

HANDBOOK OF REPORTS
for the
169th STATED MEETING
of the
SHENANDOAH PRESBYTERY

Saturday, February 13
9:30 a.m.

Place:

Lexington Presbyterian Church
Lexington, Virginia

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 professionals are nurtured and strengthened for
service,**
- ~open communication and information are used constructively
and creatively to keep us connected.**

MEMO TO: Pastors and Commissioners to Presbytery
FROM: Kerry Foster, Stated Clerk
RE: FEBRUARY 13 MEETING OF PRESBYTERY

The Presbytery of Shenandoah will meet in stated session at Lexington Presbyterian Church in Lexington, Virginia, on Saturday, February 13, 2016. A nursery will be provided for babies and small children. For childcare, please contact the church at 540-463-3873 no later February 10 so that proper arrangements can be made.

LUNCH tickets can be purchased before the convening hour of 9:30 a.m. for a cost of \$7.50.

HANDBOOK

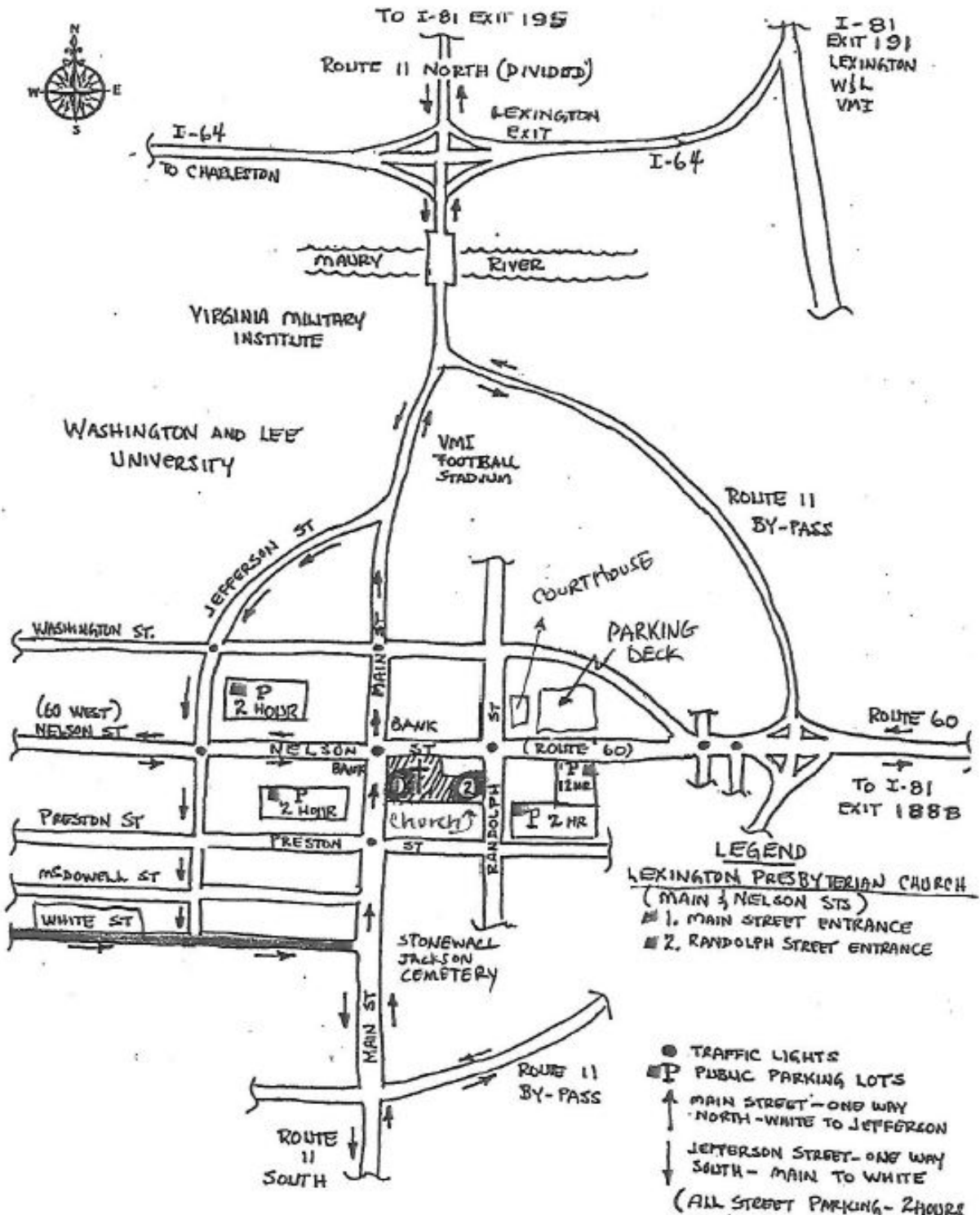
The Handbook contains essential information for advanced study to enable Presbytery to make informed and prompt decisions. Please be sure all voting members of Presbytery receive a copy. They include all pastors and elected commissioners.

DIRECTIONS

The address for Lexington PC is 120 S. Main St, Lexington VA 24450. There are several parking lots close to the church including a parking deck.

See the map on the following page for parking options. **THERE ARE NO PARKING LIMITS IN THE LOTS ON WEEKENDS.**

Lexington Presbyterian
120 South Main Street



No time limits in parking lots on weekends

INFORMATION PERTAINING TO MEETINGS OF PRESBYTERY

Number of Meetings – Our *Book of Order* (G-3.0304) requires presbytery to hold stated meetings at least twice each year. At this time, there will be four **STATED** meetings for 2016: February 13, May 10, August 27, and November 1. (See Manual, 7.1.1)

Kind of Meetings – Besides stated meetings there are adjourned meetings and special meetings.

Adjourned Meetings – Held to conclude unfinished business of preceding stated meeting. New Business may be placed on docket.

Special Meetings – The moderator shall call a special meeting at the request of, or with the concurrence of, two ministers and two elders being of different churches. Should the moderator be unable to act, the stated clerk shall, under the same conditions, issue the call. If both moderator and stated clerk are unable to act, any three ministers and three elders, the elders being of different churches, may call a special meeting. The Synod may direct the Presbytery to convene a special meeting for the transaction of designated business. Notice of a special meeting shall be sent not less than ten (10) days in advance to each minister and to the session of every church. The notice shall set out the purpose of the meeting and no other business than that listed in the notice shall be transacted. (Manual, 7.1.4)

Who Determines Type of Meetings? – The presbytery itself. If the business at a stated meeting is not completed in the time allowed on the docket, then the presbytery votes to extend the time on that day or votes to schedule an **adjourned** meeting later. **Special** meetings may be called in conformity with presbytery's policy, expressed in its manual (7.1.4).

Docket Preparation – The Presbytery Meeting Planning Committee composes the docket. Time periods for committee reports are arranged in consultation with chairs and others responsible for reports.

Docket Problems – The times listed for the presentation of reports are only general orders, and not orders of the day, unless specifically noted (see Procedural Rule A). Frequently, debate bogs down over procedural matters, and controversial issues create considerable discussion. Presbytery can always limit debate. Candidates and transferring ministers of necessity may require special considerations for their examinations because of such things as travel schedules and seminary schedules. The docket may be amended at any time during the meeting. Commissioners should be aware of possible extension of time needed for such amendments and the possible delay in adjournment.

PROCEDURAL RULES

- A. A report of any agency of presbytery requiring more than 10 minutes of presbytery time shall be made an Order of the Day with an allotted time period. Any committee requiring more than the allotted time shall conclude its report following new business.
- B. Reports having been provided in advance, the committee chair will not read the report except to make reference to a few highlights of the report and to recommendations by numbers, moving their adoption.

Any report not so circulated shall not be received by the presbytery except by permission of two-thirds present and voting. If a group wishes to submit such a report, a person shall summarize its content and purpose before the vote is taken.

- C. On matters where there may be deep concern, possible controversy or lack of information, the division or committee making the report shall provide critical background information, so that the presbytery may expeditiously make wise and considered decisions.
- D. Debate shall be free and open, with equal time being given to proponents and opponents insofar as possible.
- E. Any member of the presbytery desiring to speak must stand, identify themselves by name and church, be recognized by the moderator, and go to a microphone, if available.
- F. A member of the presbytery may speak twice on any particular motion, and not for more than a total of five minutes, but the second time may only be granted after all who have not yet spoken have had an opportunity to do so. The maker of the motion is entitled to speak first, if desired.
- G. Lengthy motions must be written out and presented to the Stated Clerk.
- H. References to the following procedures from Robert's Rules of Order may prove useful:
 - 1. A division or committee recommendation does not require a second to be on the floor. (Section 7, p. 69)
 - 2. Other motions require a second prior to discussion or action. (Section 4, p. 28-30)

When there is no apparent disagreement or objection to a motion, the moderator may declare it is adopted by common or general consent.

- I. No flash photography will be allowed during the worship service at meetings of presbytery.
- J. When presbytery meets in a location where seating is limited, priority shall be given to voting members for seating within the meeting area. If it is necessary to use other rooms for overflow seating, visitors and other non-voting members shall use these areas.

QUORUM: "A quorum of the Presbytery shall be any ten teaching elders and ten ruling elders from at least ten different churches and three mission communities." (Manual, 7.5.12)

Seeking to be Faithful Together:

Guidelines for Presbyterians During Times of Disagreement

In a spirit of trust and love, we promise we will . . .

<p>Give them a hearing . . . listen before we answer <i>John 7:51 and Proverbs 18:13</i></p>	<ol style="list-style-type: none"> 1. Treat each other respectfully so as to build trust, believing that we all desire to be faithful to Jesus the Christ; <ul style="list-style-type: none"> · we will keep our conversations and communications open for candid and forthright exchange, · we will not ask questions or make statements in a way which will intimidate or judge others. 2. Learn about various positions on the topic of disagreement. 3. State what we think we heard and ask for clarification before responding, in an effort to be sure we understand each other.
<p>Speak the truth in love <i>Ephesians 4:15</i></p>	<ol style="list-style-type: none"> 4. Share our concerns directly with individuals or groups with whom we have disagreements in a spirit of love and respect in keeping with Jesus' teaching. 5. Focus on ideas and suggestions instead of questioning people's motives, intelligence or integrity; <ul style="list-style-type: none"> · we will not engage in name-calling or labeling of others prior to, during, or following the discussion. 6. Share our personal experiences about the subject of disagreement so that others may more fully understand our concerns.
<p>Maintain the unity of the spirit in the bond of peace <i>Ephesians 4:3</i></p>	<ol style="list-style-type: none"> 7. Indicate where we agree with those of other viewpoints as well as where we disagree. 8. Seek to stay in community with each other though the discussion may be vigorous and full of tension; <ul style="list-style-type: none"> · we will be ready to forgive and be forgiven. 9. Follow these additional Guidelines when we meet in decision-making bodies: <ul style="list-style-type: none"> · urge persons of various points of view to speak and promise to listen to these positions seriously; · seek conclusions informed by our points of agreement; · be sensitive to the feelings and concerns of those who do not agree with the majority and respect their rights of conscience; · abide by the decision of the majority, and if we disagree with it and wish to change it, work for that change in ways which are consistent with the Guidelines. 10. Include our disagreements in our prayers, not praying for the triumph of our viewpoints, but seeking God's grace to listen attentively, to speak clearly, and to remain open to the vision God holds for us all.

ANNOUNCEMENTS

IF YOU ARE A FIRST TIME ELDER, BE SURE AND PICK UP YOUR
SPECIAL BADGE AT THE NAME TAG TABLE

VOTING MEMBERS OF SHENANDOAH PRESBYTERY

All ministers enrolled in Shenandoah Presbytery

Ruling elders commissioned to churches

Ruling elders from each church session

0-400 members = 1 ruling elder

401-800 members = 2 ruling elders

801-1200 members = 3 ruling elders

1201+ = 4 ruling elders

Ruling Elders who serve in the following capacities shall be enrolled as members of Presbytery for the term of their service:

- moderator or vice moderator of Presbytery
- chair or vice chair of Coordinating and Planning Commission
 - chair of a committee
- exempt employees of the Presbytery (on at least a half-time basis)
- Commissioned Ruling Elders providing particular pastoral services, as authorized by presbytery
- Certified Christian Educators who are serving in an educational ministry under the jurisdiction of the presbytery

Such service does not count towards the number of ruling elders a congregation is entitled to send.

