE. Candidates and inquirers shall arrange for their supervisor’s reports regarding CPE or approved alternative experience to be submitted to the CPM.

   b. Inquirers/candidates may have supervised or student ministry placements required by their place of education as an educational requirement or by the CPM. All supervised or student ministry placements shall be approved or disapproved by the CPM. Inquirers/candidates shall arrange for their supervisor’s reports concerning supervised or student ministry placements to be submitted to the CPM.

6. Candidate:

   a. “The purpose of the candidacy phase is to provide for the full preparation of person to serve the church as teaching elders. This shall be accomplished through the presbytery’s support, guidance, and evaluation of a candidate’s fitness and readiness for a call to ministry requiring ordination” (BOO G-2.0604). Enrollment of an inquirer as a candidate by no means guarantees that the candidate will be recommended for ordination or that the candidate will be ordained, even if a candidate has passed all the ordination exams and met all other requirements for ordination.
b. When an inquirer and the CPM discern that the inquirer may be ready to become a candidate, the Session of the inquirer shall meet with the inquirer and the CPM liaison to review the written application for enrolling as a candidate (Form 5A and 5B) and the process of candidacy before endorsing any applicant. If endorsed by a Session, it is the responsibility of the applicant to turn in any and all application forms and follow the requirements of the Session and the Presbytery.

c. The CPM will review and act on the application for candidacy as a commission of presbytery. If approved by the CPM the applicant shall be added to the presbytery’s roll of inquirers and candidates as a candidate and, at the first available opportunity, shall be presented to Shenandoah Presbytery along with a written brief biographical statement, statement of faith, and summary of the candidate’s sense of call.

7. **Responsibility to Communicate**: It is the responsibility of inquirers and candidates to take the initiative to secure approval for ordination examinations, permission to serve as a student intern without direct supervision (BOO G-2.0606), permission to circulate a personal information form, etc. The CPM is not responsible for missed deadlines when inquirers or candidates do not make timely applications.

8. **Annual Reports**: Inquirers and candidates shall provide a written report to the CPM annually and shall meet annually or whenever requested to do so, with the CPM for consultation at a date and location established by the CPM. Inquirers/candidates shall meet with their CPM liaison (in person, via telephone, or through some electronic means) after the CPM receives all required materials, but prior to the annual consultation. All written materials (Form 3, all transcripts, all reports of field education, all CPE reports, and any other information required by the CPM) shall be submitted to the CPM in advance, normally one month prior to the meeting.

9. **Requirements of Ordination Exams**: Permission of the CPM is required prior to taking any ordinations exams other than the Bible Content Examination. Students shall be candidates and shall have completed two years of theological education in order to take the written ordination examinations, with the exception of the Bible Content Examination. If a candidate has taken the Standard Ordination Examinations two times without passing, the candidate may apply to the CPM to take the exam through other accommodations. Taking an exam or exams by other accommodations is not the same as granting an exception to ordination requirements (G-2.0610). Taking an exam or exams by other accommodations addresses “issues related to physical disability or learning disorders [or other measurable and identifiable issues], so long as [the other accommodations] are possible within the structural constraints of the examination” (Advisory Handbook on Preparation for Ministry in the Presbyterian Church (U.S.A.), p. 106). With the exception of the Bible Content Exam, candidates should take all the written ordination exams in the same sitting, unless a compelling case can be made for taking fewer exams. The Chairperson of the CPM is authorized to approve or deny applications to take all or fewer than all, ordination exams.

10. **Final Assessment**: Upon the successful completion of all ordination exams the final assessment of the candidate will include (BOO G-2.0607 and Advisory Handbook on Preparation for Ministry in the Presbyterian Church U.S.A., pages 44-49):

   a. a Personal Information Form for review and revision;
   b. a written sermon, with a description of the contemporary need to which the sermon is addressed, and an exegetical interpretation of the Biblical material for the sermon;
   c. a written faith statement;
   d. evidence of competence in the fields of Reformed theology, Bible, polity, and worship and sacraments;
   e. and, evidence of an understanding of the meaning of the questions required for ordination.
If the review of these materials and all other requirements demonstrates a “fitness and readiness for a call to ministry requiring ordination” as a teaching elder (G-2.0604), the CPM will certify the candidate as “ready to be examined for ordination, pending a call” (G-2.0607), and complete Form 6, the “Summary Report of Final Assessment of Candidate’s Readiness to be Examined for Ordination.” This allows a candidate to circulate their Personal Information Form and seek a call to the ordered ministry of teaching elder.

To enable the CPM to properly conduct its work on behalf of the presbytery, Shenandoah Presbytery empowers the CPM to serve as a commission of the presbytery for the following purposes:

- To review and act on all applications that are a part of the CPM process and to add or remove applicants from the presbytery’s roll of inquirers and candidates with the CPM making a full report to presbytery concerning these actions (see 3g and 6c).
- To approve or disapprove, in consultation with an applicant, inquirer, or candidate, seminaries not related to the Presbyterian Church (U.S.A.) but accredited by the Association of Theological Schools, that are appropriate for that individual’s academic and professional preparation as a teaching elder (see 4).
- To approve or disapprove all CPE and/or supervised ministry placements and receive any and all reports, evaluations, etc., associated with these activities (see 5a and 5b).
- To approve or disapprove any and all request to take an ordination exam or exams by other accommodations (see 9).
List of Required Forms and Responsible Party(ies):

Form 1A  “Application to be Enrolled by Presbytery as an Inquirer” .............................................. applicant
Form 1B  “Questions for Reflection” ................................................................................................ applicant
Form 1C  “Financial Planning for Theological Education” ................................................................. applicant
Form 1D  “Session Evaluation and Recommendation for Inquirer” .................................................. applicant’s Session
Form 2A  “Application to Become an Inquirer” ................................................................................ applicant and CPM
Form 2B  “Covenant Agreement and Inquirer Release” ................................................................. inquirer, inquirer’s Session, CPM
Form 3  “Pre-Consultation Report on Development Areas” .......................................................... inquirer or candidate
Form 4  “Report on Consultation” .................................................................................................. inquirer or candidate, CPM
Form 5A  “Application to be Enrolled by Presbytery as a Candidate” .............................................. applicant
Form 5B  “Session Recommendation for Enrollment as a Candidate” ............................................ applicant’s Session
Form 5C  “Report on Consultation to Become a Candidate” .............................................................. applicant, CPM
Form 5D  “Covenant Agreement and Candidate Release” ............................................................... applicant, applicant’s Session, CPM
Form 6  “Summary Report of Final Assessment” ............................................................................... CPM

The most recent version of all required forms can be found at http://oga.pcusa.org/section/mid-council-ministries/prep4min/forms-used-preparation-ministry-process/

Online assistance for taking and preparing for ordination exams is available at http://oga.pcusa.org/section/mid-council-ministries/prep4min/online-trainings/ and http://www.pcusa.org/resource/handbook-ordination-examination/
Inquirer/Candidate Shenandoah Presbytery CPM Checklist

<table>
<thead>
<tr>
<th>Name:</th>
<th>Congregation/Date Joined:</th>
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| Form 1A | Date Received: |
| Form 1B | Date Received: |
| Form 1C | Date Received: |
| Form 1D | Date Received: |

| Psychological Assessment | Date Received: |

| Form 2A | Date Received: |
| Form 2B | Date Received: |
| Received as an Inquirer | Date Received: |

| Seminary: | Date Started: |
|           | Date Graduated: |

| CPE: | Date/Number of Units: |

| Form 3 – Annual Consultations | Dates: |

| Form 4 – Annual Consultations | Dates: |

| Form 5A | Date Received: |
| Form 5B | Date Received: |
| Form 5C | Date Received: |
| Form 5D | Date Received: |
| Received as Candidate | Date Received: |

| Ordination Exams | Bible Content (Date Passed): |
|                  | Exegesis (Date Passed): |
|                  | Polity (Date Passed): |
|                  | Reformed Theology (Date Passed): |
|                  | Worship and Sacraments (Date Passed): |

| Form 6 – Final Assessment | Date Completed: |

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It is time to think “goodbye” to our college students. Ukirk at Harrisonburg-formerly Presbyterian Campus Ministry-will have its Freshmen Cookout on August 27, 2014. On college campuses everywhere, this will happen many times over.

So,……..

Be sure to celebrate the college students your congregations are sending off to school: Get their addresses, and communicate with them; put their names on your prayer lists and pray for them; support the campus ministry at their school if possible.