ACRONYMS YOU MAY HEAR AT TODAY'S MEETING

AC – Administrative Commission
ARE – Authorized Ruling Elder
CIT – Churches in Transition
CPA – Committee on Presbytery Administration
CPC – Coordinating and Planning Commission
CPM – Committee on Preparation for Ministry
CPT – Committee on Pastoral Transition
CRE – Commissioned Ruling Elder
CRM – Committee on Relational Ministry
DRT – Disaster Response Team
ECO – A Covenant Order of Evangelical Presbyterians
EECMY - Ethiopian Evangelical Church Mekane Yesus
GA – General Assembly
IC – Investigating Committee
KCC – Key Church Communicator

LRT – Listening Response Team
MIF – Ministry Information Form
PAM – Presbyterian Association of Musicians
PCA – Presbyterian Church in America
PCUS – Presbyterian Church in the United States
PCUSA – Presbyterian Church (U.S.A.)
PDA – Presbyterian Disaster Assistance
PJC – Permanent Judicial Commission
PLT – Presbytery Leadership Team
PNC – Pastor Nominating Committee
SPYCE – Shenandoah Presbytery Youth Council Extraordinaire
TPR – Temporary Pastor Relationship
WWM – World Wide Ministries

DOCKET

(Members of Presbytery are urged to be registered and seated by 9:00a.m. If not yet registered, please do so right after worship)

- 8:30 a.m. REGISTRATION BEGINS
- 9:30 a.m. Call to Order and Opening Prayer
- 9:35 a.m. Worship
Includes a sermon from candidate John Craft
- 10:30 a.m. Determining a Quorum
Procedural Rules
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
Report of the Stated Clerk – pages 2-5, 30-45
- 11:15 a.m. Committee on Relational Ministry, Beth McCrary – pages 9-12
- 11:35 a.m. Committee on Mission and Outreach, Doug Sensabaugh
- 11:40 a.m. Committee on Nominations, Sally Robinson – page 13
- 11:50 a.m. Committee on Presbytery Administration, Greg Trobaugh – pages 14-21
- 12:05 p.m. Coordinating and Planning Commission, Glenn Coleman – pages 22
- 12:30 p.m. Lunch ORDER OF THE DAY
- 1:15 p.m. Breakout Session – page 23
- 2:15 p.m. Intercessory Prayer
- 2:20 p.m. Committee on Pastoral Transition, Lisa Webb – pages 24-29
- 2:50 p.m. Anticipated Adjournment

STATED CLERK REPORT

I. FOR INFORMATION:

- A. Following Presbytery policy, established a Listening Response Team to meet with Buckton Church to engage in discernment. The LRT consists of two Ruling Elders, Donna Lanaghan of Burnt Church and Eric Hulett of Tuscarora Church, joining Teaching Elders Lisa Webb of Woodstock Church and Kevin Hay of Opequon Church. The LRT has been trained and is in process with Buckton Church.
- B. PJC Reserve List. The roster of former members of the Permanent Judicial Commission (PJC) who may be called when necessary to constitute a quorum (see Book of Order D-5.0206b):
- Class of 2015: Ed Brown (RE), Ann Massie (RE)
 - Class of 2013: Phil Sommer (TE)
 - Class of 2011: Randy Bryant (RE), William R. Kuykendall (RE)
- C. In fulfillment of the requirement of the MANUAL 5.3.2.4.F.1., the Stated Clerk presents the list of ruling elders of the churches of the Presbytery who died in 2015. The information listed depends on reports from clerks of session of the churches:

Augusta Stone	Dale Cobb William Cunningham Les Fifer
Berryville	Clara Barthel George Grove
Bethany	Ruby Furr Betty Hutchens
Beulah	Mary Hooke
Bloomery	Donald Brown
Bridgewater	Alice Clemmer Mary Jo Pribble
Broadway	John Black Fleta Fishel
Buckton	Pearl Dicks
Buffalo Gap	Stephen Burns, Jr.
Burnt	Bob Lewis
Clear Brook	Bobby Lamma
Collierstown	Robert Lee Clark Bessie Potter
Elk Branch	Boteler Link, Jr.
Elkton	Mariella Andrews
Fairfield	Billy Ann Mynes
Franklin	Robert McCoy Leafy Rexrode
Goshen	Charlotte Shiflet Davidson Young
Harrisonburg First	Patricia Bruce Charles Campbell Ike Early Lee Morrison Audrey Smith
Hebron	Raymond Cline Shirley Shomo Doris Smith
Hermitage	Reba Corbin Doug Drumheller
Ivanhoe	Elizabeth Webster
Lexington	Evelyn McCorkle Joseph Wilson

Little Falls	James Ellis, Sr.
Martinsburg First	Junia Horn
Massanutten	Benjamin DeGraff, Jr.
Mt. Carmel	Stanley Bishop
Mt. Hope	Carlton McDonald
Mt. Oliva	Robert Sellers
Mt. Storm	Thurman Harrison
New Monmouth	Harold Hotinger
New Providence	Richard Anderson
Opequon	David Brumble
Oxford	John Pinson
Petersburg	James Cole
	Charles Glick
	Lester Wolfe
Pines Chapel	Carl Harris
Shepherdstown	George Colbert
Staunton First	Audrey Hypes
	Virginia Reid
	Kenneth Whipple
Sunnyside	Earl Rinker
Timber Ridge	Albert Kemp
	Pauline Miller
	Alice Strecker
Tomahawk	Alma Coffinbarger
Union	Thomas Starrett
Warrenton	William Richardson
Waynesboro First	Betty Sandquist
Waynesboro Second	Ray Rexrode
Winchester First	Silvio Alvarez
	Azmi Uthman

Teaching Elders that died in 2015 are:

Larry Ann Bridgman
Donald Wilkinson

II. RECOMMENDATIONS:

- A. That Presbytery excuse from attendance from all or part of this stated meeting those ministers who submit such a request.
- B. That Presbytery re-elect Kim Stroupe to be the recording clerk for the Presbytery meetings through December 31, 2017.
- C. Information retrieved from the Minutes of the 167th Stated Session of the PRESBYTERY OF SHENANDOAH, August 22, 2015, held at Massanutten Presbyterian Church Penn Laird, Virginia, this substitute motion was passed by the presbytery:

That Shenandoah Presbytery ("Presbytery") approve formation of an ad hoc committee for the purpose of considering and recommending to the Presbytery those denominations to which churches of the Presbytery may be considered for dismissal under the existing "Policy for Discernment toward Reconciliation or Gracious separation of Congregations in Shenandoah Presbytery". Further that the following persons be appointed to the ad hoc committee:

*Teaching Elders: Amy Fetterman (chair), David Shearer, Andy Sale
Ruling Elders: Three to be appointed by The Transitional Presbyter, Stated clerk, Chair of Presbytery Leadership Team, Chair of the Committee on Ministry and Presbytery Moderator.*

The Ad Hoc Committee shall report back to the Presbytery no later than the February stated meeting of the Presbytery.

The Ad Hoc Committee, through the Stated Clerk, brings this motion:

We unanimously recommend approving the Christian Reformed Church, the Evangelical Presbyterian Church, the Reformed Church of America, and the United Church of Christ as Reformed bodies to which this presbytery may dismiss a congregation.

Respectfully submitted,

Amy Fetterman, chair

Andy Sale

David Shearer

Linda Koogler

Peggy Roberson

Bill Vance

Background information can be found on pages 32-41

- D. The Stated Clerk received the report from the Listening Response Team for New Providence Presbyterian Church, and requests that the LRT be dismissed with our thanks for their work. The LRT recommends that they have fulfilled the policy and have found the move to an Administrative Committee is not merited, as per the “Policy for Discernment toward Reconciliation or Gracious Separation of the Congregations in Shenandoah Presbytery,” as covered in the Preamble and Section II, A. and B.

Report can be found on pages 30-31.

- E. That Presbytery receive the financial summary for the year ending December 31, 2015 as found on pages 46-49.
- F. It is the policy of Shenandoah Presbytery to allow resident retired minister members who for good reason decide that they will not be participating in the Presbytery’s voting for the year to remove themselves from the need to attend and the need to be counted in the Stated Clerk’s recommendation for balancing minister/elder voting.

While the Presbytery strongly encourages participation in the full life of the Presbytery, the following have by signed request asked to be automatically excused from Presbytery meetings for the year 2016 indicating they will not be voting and will be “inactive participants” for Presbytery business: (If you are a resident retired minister member of Presbytery and did NOT sign such a form for 2016, you are counted and expected to attend Presbytery.)

Joseph Brandon
 William Cox
 Otis Fisher
 Bart Hellmuth
 Herbert Lewis
 Richard Slider

Ralph Bucy
 Robert Field
 Richard Forbes
 Robert Hill
 Joseph Pancake
 Robert von Oeyen

Charles Carlsson, Jr
 Merle Fisher
 John Garrison
 Don Jones
 Thomas Rhyne
 Jack Wilkers

- G. Membership and Attendance Balance. Each year the Stated Clerk is required to recommend to Presbytery a way of balancing the representation of ruling elders and ministers (Manual 7.2.2.C). The following is the analysis for 2016 (for ministers as of 12/31/15 and church membership as of 12/31/14.

TEACHING ELDERS:

Total Enrollment of Teaching Elders, 12/31/2015 170

Active Participants

Installed Pastors, Associate Pastors, Temporary Supplies..... 62

Serving in other validated ministries 7

Members at Large 18

Resident Honorably Retired 59

Total Active Participants 146

Non-participants for 2016

Honorably Retired requesting to be inactive..... 18
Honorably Retired living outside the bounds of presbytery..... 24
Pending Immediate Transfer..... 2

Total Non-Participants..... 44

TOTAL TEACHING ELDERS PARTICIPATION 126

RULING ELDERS:

Ninety-eight (98) congregations send one ruling elder..... 98
Six congregations send two ruling elders: Covenant, Lexington, Massanutten, Opequon, Tinkling
Spring, Warrenton..... 12
One congregation send three ruling elders: Winchester 1st 3
Commissioned Ruling Elders for Particular Pastoral Services 12
Presbytery staff 1
Ruling elders serving on Coordinating and Planning (estimated) 3

TOTAL POTENTIAL RULING ELDERS PARTICIPATION..... 129

CONCLUSION: No imbalance (ruling elder exceed teaching elders) exists for 2015.

REPORT OF THE TRANSITIONAL PRESBYTER

At the November 2015 meeting of Shenandoah Presbytery, six motions were approved as presented by me on behalf of the Transition Team. The first motion reaffirmed our presbytery vision statement and principals of organization. The second motion established a new committee structure for the presbytery. The third motion established a new staffing model. The fourth motion set a proposed 2016 presbytery budget which reflects the new structure and staffing model. The fifth motion set up a review of existing presbytery-wide missions and ministries by appropriate committees under the new structure. The sixth motion established new committee sizes at 12 members each.

Since that meeting, the Office and Personnel Committee, the Budget and Finance Committee, and the Nominations Committee have been hard at work putting flesh to the bones of this structure. You will be hearing reports from each of these committees at this meeting of presbytery about their progress.

There has been an organizational meeting of the new Coordinating and Planning Commission (formerly PLT) where I led a training workshop for all committee chairs and vice-chairs.

It has been exciting to see Presbyterians from across our presbytery step up and say “Yes!” when asked to serve in this new structure. If you have interest in serving, you will find a list of the committees of presbytery with brief definitions of their work and a volunteer form you may fill out on pages 7-8. Just hand the form to me or one of the presbytery staff or Sally Robinson, chair of Nominations. Or mail the form to the presbytery office at your earliest convenience.

For our educational hour at this presbytery meeting, we will break out into four groups of similar size congregations for the purpose of sharing best practices. You will find on page 23 three questions that the conveners will put to their respective groups. I encourage you to consider prayerfully the questions that will be addressed and be prepared to contribute to the conversation. One possible outcome of this exercise is that there might be congregations who will want to partner together in ministry and mission, but having the opportunity to share what your congregation is excited about in ministry and mission may inspire others and you may be inspired by others and that would be a wonderful outcome! Also on page 23 is a list of which group you will attend during the breakout time.