And,…….

Support this presbytery’s campus ministry as well, with your students who go to our local colleges, with prayers, with financial support. Last year, over 30 students were blessed in one way or the other by Ukirk Harrisonburg, so let this tradition continue.

See Jacob and Ashley Kave, or Rev. Kerry Foster, or any of the congregations of Broadway, Bridgewater, Cooks Creek, Harrisonburg First, Elkton, Massanutten, Mossy Creek or Trinity Presbyterian Churches, to learn more!

**UKirk** (University Kirk (Church)) is our denomination’s network of ministries on college campuses everywhere. These ministries are charged with reaching, loving, and teaching college students so that they may be lifelong followers of Jesus Christ. The idea being that the Body of Christ has to be present where students are learning, growing, and changing. It's about fulfilling our baptismal vows to nurture one another in all stages of life, no matter where we are. The Church, specifically the PC(USA), simply has to do better at loving and engaging college students.

But **UKirk** isn't just about being there for students. It's also about those serving these students understanding that they are not alone. It's about connecting campus ministers to one another. It's about networking. It's about gathering and equipping. It's about reaching, loving, and teaching college students. . . together. At its core, **UKirk** is about:

+ Worshipping and serving the living, Triune God.
+ Diving into Scripture, acknowledging its authority, being claimed by it, asking questions of it, wrestling with it, and, through the Holy Spirit, trusting it as it speaks to us.
+ Encouraging active engagement in the world, commitment to God's mission throughout creation, and love for neighbor and self.
+ Connecting students to one another and to the Church, helping them to understand there is a world beyond their own yearning for God's grace and reconciling promises.
+ Connecting collegiate ministry workers with one another, helping them to understand the many ideas, approaches, pitfalls, and possibilities when it comes to serving students.

**UKirk** is open to all people, places, and experiences, because, as it has been stated, collegiate ministry is a lot of things, and we just can't miss out on any of it!
Skip Hastings, Teaching Elder Commissioner

The Committee on which I served was the Mid Council Issues Committee. We had the record for conducting the most meetings and going the latest into the evening of any other Committee. The two main hot button topics for our discussion and vote were the issues of what to do with the Synods and to dissolve a Korean speaking non-geographical presbytery or not. With regards to the vote on the viability of keeping Synods or not, the discussions and debates were discussed at length and beyond. Finally, we voted to keep Synods in place but to reduce their number from 16 to 10-12. The present Presbyteries and Synods will meet together to line out the new boundary formations and to see how they can better serve each other.

The Presbytery of Hanmi, which was a non-geographic Presbytery in California for the past 15 years, did not wish to be dissolved. Over these past 15 years, the non-geographical Hanmi Presbytery and the geographical presbytery in which a majority of the congregations reside, have been at odds with each other over many issues that the Hanmi Presbytery did not wish to conform to. After numerous court trails, nearly $4 million in court costs, many heated and at times physical meetings, the geographical presbytery requests that Hanmi Presbytery be dissolved. After much heated discussion in our Committee, the vote was unanimous to dissolve.

My appointed topic of discussion for this report is the issue of our PCUSA’ expansion of the Peacemaking Offering. Basically, GA approved after 2016, to include into the Peacemaking Offering, global mission. “By including world mission efforts in the retooled offering—which will be called the Peace and Global Witness Offering—the PCUSA’s Special Offerings Task Force hopes to make greater progress toward the church’s goal of roughly doubling receipts from the four special offerings—Peacemaking, Christmas Joy Gift, One Great Hour of Sharing, and Pentecost—to $20 million by the year 2020.” —from the Assembly In Brief.

My overall feelings about the GA adventure are: In our pre-training sessions concerning the happenings that would take place at GA, we were instructed about how to react with the multitude of protesters that would form inside and outside of our meeting place. But there were no mobs of shouting hysterical sign waving protesters. There a few who protested about the divestment in Israel and a few who protested against the usage of drones, but that was it. The overall timbre of the whole GA was one of calmness, respectfulness, patience and listening for God’s movement within the hall. “Reconciliation” was the buzz word of this GA right from the start and was referred to numerous times in committee work, in the GA plenary meetings and in the many presentations to the assembled commissioners. Discussions were made with passion but not with raised voices or waved fists. Votes were taken after prayers for discernment were offered. When the results were in, there were no up-roars of joy or sorrow. It was handled calmly and with order. I agreed with some of the votes and I disagreed with some of the votes, but I voted my conscience following my own prayers for God’s discernment. It was an overwhelming experience that I am glad I had the opportunity to experience. I would urge all others to consider participating in a GA as an elected commissioner or as an observer. Agree with the votes or disagree with the votes – my faith was strengthened and confirmed and my belief in the workings of our Church were stronger following this Assembly.
Barb Johnson Teaching Elder Commissioner

“Greetings to all my Christian brothers and sisters.” During the PC(USA) General Assembly in Detroit, this welcome was proclaimed innumerable times by ecumenical visitors, staff and agency leaders, and committee moderators. It was followed by words and words and even more words. My ears and brain were very tired! Worship was wonderful with all music coming from Glory to God, the new hymnal which my congregation and many others chose not to purchase.

All moderators, committee and plenary, used Robert’s Rules of Order while also trying to allow every voice to be heard. And many voices had a lot to say. Maybe each speaker had only one chance at the microphone but so many words said the same thing. Attending GA is a history lesson in how the American government does or does not function. Decisions had to be made. Friday night plenary did not end until midnight after every item of business was handled, the last from ‘my’ committee.

I was assigned to Committee 06 – Church Polity and Ordered Ministry, handling proposed amendments to the Book of Order and suggesting action on the report from the Special Committee to Review the Preparation for Ministry Process and Standard Ordination Exams. The Advisory Committee on the Constitution resource person was a familiar face – Dan Williams. Unfortunately for him, he spent a lot of time saying the same thing: the new Form of Government was intended to be a guide and not an instruction manual. The Manual of Operations that each council (Presbytery and Session) is supposed to have should include the details sent to my committee for consideration. So most overtures were recommended for disapproval to the plenary but inclusion in council manuals.

One wonderful new feature at this assembly was the Wednesday Consent Agenda. Any item that had received super majorities of 75 percent or more during committee deliberations was placed on the list. Any commissioner could pull any item off without explanation for handling individually under the committee reports. The inaugural “Wednesday Consent Agenda” contained 124 items that were passed with a single vote! Unfortunately, nothing from my committee could be on it even with unanimous recommendation. Proposed changes to the Book of Order have to be dealt with separately by the entire body. My committee moderator was a model of grace and calm leadership, especially during plenary.

This was my third GA. The first as a commissioner which is very different than being an observer as a seminarian. My biggest concerns are continuing controversies; divestiture which passed 310 to 303 and the definition of marriage. The 221st GA has ended but unity and reconciliation will be our responsibility.
Please learn the true facts, not the media version, and pray for the Holy Spirit to guide us all to reflect and live the will of God.
Thank you to my session and the presbytery for selecting me to attend.
On June 13 through June 21, 2014 it was my privilege to represent the Shenandoah Presbytery at the General Assembly of PC(USA), and it is with humility and thankfulness that I briefly give you a small bit of the Assembly’s work there.

Our work began with meetings of our assigned committee on Sunday, June 15. My assignment was to the Congregational Vitality Committee. I remember trying to discern before going to Detroit exactly what our work would entail. From reading the overtures and everything else I could find, I soon surmised, that, without a doubt, our committee would speak to the very cornerstones of Presbyterianism—education and mission. It was a gratifying experience.

Briefly, here is what we called on our church to do.

Provide quality education to 1 million children in the U.S and around the world with the theme of “Educate a Child, Transform the World.”

Approved a second Presbyterian Mission Agency initiative of “Living Missionally”

Which encourages our congregations to engage in mission activities beyond their walls.

We continue to encourage the “1001 New Worshiping Communities” initiative with celebrating 240 such communities since it’s launching in the 2012 Assembly.

I want to speak briefly to the passage by 7 votes of the divestment of three U.S. companies doing business with Israel—Caterpillar, Hewlett-Packard, and Motorola.

This was not divestment from Israel as the news headlines claimed, and was not an endorsement of the controversial boycott, divestment, sanctions movement. I believe the preamble to this motion says it best, and I quote, “The PC(USA) has a long standing commitment to peace in Israel-Palestine. We recognize the complexity of the issues, the decades-long struggle, and the pain suffered and inflicted by policies and practices of both entities. We further acknowledge and confess our own complicity in both the historic and current suffering of Israelis and Palestinians yearning for justice and reconciliation.”