In other news, I continue to preach in the congregations of our presbytery. There are only about twenty congregations left I have not heard from. If yours is one of those, please see me at the presbytery meeting or call me at the presbytery office to schedule a Sunday. These visits have been enormously helpful in seeing first-hand what our congregations are doing in mission and ministry and in building relationship between the congregations and me. Once I have scheduled the remaining congregations, I hope you will continue to invite me to worship with you and to participate in congregational life events.

Yours in Christ,

Roy A. Martin
Transitional Presbyter

PRESBYTERY COMMITTEE DESCRIPTIONS

Committee on Congregational Redevelopment (CCR)

Purpose: To provide processes and support for congregations that have an identified need, willingness, and ability to engage in spiritual and/or programmatic growth which can lead to deeper commitment both within and beyond current membership.

Committee on Educational Resources (CER)

Purpose: To provide education and resources in the areas of stewardship, children's ministry, youth and young adult ministry, evangelism, social justice issues, and other areas related to congregational ministry through the use of specialized teams and regional and presbytery-wide training events.

Committee on Mission and Outreach (CMO)

Purpose: To coordinate local, national, and international mission work through congregations and mission communities by providing information and resources and to oversee and coordinate presbytery-wide mission work.

Committee on New Congregational Development (CNCD)

Purpose: To formulate and implement a comprehensive plan for location, funding, and development of new congregations and new worshipping communities within the bounds of the presbytery.

Committee on Nominations (CN)

Purpose: To nominate to Presbytery individuals to serve on presbytery committees, adhering to established norms of committee membership and representation including vacancies, chairs and vice-chairs; and to nominate persons to serve on presbytery's PJC and as commissioners to Synod and General Assembly meetings.

Committee on Presbytery Administration (CPA)

Purpose: To oversee the management of presbytery funds, property, and staff.

Committee on Preparation for Ministry (CPM)

Purpose: To oversee the care and examination of inquirers and candidates for ministry, inform sessions of the process for inquiry and candidacy, and conduct examinations of candidates seeking calls within the bounds of this presbytery.

Committee on Pastoral Transition (CPT)

Purpose: To fulfill all Book of Order and presbytery manual responsibilities related to oversight of and guidance to congregations, sessions, and pastors in the process of moving from one pastor/congregation relationship to another. These responsibilities include work related to dissolving pastoral relationships, working with congregations and sessions in all processes leading to the next pastoral call, and examining teaching elders for readiness and suitability to receive calls.

Committee on Relational Ministry (CRM)

Purpose: To fulfill all Book of Order and presbytery manual responsibilities related to oversight of and assistance to congregations and teaching elders in their ministry. These responsibilities include all matters related to matriculation of new pastors, periodic visits with sessions and pastors, support for clergy and Certified Christian Educator wellness and professional development, and minimum standards for clergy compensation.

Committee on Representation (CR)

Purpose: To advise the Presbytery with respect to membership of its committees and to the employment of its personnel per Book of Order G-3.0103.

Coordinating and Planning Commission (CPC)

Purpose: Consisting of the chairs of all presbytery committees, to provide for strategic planning and to coordinate the work of the presbytery; and to serve as a commission of presbytery to address matters needing immediate attention between presbytery meetings.

Volunteer Service to Shenandoah Presbytery

Name _____

Address _____

Phone: _____ E-mail _____

Congregation: _____

___ Ruling Elder ___ Teaching Elder ___ Retired

I am interested in serving God through Shenandoah Presbytery in the following ways:

1. _____

2. _____

3. _____

I am currently serving in Shenandoah Presbytery in the following ways:

1. _____

2. _____

3. _____

Thank you for your willingness to serve!

COMMITTEE ON RELATIONAL MINISTRY

I. FOR INFORMATION:

Received written reports from visits to the sessions of Bethesda, Springfield, Union, and Williamsville.

II. ACTIONS TAKEN:

- A. Approved the commissioned ruling elder contract between Ruling Elder Paul Wolverton and the Bunker Hill Session from December 1, 2015-November 30, 2016.
- B. Approved the parish associate contract between Teaching Elder Mary Johns and the Covenant Session from November 16, 2015-November 15, 2016.
- C. Renewed the temporary pastoral relationship contract between Teaching Elder Olivia Haney and the Mt. Carmel Session from January 1-December 31, 2016.
- D. Renewed the commissioned ruling elder contract between William Moore and the Tabler Session from January 1-December 31, 2016.
- E. Renewed the supply pastor contract between Teaching Elder Stan Farthing and the Zetta Session from January 1-December 31, 2016. Motion approved
- F. Renewed the supply pastor contract between Teaching Elder Randall Webb and the Nineveh Session from January 1-December 31, 2016,
- G. Validated the ministry of Randy Webb for the terms of the contract as supply pastor at Nineveh Church.
- H. Authorized Teaching Elder Charlie Reller and Ruling Elders Debbie Brown (Fairfield) and Karen Thatcher (Tuscarora) to conduct periodic visits.
- I. Authorized the Bridgewater Church to proceed with a CAT.
- J. Renewed the commissioned ruling elder contract between Deborah Barnett and the Hedgesville Session from March 1, 2016-February 28, 2017,
- K. Renewed the commissioned ruling elder contract between Deborah Barnett and the Little Falls Session from March 1, 2016-February 28, 2017
- L. Renewed the supply pastor contract between Teaching Elder Horace Douty and the Oxford Session from January 1-December 31, 2016.
- M. Renewed the commissioned ruling elder contract between Ron Wilkes and the Bloomery Session from January 1-December 31, 2016.
- N. Renewed the commissioned ruling elder contract between Tom Forbes and the Piedmont Session from December 1, 2015-November 30, 2016
- O. Renewed the temporary supply pastor contract between Teaching Elder Helen Robertson and the Williamsville Session from January 1-December 31, 2016
- P. Renewed the commissioned ruling elder contract between Michele Elliott and the Slanesville Session from January 1-December 31, 2016.
- Q. Authorized Kim Kline to obtain readers for the 2015 session minutes.
- R. Validated the ministry of Scott Crannell as Hospice Chaplain with Sentara Healthcare.

III. RECOMMENDATIONS:

A. That Presbytery exempt the following churches from Book of Order G-2.0404 (terms of service for ruling elders and deacons) for its next class:
Nineveh and Union

B. That Presbytery approve the commissioning of the following ruling elders for service in the specified field and the Moderator of the Presbytery commission them for service:

Concerning Deborah Barnett:

1. Ms. Barnett be re-commissioned as ruling elder of the Hedgesville and Little Falls churches through December 31, 2016.
2. That Teaching Elder Rufus Burton continue as mentor to Ms. Barnett.
3. That Ms. Barnett be authorized to perform the functions of the Book of Order G-2.1001 at the Hedgesville and Little Falls churches.

Concerning Paul Wolverton:

1. Mr. Wolverton be commissioned as ruling elder of the Bunker Hill Church through December 31, 2018.
2. That Teaching Elder Bob Osborne serve as mentor to Mr. Wolverton.
3. That Mr. Wolverton be authorized to perform the functions of the Book of Order G-2.1001 at the Bunker Hill Church.

C. Concerning Teaching Elder J. Scott Crannell:

1. That Presbytery sustain the examination of Mr. Crannell following the statement of his Christian experience and an opportunity for questions from the floor. (See pages 11-12)
2. That Presbytery enroll him as an at-large member of Shenandoah Presbytery (transferring from the Presbytery of Northumberland) following the examination and the signing of the Book of Obligations.

J. Scott Crannell
Biographical Sketch

I was born and raised in Tampa, Florida. Fishing, swimming, soccer, hockey, and going to school kept me busy and entertained. I went to college at Georgia Tech and majored in Computer Science. While there, I was active at North Avenue Presbyterian Church and began to consider ministry as a career. I was also active in extracurricular activities, serving as president of my fraternity and as president of the school's Interfraternity Council.

After graduating from Georgia Tech, I worked as a technology consultant for Accenture and had the opportunity to spend time in New York, Frankfurt, and Atlanta on a project for a large international bank. During that time, my call to ministry strengthened and, after a period of discernment, I decided to enter seminary. I went to Princeton Theological Seminary. While at Princeton, I interned at First Presbyterian Church of Haddonfield, NJ and at Grady Memorial Hospital in Atlanta.

Upon graduation from seminary, I accepted a call as Associate Pastor at Chester Presbyterian Church in the Richmond, VA area. At Chester, I preached monthly, led worship weekly, visited members regularly, and was staff lead for mission, parish care, youth, and adult education. Unfortunately, during my last year at Chester, the Senior Pastor left abruptly after allegations of misconduct. I ministered to the turbulence that followed but, once an interim was hired and settled, I did leave to further expand my experience in ministry. I spent eight months volunteering in a variety of urban ministries in Atlanta and then moved to Tampa for a yearlong hospital chaplaincy residency at Tampa General Hospital.

Following my CPE residency, I accepted a call as Pastor, Head of Staff at New Covenant Community Church in the Akron, Ohio area. New Covenant is a union church between the International Council of Community Churches and the PC(USA). At New Covenant, I ministered to a church in transition. During my tenure, we eliminated an \$30,000 annual operating deficit, resolved several longstanding personnel issues, purchased and began renovating an affordable building, and focused on how the congregation was being called into greater relationship with God, itself, and it's community. Ultimately, though, I discerned a call to hospital chaplaincy and accepted a staff chaplain position at Geisinger Medical Center in Danville, PA.

At Geisinger, I served as the evening and overnight Staff Chaplain, working primarily in the Emergency Department and Intensive Care Units with patients and families in crisis. My time there helped solidify my call to chaplaincy and provided me the experience needed to ultimately find a position with more regular work hours and in a location I wanted to be long term. That has led me to my current position as Chaplain with Sentara Hospice in Harrisonburg. Extracurricularly, I enjoy reading, hiking, laughing, and spending time with my girlfriend.

My mom and twin sister live in Atlanta. My mom is the bookstore manager at Columbia Theological Seminary and my sister works in sales for a software company. My dad is retired and lives in the Tampa area when he is not traveling in his boat or motorhome.

J. Scott Crannell

Statement of Faith

I believe in the God of Abraham and Sarah, who is the creator of and provider for all that is. God created us good, in the image of God, as stewards of creation and as ones belonging to God, yet we rebel, seeking our own way. Despite our sin, God faithfully reaches out to us in love and mercy, seeking relationship with us and wholeness for us and all creation.

I believe in Jesus Christ, the Messiah and son of God, who is God Incarnate and God with us, fully human and fully divine, our Lord and Savior, and our redeemer and teacher. He was sent by God to live as a human being, in a particular time and place, and as one in perfect harmony with, and in perfect service to, God's will. He was faithful to God despite the cost. Rejected by the world, he was crucified by it. Resurrected by God, he defeated sin and death and reigns eternal. Through Christ, we know God.

Through Christ, we receive the way to restoration with God and neighbor. By God's grace, through faith in Christ, we receive forgiveness, salvation, and life abundant and eternal.

I believe in the Holy Spirit, the inspiring and sustaining presence of God, who empowers us to live as Christ and for Christ in a world yearning for redemption and reconciliation. Through the Scriptures, the Word of God written and the unique, authoritative, and inspired witness, the Holy Spirit reveals the triune God to us and guides us in our life together.

I believe in the Church, the Body of Christ, who is commissioned and sent by God to witness to God's redeeming work in Christ, who participates in and is sustained by the cleansing, claiming, and sealing sacrament of baptism and the inviting, nourishing, and unifying sacrament of communion, who discerns in relationship between its many members and congregations, and who, collectively and individually, seeks to be a sign and foretaste of the kingdom of God.