I want to give you just a word on my own impressions of the 221 General Assembly. It is hard to describe the planning, the hospitality, and the coordination between GA and the Detroit Presbytery. From the time we landed in Detroit, we were whisked to hotels, fed both physically and spiritually, and made to feel welcome and appreciated. I think Christians have a way of doing that—especially Presbyterians.

No information, no orientation, no prayerful pleadings could have prepared me for the magnitude of the Assembly, the weight of responsibility, nor the absolute joy I felt as the Church did its work with respect for differences but united in our Lord’s Grace.
Rebekah Witt, Young Adult Advisory Delegate

During the 221st General Assembly in Detroit, I served as a Young Adult Advisory Delegate (YAAD) on Committee 9, Social Justice Issues. In committee the YAADs had voice and vote. In plenary, YAADs simply had voice while also being able to share their advice with the rest of the assembly. This report focuses on social justice issues, the Belhar Confession, and some of my personal experiences in Detroit, yet it is only a snapshot of all the amazing things that happened at GA.

The social justice committee discussed many prevalent issues in our society as well as around the world. For instance, we looked at an overture encouraging the church to increase awareness on the subject of gun violence. This would be done by teaming up with federal, state, and local government officials to pass legislation requiring stricter gun regulations. Included was the opposition to “stand your ground” along with other laws that allow people to shoot before using other means when in danger. It also opposed laws that excuse gun manufacturers from legal liability, financial responsibility, and security expenses in situations of anticipated gun misuse.

The overture urged churches to make it known that their properties are “gun free zones.” It called for the handgun ownership age limit to be increased to 21 and support for laws which would ban semiautomatic weapons. The Assembly voted 484-87 in favor of the overture.

The social justice committee looked over a statement on tax justice along with a paper from the Advisory Committee on Social Witness Policy, which provides suggestions for pursuing a fairer tax system in the United States. This resource is called “Tax Justice: A Christian Response to a New Gilded Age” and the Assembly voted 425-170 in approval. An overture asking for a special committee to look over the PC (U.S.A.)’s policies regarding abortion was disproved 465-133. This action was taken on account of the already available resources and realization that it would pull money from higher priority items. A two year church-wide study on determining the best way of supporting additional drug policies in the U.S. was approved 317-260. Other items that were approved through the consent agenda were calling for the nation’s delay on the death penalty, a study on end-of-life issues, recognizing how important prenatal and post-birth nourishment are, efforts to prevent voter suppression, encouraging the church to look at food justice through fairness and sustainability, and taking on more generous parental leave policies.

The Committee on Theological Issues and Institutions and Christian Education looked at an overture seeking to add the Belhar Confession to the Presbyterian Church (U.S.A.) Book of Confessions. In 2010, the Assembly had approved the action of adding the confession 525-150, but it did not get passed by the presbyteries with a vote of 108-63, eight votes less than it needed to pass with a super-majority. This confession, written in the 1980s, comes from a time of apartheid in South Africa. The Belhar Confession is a statement concerning the areas of justice, reconciliation, and unity. It was recommended by committee to remove the letter accompanying the confession although it would still be accessible through the Presbyterian Mission Agency website. This committee also voted 46-6 in favor of adding the confession to the Book of Confessions.

Although we were in Detroit to discuss these important matters, business wasn’t everything at GA. There were times of worship through song and dance, inspiring sermons, communion, meeting new and old friends, perusing exhibit hall, delicious food, and a chance to attend Sunday morning worship in the Detroit area churches. I have to admit, I was nervous about going to GA because I wasn’t quite sure what it would be like and if I was really qualified to be there. I knew that I had a big responsibility to be prepared for long discussions, to stay focused during all plenary sessions, and be awake and energized during worship. Some of those were very hard to do! But as the week progressed, I realized that I was meant to be there. It is truly an amazing
feeling to be surrounded by so many Presbyterians. I was proud of the Presbyterian Church (U.S.A.) for being able to come together once again for the 221st time to share our thoughts and feelings with one another, despite our differences.

But my work did not end when the gavel pounded for the last time at General Assembly. My journey does not end here either. It is only just beginning. Like many of the other young adults at GA, I feel that my faith has been renewed. And I have to say, the group of YAADs were the friendliest, most welcoming, and accepting people that I’ve ever been around. I’ve been in contact with many of them since returning home and some of us have already been talking about the next General Assembly. I’ve definitely made some lifelong friends. And because of this incredible experience, I’m excited for the day when I am called to serve as an elder in the Presbyterian Church (USA).

“May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.” Romans 15:13
At its June 11th meeting the Worldwide Ministries Committee was advised that the grant request from the English-as-a-Second Language Team of the Ethiopia Partnership in the amount of $1,000.00 for a planned trip to Ethiopia, because was awarded. However, the trip will not occur until next year, because not everyone who was scheduled to travel was able to do so. The Friends of Barnabas group which was awarded $1,400.00 for their medical mission trip to Honduras did travel in June. Doris Fredericksen’s report is provided here:

**JUNE 21-29 HONDURAS MISSION TRIP NEWS**

Even though our morning started early for a 6 a.m. flight out of Richmond, our excitement kept us going all day. All the out of state members from DC, New Hampshire, and North Carolina met on time in Honduras and after 15 minutes all sixteen were bonded and focused for our mission. The members from Rockbridge County were: Sammy Cash, Brian and Penny Ross, Kelsee Grant, Bobby Berkstresser, and Doris Fredericksen. All 28 duffels, filled with supplies, arrived with us, which is always a relief. The first evening was spent counting vitamins, Tylenol and Tums for all the people we would see Monday through Thursday.

Penny and Brian gave outstanding devotions for us every morning and evening. Then on Monday we were off to serve our first of five communities. Two were visited by our team last year so it was great to see familiar, happy, healthy faces. There is always one little elderly lady in each community who is just so glad to see us she has hugs and kisses for everyone.

At our commissioning service, a cross is presented to each team member which can be given to a person when they feel they experience a "Holy Moment." On the second day, as I was counting Tylenol, I looked down and caught a glimpse of an 8-year-old boy who was walking with his hands. He was paralyzed from the waist down and had very deformed legs and clubbed feet. That was my moment. I gave him my cross and told him he was my hero. His mother is also a hero as she and her daughters have to carry him everywhere. My tears were uncontrollable. I told them I would make sure he got a wheelchair, and I will make it happen. His second grade teacher said he attends school and is an excellent student. How can we ever complain?

The third day we went to the village of San Jose De La Cuesta. The road was treacherous, but when we got there the children were lined up in their school uniforms for a presentation, just for us. They sang, recited long poetry and their pledge of allegiance. It was just awesome. Their dedicated teachers made the difference. It was the largest and longest day of the week with 315 seen in the sick and injured clinic. We barely got home before dark just in time for a wonderful meal followed by bananas foster. Yum!

We broke two FOB records. The Honduran dentist pulled 117 teeth in one day, and we gave 64 fluoride treatments in one day. We served over 1200 people during the week.

Friday was a short day because the village was closer to the Barnabas House so we could get back for our usual inventory to be replenished for the next team. Saturday we traveled to Puerto Cortes to the home of a friend located on a cliff overlooking the
Caribbean. We relaxed, swam, ate good food and lots of delicious fruit, and basked in the memories of the week.

It was truly a week of great fellowship among the team and a week of showing the love of Jesus Christ to all the people we served. Some children will be in our extended care program for heart surgeries or cleft palate/cleft lip surgeries, some people can see better to sew or read with new glasses, some children will be rid of parasites and have better teeth and some people will be free of pain when teeth are extracted. We always pray that God will bring the people that He wants us to help, and we have faith that he did.

Thanks for your support and prayers while we followed God's call.

“The proposed work trip to the Jersey Shore the week of August 3rd under the auspices of the Presbyterian Disaster Assistance program will not occur, because we were unable to solicit enough participants.

“If anyone is interested in attending or participating in the “Mission Initiatives” workshop at the Big Event on September 13th, please contact me at the address or phone number below by August 30th. I will provide all the necessary information.”

David E. Dax  
20 Hook Lane  
Lexington, VA 24450  
(540) 463-4930 (Home)  
(540) 319-8512 (Cell)  
adiddax@comcast.net
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