COMMITTEE ON NOMINATIONS

That Presbytery approve the following to serve:

Committee on Congregational Redevelopment (CCR): Chair: Teaching Elder David Witt
Vice-chair: Teaching Elder Phil Sommer

Committee on Educational Resources (CER): Chair: Teaching Elder Helen “Punker” Robertson
Vice-chair: Ruling Elder Paula Osborne (Berkeley Springs)

Committee on Mission and Outreach (CMO): Chair: Ruling Elder Doug Sensabaugh (Massanutten)
Vice-Chair: Ruling Elder Linda Koogler (Mt. Carmel)

Committee on New Congregational Development (CNCD): Chair: Teaching Elder Rachel Crumley
Vice-chair: Teaching Elder Martin Stokes

Committee on Presbytery Administration (CPA): Chair: Ruling Elder Greg Trobaugh
Vice-chair: Teaching Elder Ann Held

Committee on Preparation for Ministry (CPM): Chair: Teaching Elder Tully Hunter
Vice-chair: Ruling Elder Mary Lou McMillin

Committee on Pastoral Transition (CPT): Chair: Teaching Elder Lisa Webb
Vice-chair: Teaching Elder Carl Howard
CLASS OF 2018: Teaching Elder Lisa Webb and Ruling Elder Stephany Morgan

Committee on Relational Ministry (CRM): Chair: Teaching Elder Beth McCrary
Vice-chair: Teaching Elder John Leggett
CLASS OF 2016: Ruling Elder Kimberly Kline (Franklin)
CLASS OF 2016: Teaching Elder Kevin Hand
CLASS OF 2018: Teaching Elder John Leggett

Presbytery: Ruling Elder Judy Hensley to serve as vice-moderator for 2016 and moderator for 2017

FORMER OFFICE AND PERSONNEL COMMITTEE

RECOMMENDATIONS:

- A. That Presbytery approve the job descriptions for the Presbytery Manual as found on pages 15-21
- B. That Presbytery approve extending the Transitional Presbyter contract for an additional year from October 15, 2016-October 14, 2017.

POSITION: General Presbyter/Stated Clerk

STATUS: Full-time, Exempt

PURPOSE: The General Presbyter/Stated Clerk (GP/SC) shall facilitate the vision of the Presbytery of Shenandoah as a community of Christ for the worship, maturity and mission. The GP/SC shall be the continuing ecclesiastical officer of the Presbytery.

ACCOUNTABILITY: As an officer of the presbytery, shall be accountable to the Presbytery for the responsibilities assigned by the *Book of Order*. As a staff member of the Presbytery, the GP/SC shall be accountable of the Presbytery through its Committee on Presbytery Administration (CPA).

TERMS OF SERVICE: Terms of Service as outline in his/her call.

RESPONSIBILITIES

1. To help the Presbytery relate, listen to, and understand each other, and to help foster experiences of unity in Christ which makes diversity creative by offering a clear vision and ideas for being the church and the world.
2. To affirm and support the creative ministry of pastors and sessions and promote the ministry of the people of God in the world by being available for guidance, counseling and direction.
3. To be the administrator of the Presbytery. To be head of staff; to develop, supervise, motivate and coordinate the staff team to provide the needed ministries to carry out the mission of the Presbytery.
4. To be a resource and to provide for the effective functioning of the Committee on Presbytery Administration (CPA), Committee on Nominations (CN), Committee on Preparation for Ministry (CPM), Committee on Pastoral Transition (CPT), Committee on Relational Ministry (CRM), Committee on Representation (CR), and Coordinating and Planning Commission (CPC).
5. To participate in the life and/or worship of congregations throughout the Presbytery on a regular basis; provide guidance and encouragement to the Presbytery's church professionals and their families.
6. The GP/SC shall be responsible for overseeing the duties assigned in the Book of Order (G-3.0101 - minutes, rolls and records; G-3.0108 – administrative review of Session records; G-3.0109 – judicial and administrative commissions; D-11.0600 – judicial process).
 - a.) Shall be the custodian of all ecclesiastical records of the Presbytery, working with the administrative staff to maintain the records and rolls of the Presbytery.
 - b.) Shall work with the CPT and CRM, in recording and reporting changes in pastoral relationships, including the establishment and renewal of temporary pastoral relationships.
 - c.) Shall work with the CPT and CRM in establishing pastoral relationships, sharing information with pastors and sessions about commissions to ordain and/or install, notifying members of the commission, and receiving and filing the minutes of commissions.
 - d.) Shall conduct the annual session records review.
 - e.) Shall provide minutes and other records of the Presbytery to the Synod as required and shall ordinarily participate in the Synod's review of all other presbyteries' records.
 - f.) Shall provide assistance to sessions in preparing the Annual Statistical Reports and shall prepare and transmit the Presbytery's report to the Office of the General Assembly.
7. The GP/SC shall serve as staff support for the Trustees of the Presbytery.

8. The GP/SC shall provide orientation and support for Commissioners to meetings of the General Assembly and shall ordinarily attend General Assembly meetings.
9. To interpret the needs of the Presbytery to the Synod and General Assembly and the needs of the Synod and General Assembly to the Presbytery.

COMPENSATION: Defined in terms of call, reviewed annually by the CPA and approved by Presbytery.

EVALUATION: An annual performance review will be conducted by the CPA.

JOB QUALIFICATIONS

1. Must have a personal commitment to and relationship with Jesus Christ.
2. Must be an ordained Teaching Elder or Teaching Elder in the Presbyterian Church (USA).
3. A minimum of ten years leadership experience in the Presbyterian Church (USA).
4. A leadership style characterized by collegiality, servanthood, and dynamic and creative ministry.
5. Possesses an extensive knowledge of Presbyterian Polity and the theology that informs that polity.
6. Previous effective experience serving in leadership roles at the Presbytery level.
7. Possess demonstrated computer competencies and have the ability to work with any Presbyterian systems and software.
8. Must possess a valid driver's license and maintain an acceptable driving record in order to receive mileage reimbursement for Presbytery related business.
9. Must possess pastoral sensitivity, with ability to affirm, appreciate, mediate, and reconcile. Conflict management skills; maintain appropriate confidentiality is essential.
10. Be a skillful administrator who can plan and organize, who can direct and motivate a staff, and who can recognize and utilize talents of volunteers, both lay and clergy.
11. Possess the ability to relate to persons of diverse points of view, of different ages, genders, ethnicities and backgrounds.
12. Possess the ability to display pastoral care, to cast a vision and communicate ideas.

POSITION: Associate General Presbyter

STATUS: Full Time, Exempt

PURPOSE: The Associate General Presbyter (AGP) shall facilitate the vision of the Presbytery of Shenandoah as a community of Christ for worship, nurture and mission.

ACCOUNTABILITY: As a staff member of the Presbytery, the AGP shall be accountable to the Presbytery through its Committee on Presbytery Administration (CPA) and the General Presbyter

TERM OF SERVICE: Terms of service as outlined in his/her call.

RESPONSIBILITIES:

1. To help the Presbytery relate, listen to, and understand each other, and to help foster experiences of unity in Christ which makes our diversity creative by offering a clear vision and ideas for being the church and the world.

2. To affirm and support the creative ministry of pastors and sessions and promote the ministry of the people of God in the world by being available for guidance, counseling and direction.
3. To be a resource and to provide for the effective functioning of the Committee on Congregational Redevelopment (CCR), Committee on Educational Resources (CER), Committee on Nomination (CN), Committee on Mission and Outreach (CMO) and Coordinating and Planning Commission (CPC).
4. To be attentive of current denominational trends, to be informed about educational resources as they change seasonally and be acquainted with strategies for productive ministries.
5. To participate in the life and/or worship of congregations throughout the Presbytery on a regular basis; provide guidance and encouragement to the presbytery's church professionals and their families.

COMPENSATION: Defined in terms of call, reviewed annually by the CPA and approved by Presbytery.

EVALUATION: An annual performance review will be conducted by the CPA.

JOB QUALIFICATIONS:

1. Must have a personal commitment to and relationship with Jesus Christ.
2. Must be an ordained Ruling Elder or Teaching Elder in the Presbyterian Church (USA)
3. A minimum of ten years leadership experience in the Presbyterian Church (USA)
4. A leadership style characterized by collegiality, servanthood, and dynamic and creative ministry.
5. Previous effective experience serving in leadership roles at the Presbytery level.
6. Possess a passion for church development and thinks "outside" the box," while continuing to be an informed source for the Presbytery by receiving continuing education
7. Possess a natural talent for teaching and using educational skills in all areas of the Presbytery
8. Possess knowledge about youth ministries and be prepared to educate and resource congregations and the larger Presbytery
9. Possess demonstrated computer competencies and have the ability to work with any Presbytery system and software.
10. Must possess a valid driver's license and maintain an acceptable driving record in order to receive mileage reimbursement for Presbytery related business.
11. Must possess pastoral sensitivity with ability to affirm, appreciate, mediate and reconcile. Conflict management skills and maintain appropriate confidentiality is essential.
12. A skillful administrator who can plan and organize, who can direct and motivate staff, and who can recognize and utilize talents of volunteers, both lay and clergy.
13. Possess the ability to relate to persons of diverse points of view, of different ages, genders, ethnicities, and backgrounds.

POSITION: Administrative Assistant

PURPOSE: The Administrative Assistant shall support the work of the Presbytery by keeping accurate records for the committees to which he/she is assigned and shall provide secretarial support to the General and Associate General Presbyters.

ACCOUNTABILITY: Shall be accountable to the Presbytery through the Committee on Presbytery Administration and supervised by the General Presbyter.

RESPONSIBILITIES:

1. To maintain the Presbytery records and ministerial rolls, including reporting regularly to the General Assembly and Presbytery all changes.
2. To coordinate presbytery meetings, with appropriate people and committees, record and produce handbook and minutes.
3. To oversee the preparation and filing of church-wide reporting forms required of the Presbytery and its churches for General Assembly.
4. Attend and produce minutes and reports when needed for Committee on Pastoral Transition (CPT), Committee on Relational Ministry (CRM), and Coordinating and Planning Commission (CPC).
5. Lend administrative support to the Permanent Judicial Commission, Committee on Representation and Committee on Nominations.
6. Support the work of the General and Associate General Presbyters through secretarial assistance.
- 7.

EVALUATION: An annual performance review and comprehensive reviews annually by Committee on Presbytery Administration (CPA).

COMPENSATION: Defined at hire and reviewed annually by the CPA.

JOB QUALIFICATIONS:

1. A Christian commitment and spiritual maturity.
2. A servant-leader of the Presbytery in a style that is both collegial and consultative.
3. Computer applications: Microsoft Word (or equivalent).
4. Organizational skills, problem-solving skills and ability to take initiative.
5. Excellent written and oral communication skills.
6. Must possess a valid driver's license and maintain an acceptable driving record in order to receive mileage reimbursement for Presbytery related business.
7. Maintain an appropriate sense of confidentiality.

POSITION: Funds Administrator

PURPOSE: The Funds Administrator shall serve as the custodian of all financial records of the Presbytery.

ACCOUNTABILITY: Shall be accountable to the Presbytery through the Committee on Presbytery Administration and supervised by the General Presbyter.

RESPONSIBILITIES:

1. To maintain the general ledger for Presbytery utilizing the Presbytery's computer system.
2. To oversee the receipt and disbursement of all funds of the Presbytery.

3. To support the Committee on Presbytery Administration in its work of developing, implementing and reviewing annual Presbytery budget.
4. To prepare timely financial reports and budgets as needed, or requested, by the Presbytery and its committees.
5. To notify congregations and individuals of the status of their financial commitments to Presbytery and other mission beyond the congregation and to respond to related questions and concerns from church officers and ministers.
6. To administer the Presbytery's investments under the direction and oversight of the committees they have been assigned to; any disputes would be brought to the Committee on Presbytery Administration for final approval.
7. To provide all financial statements and records to the Financial Review Team to facilitate its function as the audit committee of Presbytery, and to submit all requested schedules and other documents to the independent auditing firm hired by the Presbytery.
8. To act as the Presbytery's financial liaison with the Synod and the General Assembly, Board of Pensions, Trustees, and the property insurance provider.
9. To administer payroll for the Presbytery and Camp Paddy Run staff, and submit all payroll tax deposits and reports as required by the IRS.
10. Track staff vacation time.
11. Handle event registrations; as needed; handle the communications administrator's duties when needed.
12. Other duties as assigned from time to time by the General Presbyter.

EVALUATION: An annual performance review and comprehensive reviews annually by Committee on Presbytery Administration (CPA).

COMPENSATION: Defined at hire and reviewed annually by the CPA.

JOB QUALIFICATIONS:

1. A Christian commitment and spiritual maturity.
2. A commitment to stewardship as a matter of faith and spiritual discipline in which money is a means to do mission and ministry.
3. A servant-leader of the Presbytery in a style that is both collegial and consultative.
4. Bondable.
5. Computer applications: Quick Books Pro (or equivalent accounting software); Access (or equivalent), Excel (or equivalent); Microsoft Word (or equivalent).
6. Competence in total financial management, fund accounting and bookkeeping.
7. Organizational skills, problem-solving skills and ability to take initiative.
8. Excellent written and oral communication skills.

9. Must possess a valid driver's license and maintain an acceptable driving record in order to receive mileage reimbursement for Presbytery related business.

POSITION: Communications Administrator

STATUS: Non-Exempt/hourly; Part-time

PURPOSE: This position supports the Presbytery's mission by performing administrative office duties and by sharing communications about upcoming events and prayer concerns with members of the presbytery and its member congregations.

ACCOUNTABILITY: Shall be accountable to the General Presbytery as Head of Staff and the Presbytery through the Committee on Presbytery Administration (CPA).

RESPONSIBILITIES:

1. Oversees and administers all assigned general office activities, including but not limited to:
 - a) Receive and respond to all email addressed to the general Presbytery email address
 - b) Answer incoming calls and route callers to appropriate staff person
 - c) Provide a professional environment of hospitality in the Presbytery office for all visitors
 - d) Maintain Presbytery calendar and meeting schedules
 - e) Maintain network and perform backup tasks on a regular basis
2. Composes, initiates and supports all forms of written communication including email blasts, website, and written correspondence.
3. Maintains the Presbytery web site (www.shenpres.org), updating on a regular basis which provides news and resources available to people throughout the Presbytery, accessible individually or by Key Church Communicators (KCCs). This includes ensuring current forms, policies, church information and events in the life of the presbytery are available on the website.
4. Establishes and maintains a Presbytery-wide system of KCCs (one per church) who will serve their congregations by *receiving* Presbytery information via e-mail and the Presbytery web site, and by *distributing* information to the appropriate individuals at the church (pastors, staff, other church leaders.) Successfully distributing information may include the use of one or more of the following: the Internet, e-mail, a copy machine, bulletins/announcements, bulletin boards, church newsletters, or other means as needed.
5. Maintains and updates the Presbytery database.
6. Responds to requests from committees of presbytery to communicate their work, events and requests through appropriate resources.
7. Develops and maintains email listservs for communicating to the churches and pastors of presbytery
8. Receives and distributes official announcements and information related to mission and ministry of the presbytery using the website and email.
9. Conducts periodic reviews and evaluations of all communication vehicles used and submit appropriate recommendations to the appropriate leadership.

Additional duties may be assigned.

EVALUATION: An annual performance review and comprehensive reviews annually by Committee on Presbytery Administration (CPA).

COMPENSATION: Defined in the terms of hire and reviewed annually by the CPA

JOB QUALIFICATIONS:

1. Must possess a Christian commitment and spiritual maturity
2. Must have strong interpersonal skills
3. Excellent oral and written communications skills
4. Good organizational skills and a high level of professionalism.
5. Must be proficient using Microsoft Office Suite applications, have the ability to competently use any specific presbytery software and systems, and have working knowledge of all social media applications.
6. The ability to handle sensitive information in confidence

COORDINATING AND PLANNING COMMISSION (CPC)

The CPC held their first meeting on Tuesday, January 19, and reports the following:

I. FOR INFORMATION:

- A. Held a training session for all committee chairs and vice-chairs.
- B. Heard a report from the Committee on Presbytery Administration that they have heard from 2/3 of the churches regarding the 2016 acceptances and they are below the asking by approximately \$108,000. For 2015, income exceeded expenses.

II. ACTIONS TAKEN:

- A. Authorized Glenn Coleman (Chair) to bring any nominations to the floor of Presbytery for the Committee on Nominations and the Committee on Representation.
- B. Approved placing the report from the Denominational Vetting Group on the docket for the February meeting of Presbytery and to include the ECO information that was gathered in 2013.
- C. Approved the women's retreat *The Sacramental Life* to be held at Massanetta Springs April 15-17."

INFORMATION FOR BREAKOUT SESSION

Topics for discussion

1. Tell of one mission or ministry your congregation is involved in and why you are excited about it.
2. Share one area of your congregation's life you would like to improve upon.
3. What did you hear from others today you would like to learn more about?

Please gather together according to size of your congregation. Room assignments will be given the day of the meeting.

Congregations with membership 1-76: (Punker Robertson)

Ben Salem	Fairfield	McDowell	Second Opequon
Berkeley Springs	Gerrardstown	Middletown	Seneca Rocks
Beulah	Glen Kirk	Millboro	Slanesville
Bloomery	Goshen	Monterey	Springfield
Broadway	Halltown	Mt. Hope	Sunnyside
Buffalo Gap	Hedgesville	Mt. Joy	Tabler
Burlington	Hot Springs	Mt. Storm	Tomahawk
Burnt	Immanuel	Nineveh	Union
Circleville	Ivanhoe	Piedmont	Wardensville
Clear Brook	Kearneysville	Pisgah	Warm Springs
Craigsville	Little Falls	Rocky Spring	Williamsville
Elk Branch	McCutchen	Ruddle	Zetta

Congregations with membership 77-150: (Sally Robinson)

Berryville	Falling Waters	Martinsburg 1 st	Smyrna
Bethany	Finley Memorial	Mt. Carmel	Staunton 2 nd
Bridgewater	Franklin	Mt. Horeb	Staunton 3 rd
Buckton	Front Royal	Mt. Olive	Timber Ridge
Buena Vista	Hermitage	New Monmouth	Waynesboro 2 nd
Bunker Hill	Highland Memorial	Pines Chapel	Windy Cove
Collierstown	Keyser	Romney	
Elkton	Loch Willow	Sherando	

Congregations with membership 151-300: (Lisa Webb)

Augusta Stone	Hebron	Oxford	Waynesboro 1 st
Bethel	Moorefield	Petersburg	Woodstock
Bethesda	Mossy Creek	Strasburg	
Charles Town	New Providence	Trinity	
Cooks Creek	Olivet	Tuscarora	

Congregations with membership 300+ (Bill Klein):

Covenant	Opequon	Tinkling Spring	Winchester 1 st
Lexington	Shepherdstown	Warrenton	
Massanutten	Staunton 1 st	Westminster	

COMMITTEE ON PASTORAL TRANSITION

I. FOR INFORMATION:

- A. Received a written exit interview with Teaching Elder April Cranford from Tinkling Spring.
- B. Received a written exit interview with the sessions of the Parish of the Maples (Beulah, Monterey, and Pisgah).

II. ACTIONS TAKEN:

- A. Appointed the following:
Bill Klein as liaison to Collierstown
Phil Sommer as moderator to Front Royal
Joyce Tipton as liaison to Tinkling Spring for their associate position
Malcolm Brownlee as liaison to Ben Salem
Rick Dietrich as moderator to Immanuel and Mt. Joy
- B. Renewed the interim contract between the New Providence Session and Teaching Elder Betty Dax from November 15, 2015-May 14, 2016
- C. Approved the supply pastor contract between the Pines Chapel Session and Teaching Elder Joseph Condro January 1-December 31, 2016.
- D. Approved the following ministry information forms and authorized Kim Stroupe to input the data onto the Church Leadership Connection web site:

Moorefield and Staunton Third
- E. Approved the mission study from Ben Salem Church.
- F. Authorized Little Falls to elect a pastor nominating committee.
- G. Elected the following to serve on the Examination Committee:
Class of 2016 – TE Sarah Hill and RE Karen Thatcher
Class of 2017 – TE John Leggett and RE Mary Lou McMillin
Chair – TE Jonathan Bunker
- H. Renewed the interim contract between the New Monmouth Session and Teaching Elder Carl Pattison from February 16, 2016-February 16, 2017.
- I. Renewed the interim contract between the Falling Waters Session and Teaching Elder Rose Wayland January 1-December 31, 2016.
- J. Approved the interim contract between the Front Royal Session and Teaching Elder Edward Dawkins from January 11, 2016-January 10, 2017.
- K. Sustained the examination of Ruling Elder Jean Steidel to serve as temporary supply pastor at Sherando Church.
- L. Approved the temporary supply contract between the Sherando Session and Ruling Elder Jean Steidel from December 6, 2015-March 27, 2016.
- M. Sustained the examination of Teaching Elder Charles Webster for transfer from Central Nebraska Presbytery to serve as interim at the Winchester First Church and received him as an honorably retired member effective January 1, 2016. (see pages 28-29)
- N. Approved the interim pastor contract between the Winchester First Session and Teaching Elder Charles Webster from January 1-December 31, 2016.

III. RECOMMENDATION:

A. That Presbytery approve the new date for the Commission to Install Rev. Karen Allamon as pastor of the Staunton First Church on Sunday, April 24, at 3:00. (The previously approved date of January 24 was cancelled due to snow.)

B. Concerning John Craft: (candidate of Shenandoah)

- 1 That Presbytery approve the sermon as required by Preparation for Ministry.
- 2 That Presbytery receive a brief statement of personal faith and commitment to the ministry of Word and Sacrament. (See pages 26-27)
- 3 That Presbytery conduct further examination of the candidate's Christian faith and views in theology, sacraments, Bible, and government of this church as it deems necessary.
- 4 That the examination as a whole be approved.
- 5 That upon his acceptance and subscription of the obligations undertaken in the ordination vows upon his ordination, John Craft be enrolled as a member of Shenandoah Presbytery.
- 6 That Presbytery approve the following pastoral call as part-time pastor (19 hours per week) to the Bethany Church:

Annual cash salary	\$12,000.00
Housing allowance	8,000.00
Automobile expenses	500.00
Books and subscriptions	250.00
Continuing education	250.00
Major medical	10,120.00
Pension and disability	2,400.00
SECA	1,530.00
Moving expenses to the field	
Four weeks annual paid vacation, including four Sundays	
Two weeks annual paid study leave, including two Sundays.	
Death and disability clause	
Sabbatical at the end of six years as outlined in the Presbytery policy	

- 7 That Presbytery approve the following Commission to Ordain and Install John Craft on Sunday, February 28, at 3:00 p.m. at the Bethany Church:

<u>Teaching Elders</u>	<u>Ruling Elders</u>
John Cushwa, Moderator	Richard Moring, Bethany
Merle Fisher	Carolyn Newman, Glen Kirk
Karen Edwards	Emily Ryder, Smyrna
April Cranford	Randy Gregory, Tinkling Spring

In addition, the Presbytery is requested to invite Teaching Elder Fred Holbrook from the Presbytery of the Peaks, to sit with the commission and share in this service by preaching the sermon.

Convener – John Cushwa
Preside and Propound Questions to Teaching Elder – John Cushwa
Ruling Elder to Propound Questions to Congregation – Richard Moring
Preach – Fred Holbrook
Charge Congregation – Merle Fisher
Charge Teaching Elder – Randy Gregory

John K. Craft
Biographical Sketch

I was born in 1972 in Opp, Alabama and was raised in a single parent home in Waynesboro and Augusta County, Virginia. During my youth, I had almost no exposure to church until visiting Tinkling Spring with my wife of 21 years, Vickie Arehart Craft. During my many years of membership at Tinkling Spring, I was baptized, elected and ordained a Deacon, and continued to grow in my faith. The experience of working in mission and with youth provided incredible experiences for me, as did leadership positions within the church body. During this time, I felt more deeply connected with God and with members of my family of faith, and began to experience the Spirit's tugging toward a life of pastoral ministry as a vocation. These years deeply shaped my faith, aided in my discernment of a pastoral call, and helped me prepare for a life of service to Jesus Christ.

I began seminary studies at the University of Dubuque Theological Seminary, Dubuque, IA in August 2011, and graduated in May 2015 with a Master of Divinity degree. 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, consultation with mentors and colleagues, and a great deal of prayer.

Previous education included studies at Blue Ridge Community College, graduating with two career studies certificates in Criminal Justice Management and Administration. In 2005 I graduated from Eastern Mennonite University with a Bachelor of Science degree in Management and Organizational Development. I have been employed for most of my life as a Deputy, Police Officer, and currently as a Senior Special Agent with the Bureau of Law Enforcement for the Virginia Department of Alcoholic Beverage Control. I have also had the pleasure of serving in progressive areas of leadership in fraternal service organizations, and assisting with fundraising and awareness for non-profit groups.

I have been a resident of Staunton, Virginia for over 20 years, and enjoy reading and the outdoors in my spare time. I also savor time with my wife Vickie, and 14 year-old daughter, Laura. Bama, the 100 pound lap dog, as well as the Alabama Crimson Tide Football team, also make me smile.

I feel blessed to call the Shenandoah Valley home, and am excited about the possibility to serve a local congregation as I continue the remainder of my law enforcement career.

John K. Craft
Statement of Faith

I believe in the one Triune God, who created the heavens and the earth from nothing, and who created all humankind in God's image. Because of God's sovereign will, humanity has been called into relationship with our loving Creator. 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's Son and our Savior Jesus Christ was sent 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. 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 God chose. Scripture is a gift of God to all humanity. In Scripture, God's perfect will for creation is revealed, and the covenant He makes with us still through the power of the Holy Spirit and the grace given through the sacrifice of Jesus, the living Word, 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 and sealed as His own with the visible sign of water. In the Lord's Supper, the bread of life and cup of salvation are visible signs 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, that 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 God's commands. 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.

Charles Marshall Webster
Biographical Sketch

My journey in faith began in Paterson, New Jersey where I was the first of four children born to Scottish born parents who first taught me “God is love and Jesus is my friend.” I was baptized in the Presbyterian Church at age six weeks, confirmed at age eleven years, and was ordained into the ministry of word and sacrament in the Presbyterian Church at age twenty-six. “I believe that the Christian gospel is the most liberating message in the world. In believing that I maintain that Christ offers resurrection and forgiveness in community that is the most generous and inclusive culture we can imagine.”

Early influences in my life were my father who practiced law for four years before going to seminary to be a Presbyterian pastor and his father, a Presbyterian ruling elder, who was a master plumber and a union organizer for the CIO. As a child and youth, I was active in the Church, including Presbyterian Church camps and conferences every summer. At age sixteen, at a synod youth leadership conference, I decided I was going to be a church missionary. That lasted a few weeks and my thoughts returned to a career in law. At age eighteen I entered Duke University as a pre-law student and in my senior year I took a class at both the law school (which I loved!) and the divinity school. After a “Damascus Road” experience* my senior year at Duke, I decided to postpone a law school fellowship for one year to study theology at Princeton Theological Seminary. I never made it back to law school. At Princeton I was blessed with some great teachers, foremost among them James I. McCord (the seminary president), who challenged me to consider professional ministry in the Church. I completed the M.Div. degree at Princeton including a one-year study at New College, University of Edinburgh. Since then my life has been a calling that has led me to serve in 30 Presbyterian Churches in 28 presbyteries across the country. After serving nine years as the organizing pastor of a congregation in Silicon Valley, for the past 28 years I have served as an interim/transitional pastor.

When people ask me why I chose to be an interim/transitional pastor, I respond, “I have not chosen this path. It has been a calling.” Somehow, by God’s grace, I have been learning throughout my life that God has been calling me from a burning bush. At times I have struggled to hear God’s call. When I have found God calling me I have discovered new life with a fire on my face and a blaze in my heart to live the life God has called me to live, knowing not to do that.....would not be to live at all.

*A personal experience that shaped my life occurred on a Sunday, late in my senior year of college. It took place on the campus of Agnes Scott College in Decatur, Georgia following evening worship at North Avenue Presbyterian Church in Atlanta. I had been struggling with receiving forgiveness, but I had not shared that with anyone. The question was asked by a student who had made a recent commitment to Christ at a Leighton Ford Crusade. “How can anyone who lived 2000 years ago forgive sin today?” I felt overwhelmed – I heard a voice speaking to me, telling me that I was loved and that I was forgiven. Warmth came over my body that I cannot adequately describe in words. I found myself speaking of the power of God to forgive sin and the words were not mine. A voice was speaking through me as I was quoting scripture for several minutes and I was feeling the warmth and love of God. That experience helped me in a profound way to appreciate the theology and ministry of the Apostle Paul and has shaped my theology and ministry. I am overwhelmed by the grace and love of God and challenged by the power of the Holy Spirit to be a faithful servant of Jesus Christ. My encounter with God that night was dramatic for me. I know it need not be for everyone for I believe God speaks to us in many different ways.

Charles Marshall Webster
Statement of Faith

I can summarize my faith in two words of the early church, Kurios Christos (Christ is Lord). I heartily affirm the ordination vows of the Presbyterian Church (U.S.A.).

I believe that the ultimate disposition of who I am is in the hands of One whose hands are sustaining and gracious. I affirm the Reformed statement

“That I belong—body and soul, in life and in death—not to myself, but to my faithful Savior, Jesus Christ, who at the cost of his own blood has fully paid for all my sins and has completely freed me from the dominion of the devil; that he protects me so well that without the will of my Father in heaven not a hair can fall from my head; indeed, that everything must fit his purpose for my salvation. Therefore, by his Holy Spirit, he also assures me of eternal life, and makes me wholeheartedly willing and ready from now on to live for him.” (1)

I believe that a personal, holy God stands behind and above all that is, and that this God alone is the ultimate source of all creation, visible and invisible. This eternal God is the director and the principal actor (as well as the critic) of history’s play. The love, glorification and enjoyment of this God are the whole subject and object of human life.

I believe that Jesus Christ is the unique Son of God. In the mystery of his birth and the agony of his death, Jesus shows us God’s total compassion for us. Through his resurrection, Jesus shows the complete sovereignty of God. In Christ, God calls us to love one another in grateful response to God’s love.

I believe the Holy Spirit is God’s presence with us now. The Spirit is our advocate and gives us courage “to pray without ceasing, to witness among all peoples to Christ as Lord and Savior, to unmask idolatries in Church and culture . . . and to work with others for justice, freedom and peace.” (2)

I believe that the Church, the community of faith belonging to God, is called to be the visible witness to the realm of God. The Church lives by the mercy of God and lives at its best when serving the world God loves.

Through the sacraments of Baptism and the Lord’s Supper, we celebrate and participate in the death, resurrection and ongoing life of Christ. By these sacraments we are received into membership of the Church and regularly draw from Christ’s vitality, forgiveness, healing power and future promise.

The Old and New Testaments are the written records of God’s self-disclosure in history and form the charter of authority and direction for our theologies, our preaching and our action in the world. With John Calvin I affirm that God’s Holy Spirit enables us to hear the word of God for today. I understand the Bible to teach that history has a final end, that this end implies not only termination but also fulfillment, the exact features of which remain known only to God.

(1) The Heidelberg Catechism, 4.001

(2) A Brief Statement of Faith, 10.4

Final Report from the Listening Response Team for New Providence Presbyterian Church

“Finally, all of you, have unity of spirit, sympathy, love for one another, a tender heart, and a humble mind.” – 1 Peter 3:8

Responding to a request by the session of New Providence Presbyterian Church in 2014 to engage in the Shenandoah Presbytery’s *Policy for Discernment toward Reconciliation or Gracious Separation*, a Listening Response Team (LRT) was commissioned at the February 2015 presbytery meeting. The members of this commission would be:

George Chapman, Teaching Elder, First Presbyterian Church of Waynesboro
Sarah Hill, Teaching Elder, Lexington Presbyterian Church
Paul Dana, Ruling Elder, Tinkling Spring Presbyterian Church
Punker Robertson, Teaching Elder, Fairfield & Williamsville Presbyterian Churches
Glenn Coleman, Teaching Elder, Mossy Creek Presbyterian Church

Although an initial meeting had already been arranged between members of the LRT and the NPPC session in January of that year, the resignation of then-pastor Keith Cornfield prompted presbytery leadership to wait for the arrival of an interim pastor before the LRT process could move forward. After completing her obligations at another area church, the Rev. Betty Dax was then called to fill that role in May. Soon after in July, the LRT again met with the NPPC session to outline a strategy of engagement for the congregation. Conversations with individual session members began at the conclusion of that meeting as well. This was followed up by the mailing of an introductory letter to the NPPC membership, which explained the purpose, plan and process of the LRT. Contact information for LRT members was also included.

Face-to-face meetings with congregation members began in earnest with a fellowship lunch arranged by NPPC following worship on September 1, 2015. The meeting provided those in attendance with an orientation of the LRT process, and provided an opportunity to answer any outstanding questions or address potential misconceptions. Three additional opportunities for face-to-face conversations with congregation members were also scheduled throughout the months of September and October. By the end of October, remaining congregation members who had not had the opportunity to speak with members of the LRT were contacted by phone.

Prior to the interviews, members of the LRT had several occasions to gather to consider the scope and scale of these conversations. A strategy of interpersonal engagement was adopted to account for individual member history and experience within NPPC, as well as opinions concerning issues of conscience raised by controversial decisions within the greater denomination, particularly in regards to the ordination and marriage of LGBT persons. Depending on whether a person expressed a desire to remain within the PC(USA), or favored dismissal, additional questions would be asked in the hopes of anticipating the future needs of the NPPC congregation and what actions might be done in support of them.

Through various meetings, mailings, phone calls and other forms of correspondence, the LRT was able to reach out to nearly all of the active adult membership of NPPC. Of the 63 respondents to the LRT’s inquiries, 12 (19%) expressed a strong desire to dismiss NPPC to another Reformed denomination. 30 (48%) wished for NPPC to remain within the PC(USA). 21 (33%) possessed no strong preference and wished to remain with the congregation regardless of which course of action was decided upon. (Incidentally, this was a sentiment expressed by the vast majority of congregation members whether they personally favored dismissal or not.)

In addition to the feedback the LRT received through the listening process, LRT members also considered NPPC’s long and distinguished history within the denomination, as well as the rewarding relationships that have been shared as part of the larger body of faith. Organized in 1746, NPPC has a strong historical association with the Shenandoah Presbytery and its predecessors, which could not be taken lightly. With clear patterns of thought emerging among the majority of congregation members who did not favor continuing the separation process, the LRT unanimously determined that the best pastoral response would be to conclude their work at NPPC in order to encourage further steps towards reconciliation and healing.

Regardless of their attitudes toward dismissal, the congregation of NPPC remains divided on the issues which precipitated engagement of the Gracious Separation Policy. Whereas some are pleased with the denomination’s

stance on LGBT ordination and marriage, others find the decisions equally frustrating. Still, many others disagreed greatly with the PC(USA)'s actions on these matters, yet did not see dismissal as a solution. Suffice it to say, the wide diversity of opinion within NPPC is representative of conversations occurring across the greater denomination. Resulting disagreements have been the source of much anxiety as members on both sides of the conversation have left NPPC for other congregations. Although the listening process is not designed to solve existing tensions within a particular church family, it is the LRT's sincere hope that it will be able to act as a springboard for future conversation, nurture and growth.

In conclusion, the LRT would like to encourage all within the Shenandoah Presbytery to continue to pray for the members of New Providence Presbyterian Church throughout this time of transition, as well as recommend that staff and leadership of our presbytery pledge their support in discovering ways to provide for the immediate and long-term needs of this much-respected community of faith.

In Christ,

George Chapman
Sarah Hill
Paul Dana
Punker Robertson
Glenn Coleman

Report from the Denominational Vetting Ad Hoc Committee

At the August meeting, the Shenandoah Presbytery approved formation of an ad hoc committee for the purpose of considering and recommending to the Presbytery those denominations to which congregations of the Presbytery may be dismissed under the existing “Policy for Discernment toward Reconciliation or Gracious separation of Congregations in Shenandoah Presbytery”.

Three teaching elders—Amy Fetterman (chair), Andy Sale, David Shearer—and three ruling elders—Linda Koogler (Mt. Carmel), Peggy Roberson (Covenant), Bill Vance (Massanutten) gathered together in study, prayer, and discussion over the course of several months.

We were guided by the authoritative interpretation from the 218th General Assembly.

Presbyteries may dismiss congregations to other ecclesiastical bodies of this denomination, and to denominations whose organization is conformed to the doctrines and order of the Presbyterian Church (U.S.A.). In exploring this matter, presbyteries should consider such questions as whether the receiving presbytery is

- *doctrinally consistent with the essentials of Reformed theology as understood by the presbytery;*
- *governed by a polity that is consistent in form and structure with that of the Presbyterian Church (U.S.A.);*
- *of sufficient permanence to offer reasonable assurance that the congregation is not being dismissed to de facto independence.” (GA, 2008, 14, 15, 544, 546, Item 07-13)*

Guided by this authoritative interpretation, two big questions lay before us: which denominations do we examine and how do we discern if they conform to the doctrines and order of the PC(U.S.A.)?

Which denominations do we examine?

Dozens of Reformed denominations exist in the United States. We needed guidelines to help focus our time and effort. Through conversation with other presbyteries and the office of the General Assembly, we determined:

1. That the Vetting Ad Hoc Committee will accept the 10 denominations which currently are "in correspondence" with the PC(U.S.A.) through the World Communion of Reformed Churches (WCRC) in accordance with G-5.02021 as a working list of comparable denominations which define themselves as within the Reformed family theology and practice and which accept the integrity and authenticity of the PC(U.S.A.). It was of particular importance to us that any denomination to which we might dismiss a congregation recognized the PC(U.S.A.) as a sister Reformed denomination.

2. That the Vetting Ad Hoc Committee would only pursue comparison with the PC(U.S.A.) theology and practice among those "in correspondence" denominations which have cultural or geographic affinity with congregations of Shenandoah Presbytery.

The four denomination “in correspondence” with the PC(U.S.A.) which share a geographical and cultural affinity are: the Christian Reformed Church of North America (CRC), the Evangelical Presbyterian Church (EPC), the Reformed Church of America (RCA), and the United Church of Christ (UCC). Each of these denominations has been established for many years and we felt comfortable that dismissing to them would not be dismissing to de facto independence.

How do we discern if these four denominations conform to the doctrines and order of the PC(U.S.A.)?

Appreciative of the work done by the presbytery group which examined the Evangelical Covenant Order of Presbyterians and inspired by the document “Comparison of Basic Beliefs and Viewpoints of Three Presbyterian Denominations: Presbyterian Church (U.S.A.) (PCUSA), Evangelical Covenant Order of Presbyterians (ECO), and Evangelical Presbyterian Church (EPC)” produced by the Office of Theology and Worship in 2015, we developed a series of comparison questions. We developed questions which sought to a) examine doctrinal consistency with the essentials of Reformed theology and polity and b) highlight areas of comparison which might be meaningful to congregations discerning dismissal. To wit, a few of the questions we asked (e.g. are clergy allowed to marry gay/lesbian couples) are more for information than discernment over dismissal. Our hope is that these questions might serve as a template if the presbytery wishes to look at other denominations in the future. We have included references to our Book of Order and Book of Confessions for each of our questions.

After developing comparison questions, we examined official documents and denominational websites and contacted denominational offices for answers to these questions. We shared our findings within our committee. Though each denomination had noteworthy differences from our own, we discerned these differences were not significant enough to keep us from dismissing congregations to these denominations. Thus,

We unanimously recommend approving the Christian Reformed Church, the Evangelical Presbyterian Church, the Reformed Church of America, and the United Church of Christ as Reformed bodies to which this presbytery may dismiss a congregation.

We have included these questions and answers with our report. We have highlighted particular differences which we discussed at length.

Respectfully submitted,

Amy Fetterman, chair
Andy Sale
David Shearer

Linda Koogler
Peggy Roberson
Bill Vance

Comparison Questions with the PC(U.S.A.)

	<u>EPC</u>	<u>Reference</u>
1. Does the denomination affirm the Apostles' and Nicene Creeds?	YES	(BO W.3-2G4)
2. G 1.0302 - Welcome all in the church; welcome all in worship, meaning those on the fringes	YES	(BO G-8.2D)
3. Has a regional presence. PCUSA BO	YES	Web
4. - G 2.06 The process for ministry (the denomination provides a process for "ministers to be" - i.e. provide a strong foundation to ministers in training)	YES	(BO G.11)
5. Is the denomination "in correspondence" with the PCUSA?	YES	OGA List
6. Does this denomination uphold the Triune God who creates, redeems, sustains, rules, and transforms all things and all people? F-1.01	YES	(EOF)
7. Is the Incarnation of the Word of God in Jesus Christ, fully human, fully divine upheld? F-1 .01, Nicene Creed	YES	(EOF)
8. Does the denomination affirm grace alone, faith alone, scripture alone? F-2.04	YES	(EOF)
9. Is sovereignty of God in all things upheld? F-2.05	YES	(EOF)
10. Reformed and always being reformed according to the Word of God by the power of the Holy Spirit. F-F2.02	YES	(BO G.23)
11. Does the denomination affirm baptism as the sign and seal of incorporation into Christ, God's gift of grace, and God's summons to respond to that grace? W-2.3	YES	(BO W.3-1)
12. Does the denomination affirm the Lord's Supper as the sign and seal of eating and drinking in communion with the crucified and risen Lord, wherein God's people are in communion with Christ and with all who belong to Christ? W-2.4	YES	(BO W.3-3)
13. Freedom of conscience upheld? F-3.0101	YES	(BO G.2-3)
14. Are the principles of Presbyterian Government found in F-3.02 affirmed?	YES	(BO G.2)
15. Affirm the ordination of women to all offices of the church? G-2.01 01, Brief Statement of Faith	YES/NO*	(BO G.9-2, WM)
16. Find guidance in confessions subordinate to scripture? F-2.02	YES	(EOF)
17. Has property "in trust" clause?	NO**	(BO)
18. Are clergy allowed to marry gay/lesbian couples?	NO	Web
19. Ecumenical in perspective?	YES	Web
20. Has ordained Elders/Deacons in parity with clergy?	YES	Web

EPC Reference Index
Essentials of Our Faith (EOF)
Book of Order (BO)
conversation w/ Women's Ministries (WM)

* From the EPC Book of Order: “The Evangelical Presbyterian Church believes that the issue of the ordination of women is not an essential of the faith. Since people of good faith who equally love the Lord and hold to the infallibility of Scripture differ on this issue, and since uniformity of view and practice is not essential to the existence of the visible church, the Evangelical Presbyterian Church has chosen to leave this decision to the Spirit-guided consciences of local churches concerning the ordination of women as Ruling Elders and Deacons, and to the presbyteries concerning the ordination of women as Teaching Elders.”

The presbytery – Mid-Atlantic - any dismissed congregation within Shenandoah Presbytery would be a part of holds a “gender-neutral” stance on ordination. (per conversation with the Kim Davis, office assistant of Women’s Ministries at the national office). Kim could not identify any female Teaching Elders in the Mid-Atlantic Presbytery and the church roster on the presbyter’s websites appears to affirm the lack of female TEs. The Mid-Atlantic does have churches with female Ruling Elders and as of October 2015, a woman is chair of the presbytery’s Resource Committee.

** Churches within the EPC may, with a two-thirds majority vote of the congregation, be dismissed to both other denominations and to independence. The church will be dismissed with all of its property and assets.

Comparison Questions with PC(U.S.A.)

	CRC	Reference
1. Does the denomination affirm the Apostles' and Nicene Creeds?	YES	Website
2. G 1.0302 - Welcome all in the church; welcome all in worship, meaning those on the fringes	YES	Website
3. Has a regional presence. BO	YES	Website
4. - G 2.06 The process for ministry (the denomination provides a process for "ministers to be" - i.e. provide a strong foundation to ministers in training)	YES	Website
5. Is the denomination "in correspondence" with the PCUSA?	YES*	Email
6. Does this denomination uphold the Triune God who creates, redeems, sustains, rules, and transforms all things and all people? F-1.01	YES	Website
7. Is the Incarnation of the Word of God in Jesus Christ, fully human, fully divine upheld? F-1 .01, Nicene Creed	YES	Website
8. Does the denomination affirm grace alone, faith alone, scripture alone? F-2.04	YES	Website
9. Is sovereignty of God in all things upheld? F-2.05	YES	Website
10. Reformed and always being reformed according to the Word of God by the power of the Holy Spirit. F-F2.02	YES	Website
11. Does the denomination affirm baptism as the sign and seal of incorporation into Christ, God's gift of grace, and God's summons to respond to that grace? W-2.3	YES	Website
12. Does the denomination affirm the Lord's Supper as the sign and seal of eating and drinking in communion with the crucified and risen Lord, wherein God's people are in communion with Christ and with all who belong to Christ? W-2.4	YES	Website
13. Freedom of conscience upheld? F-3.0101	YES	Email
14. Are the principles of Presbyterian Government found in F-3.02 affirmed?	YES	Church Order
15. Affirm the ordination of women to all offices of the church? G-2.01 01, Brief Statement of Faith	YES	Website
16. Find guidance in confessions subordinate to scripture? F-2.02	YES	Church Order
17. Has property "in trust" clause? G-4.0203	YES	Email
18. Are clergy allowed to marry gay/lesbian couples? W-4.9001	NO	Email
19. Ecumenical in perspective? F-1.0402	YES	Website
20. Has ordained Elders/Deacons in parity with clergy? F-3.0202	YES	Website

* “The Christian Reformed Church in North America has close relationships with a number of Reformed denominations through a variety of designated categories. The denominations that are especially close to the CRC are designated as “churches in ecclesiastical fellowship.” Churches that are so designated may be engaged in joint ventures with the CRC and/or its agencies, exchange delegates at synod, welcome each other’s members at the Lord’s Supper and each other’s pastors into the pulpit, and generally encourage each other in ministry and faithfulness.”

The PC(U.S.A.) is not “in ecclesiastical fellowship” with the CRC. However, we understand ourselves to be “in correspondence.”

Comparison Questions With PC(U.S.A.)

	<u>RCA</u>	<u>Reference</u>
1. Does the denomination affirm the Apostles' and Nicene Creeds?	YES	Web
2. G 1.0302 - Welcome all in the church; welcome all in worship, meaning those on the fringes	YES	Web
3. Has a regional presence. BO	YES	Web
4. - G 2.06 The process for ministry (the denomination provides a process for "ministers to be" - i.e. provide a strong foundation to ministers in training)	YES	BCO 1.II.2
5. Is the denomination "in correspondence" with the PCUSA? G-5.0201	YES	Web
6. Does this denomination uphold the Triune God who creates, redeems, sustains, rules, and transforms all things and all people? F-1.01	YES	OSH, BC 8-9
7. Is the Incarnation of the Word of God in Jesus Christ, fully human, fully divine, and Savior of humankind upheld? F-1 .01, Nicene Creed	YES	BC 10, OSH
8. Does the denomination affirm grace alone, faith alone, scripture alone? F-2.04	YES	BC 22, BCO preamble
9. Is sovereignty of God in all things upheld? F-2.05	YES	Web
10. Reformed and always being reformed according to the Word of God by the power of the Holy Spirit. F-F2.02	YES	Web
11. Does the denomination affirm baptism as the sign and seal of incorporation into Christ, God's gift of grace, and God's summons to respond to that grace? W-2.3	YES	Web
12. Does the denomination affirm the Lord's Supper as the sign and seal of eating and drinking in communion with the crucified and risen Lord, wherein God's people are in communion with Christ and with all who belong to Christ? W-2.4	YES	Web
13. Freedom of conscience upheld? F-3.0101	YES	BC 32
14. Are the principles of Presbyterian Government found in F-3.02 affirmed?	YES	BCO preamble
15. Affirm the ordination of women to all offices of the church? G-2.01 01, Brief Statement of Faith	YES	Web
16. Find guidance in confessions subordinate to scripture? F-2.02	YES	BCO preamble
17. Has property "in trust" clause? G-4.0203	YES/NO*	BCO 1.II.10
18. Are clergy allowed to marry gay/lesbian couples? W-4.9001	NO	Web
19. Ecumenical in perspective? F-1.0402	YES	Web
20. Has ordained Elders/Deacons in parity with clergy? F-3.0202	YES	BCO 1.I.1 <u>RCA Reference Index</u> <i>Book of Church Order (BCO)</i> <i>Belgic Confession (BC)</i> <i>Our Song of Hope (OSH)</i>

*While property does not appear to be held “in trust” as we understand it, there does appear to be a understanding of property as connectional in nature.

- a. 1.II.10 *sec.* 4
 - i. A Church may request to leave the RCA and may request to take any real or personal property
- b. 1.II.10 *sec.* 5 a-e
 - i. The interest of the denomination will only be divested once a series of requirements have been completed
- c. 1.II.10 *sec.* 6
 - i. under no circumstances can the properties or the money from the sale of the properties of a departing church be given to members of the church, nor can they be devoted to anything other than church related use and if the congregation dissolves within five years then the properties, real or personal, or the proceeds of said property are to be returned to the Classis that dismissed the congregation.

Comparison Questions With PCUSA

	<u>UCC</u>	<u>Reference</u>
1. Does the denomination affirm the Apostles' and Nicene Creeds?	YES	(SF)(C) w/o ref *
2. G 1.0302 - Welcome all in the church; welcome all in worship, meaning those on the fringes	YES	(C) (BL)(WWA)
3. Has a regional presence. BO	YES	(C) (BL)
4. - G 2.06 The process for ministry (the denomination provides a process for "ministers to be" - i.e. provide a strong foundation to ministers in training)	YES	(C) (BL)
5. Is the denomination "in correspondence" with the PCUSA? G-5.0201	YES	WARC/WCRC List
6. Does this denomination uphold the Triune God who creates, redeems, sustains, rules, and transforms all things and all people? F-1.01	YES	(WWB) (SF)(C)
7. Is the Incarnation of the Word of God in Jesus Christ, fully human, fully divine, and Savior of humankind upheld? F-1.01, Nicene Creed	YES	(WWB) (SF)(C)
8. Does the denomination affirm grace alone, faith alone, scripture alone? F-2.04	YES	(SF)(C) **
9. Is sovereignty of God in all things upheld? F-2.05	YES	(WWA)
10. Reformed and always being reformed according to the Word of God by the power of the Holy Spirit. F-F2.02	YES	(WWA)(WWB)
11. Does the denomination affirm baptism as the sign and seal of incorporation into Christ, God's gift of grace, and God's summons to respond to that grace? W-2.3	YES	(AB)
12. Does the denomination affirm the Lord's Supper as the sign and seal of eating and drinking in communion with the crucified and risen Lord, wherein God's people are in communion with Christ and with all who belong to Christ? W-2.4	YES	(AC)
13. Freedom of conscience upheld? F-3.0101	YES	(C)(WWB)(AU)
14. Are the principles of Presbyterian Government found in F-3.02 affirmed?	NO	(C) Congregational
15. Affirm the ordination of women to all offices of the church? G-2.01 01, Brief Statement of Faith	YES	(AU)
16. Find guidance in confessions subordinate to scripture? F-2.02	NO	(SF)(WWB) ***
17. Has property "in trust" clause? G-4.0203	NO	(C)
18. Are clergy allowed to marry gay/lesbian couples? W-4.9001	YES	w/ local option ****
19. Ecumenical in perspective? F-1.0402	YES	(SF)(C)
20. Has ordained Elders/Deacons in parity with clergy? F-3.0202	NO	w/ local option *****

UCC Online Reference Index

What We Believe (WWB)

Statement of Faith (SF)

Who We Are (WWA)

About Us (AU)

Constitution/By-Laws (C)

UCC First (F)
About Baptism (AB)
About Communion (AC)

Conversation with UCC
Conference Minister
See *Comments on back

From phone call with:

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* *The Apostles and Nicene Creeds are not explicitly identified as foundational to the faith of the UCC, since the denomination holds no creedal basis for its faith. It does affirm allegiance to the 2000 year Christian faith history. Both the Apostles and Nicene Creeds are in the official hymn book and used often by many congregations in worship. (WRW)(C)*

** *“Scripture alone,” is not explicitly expressed by the UCC faith statements, in so far as the UCC believe that there are many ways to interpret Scripture and that “God is still speaking.”(WWB)*

****Since “the UCC has no rigid formulation of doctrine or attachment to creeds or structures,” confessional subordination to scripture is not addressed. However, “UCC pastors are known for their commitment to excellence in theological preparation, interpretation of the scripture, and justice advocacy. Even so, love and unity in the midst of diversity are our greatest assets.” (WWB)*

*****The UCC denomination allows ministers to use their discretion and “freedom of conscious” with regard to marriage of gay and lesbian couples.*

***** *The UCC does not as a rule have ordained ruling elders and deacons. However, some local churches do ordain lay leadership, and lay representatives are invited to Association, Conference and General Synod meetings. (C)*

History of the United Church of Christ:

PREAMBLE of the UCC Constitution

1 *The United Church of Christ, formed June 25, 1957, by the union of the Evangelical and Reformed Church and The General Council of the Congregational Christian Churches of the United States in order to express more fully the oneness in Christ of the churches composing it, to make more effective their common witness in Him, and to serve His kingdom in the world, hereby adopts this Constitution.*

2 *The United Church of Christ acknowledges as its sole Head, Jesus Christ, Son of God and Savior. It acknowledges as kindred in Christ all who share in this confession. It looks to the Word of God in the Scriptures, and to the presence and power of the Holy Spirit, to prosper its creative and redemptive work in the world. It claims as its own the faith of the historic Church expressed in the ancient creeds and reclaimed in the basic insights of the Protestant Reformers. It affirms the responsibility of the Church in each generation to make this faith its own in reality of worship, in honesty of thought and expression, and in purity of heart before God. In accordance with the teaching of our Lord and the practice prevailing among evangelical Christians, it recognizes two sacraments: Baptism and the Lord’s Supper or Holy Communion.*

3 *The provisions herein define and regulate the General Synod, the United Church of Christ Board and those Covenanted Ministries, Affiliated Ministries, and Associated Ministries, as hereinafter set forth, of the United Church of Christ which are related to the General Synod and describe the free and voluntary relationships which the Local Churches, Associations, Conferences and ministers sustain with the General Synod and with each other. The pattern of relationships and procedures so described is recommended to Local Churches, Associations, Conferences and authorized ministers, to enable them more effectively to accomplish their tasks and the work of the United Church of Christ.*

Report adopted by Shenandoah Presbytery in reference to ECO.

Policy of Shenandoah Presbytery Regarding ECO: A Covenant Order of Evangelical Presbyterians Approved: December 17, 2013

Background

“I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may be one. As you, Father are in me and I am in you, may they also be in us, so that the world may believe you have sent me” (Jesus, in prayer with and for his disciples in John 17:20-21).

Because in Christ the Church is one, it strives to be one. To be one with Christ is to be joined with all those whom Christ calls into relationship with Him. To be joined with one another is to become priests for one another, praying for the world and for one another, and sharing the various gifts God has given to each Christian for the benefit of the whole community. Division into different denominations obscures but does not destroy our unity in Christ.

The Presbyterian Church (U.S.A.) [P.C.(U.S.A.)], affirming its historical continuity with the whole Church of Jesus Christ, is committed to the reduction of that obscurity, and is willing to seek and to deepen communion with all other churches within the one, holy, catholic, and apostolic Church (*Book of Order* F-1.0302a).

The P.C.(U.S.A.) at all levels “seeks to manifest more visibly the unity of the body of Christ and will be open to opportunities for conversation, cooperation, and action with other ecclesiastical groups. It will seek to initiate, maintain, and strengthen relations with other Reformed and Christian entities” (*Book of Order* G-5.0101).

Shenandoah Presbytery, “a community of Christ for worship, nurture, and mission,” is a council within the P.C.(U.S.A.). Together with our sisters and brothers throughout this denomination, we stand in full accord with our Lord Jesus Christ whose prayer was that we all be one.

Context

Shenandoah Presbytery recognizes its calling in Christ to the unity of the Church, the body of Christ. At the same time, it acknowledges, in the existence of various denominations, the continued obscurity of the unity of that body. It is committed, as the *Book of Order* maintains, “to the reduction of that obscurity, and is willing to seek and deepen communion with all other churches in the one, holy, catholic, and apostolic Church” (*Book of Order* F-1.0302a).

Recent developments within the P.C.(U.S.A.) have led to the formation of ECO: A Covenant Order of Evangelical Presbyterians [ECO]. Formed in January 2012, ECO (not an acronym but an effort “to strengthen the ecosystems of local churches”) describes itself as “a Presbyterian denomination that exists to serve the local church” (www.eco-pres.org).

Whereas many of the presbyteries in the P.C.(U.S.A.) are developing policies in regards to how member congregations might relate to affinity groups like the Fellowship of Presbyterians, this policy is specific to ECO. It is intended to aid Shenandoah Presbytery as it determines if ECO is a Reformed body to whom our presbytery might dismiss congregations.

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The 218th General Assembly (2008) of the P.C.(U.S.A.) advised presbyteries to “satisfy themselves concerning the conformity with this denomination” of entities like ECO (See Appendix A). Though this authoritative interpretation was in answer to questions regarding transitional presbyteries with the Evangelical Presbyterian Church, the guidance is helpful in providing structure for the response regarding ECO. In exploring other denominations or entities self-identifying as Reformed bodies, the General Assembly of the P.C.(U.S.A.) advises presbyteries to consider whether the receiving presbytery is:

- doctrinally consistent with the essentials of Reformed theology as understood by the presbytery;
- governed by a polity that is consistent in form and structure with that of the Presbyterian Church (U.S.A.); and,
- of sufficient permanence to offer reasonable assurance that the congregation is not being dismissed to *de facto* independence.

Keeping these three considerations in mind, the Task Force appointed by Shenandoah Presbytery carefully and prayerfully reviewed ECO’s resources including the “Essential Tenets & Confessional Standards,” the “ECO Polity and Discipline,” the “ECO Ordination Manual,” the “Covenant for Congregations,” and the “ECO Mission Affinity Groups.” All of these documents are found at the ECO website (www.eco-pres.org) and clearly identify the guiding principles of ECO. Note is taken that some within the P.C.(U.S.A.), including the Synod of Southern California and

Hawaii, have termed ECO a “special interest group” and not a Reformed body. In considering a case involving a potential joint P.C.(U.S.A.) and ECO presbytery, that synod’s Permanent Judicial Commission (PLC) recalled the principle that “God alone is Lord of the conscience” (*Book of Order* F-3.0101) and stated that becoming a “covenant partner” (member) in an ECO congregation has requirements that are opposed to the polity of the P.C.(U.S.A.). In particular, it observed, membership in the P.C.(U.S.A.), as is true in all Reformed bodies, “has as its only membership requirement one’s personal faith in Jesus Christ as Savior and Lord” (Case Number 2012-3, Synod of Southern California and Hawaii PJC).

The Synod’s PJC indicated an understanding that ECO’s requirement for church membership includes “a signed agreement of like belief” in addition to one’s personal faith in Jesus Christ as Savior and Lord. This presumed ECO practice, the Synod declared, is “beyond the boundaries of what it is understood to be Reformed.” ECO, however, in its *Polity and Discipline* statement specifies only that “those who wish to embrace the congregation’s covenantal expectations may become covenant partners (members) by action of the session after hearing testimony of their faith in Jesus Christ as Lord and Savior” (*Polity and Discipline* 1.0303). Therefore, ECO’s polity statement on membership lacks the requirement for “a signed agreement of like belief” that was central to the PJC’s ruling.

Further, a remedial case between the Synod and San Gabriel Presbytery was dismissed allowing two congregations in that presbytery to be dismissed to ECO. Of the eight presbyteries in the Synod, Los Ranchos, Santa Barbara, and the Presbytery of Pasadena have joined San Gabriel in affirming that ECO is a Reformed denomination to which they may dismiss a congregation.

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Whereas many presbyteries expect the General Assembly to provide guidance and decisions on matters of theology and polity, it is clear that the matter pertaining to satisfaction concerning the theology, polity, and permanence of ECO rests, not with the synods or with the General Assembly, but with each particular presbytery.

Policy

Therefore, responding to the three considerations regarding theology, polity, and permanence, Shenandoah Presbytery affirms:

A) ECO is doctrinally consistent with the essentials of Reformed theology as understood by Shenandoah Presbytery.

The Finley Memorial Presbyterian Church, Stuarts Draft, VA, includes on its website a page entitled “Essential Beliefs of the Reformed Faith.” Various lists of “essentials” can be found throughout the history of the Reformed tradition. These ten from Finley’s site capture the essence:

1. Trinity—God the Father, who is over us; God the Son, who is with us and for us; and God the Holy Spirit, who is in us and among us.
2. Incarnation—In Jesus Christ, the Word of God became flesh and dwelt among us. In Jesus Christ, the Triune God is revealed.
3. Salvation by grace through faith.
4. Scripture is the Word of God and our only rule of faith and obedience.
5. Sovereignty and Providence of God.
6. The election of the people of God for service as well as for salvation.
7. God’s involvement in the covenant community of God’s people.
8. A faithful stewardship of ourselves, our gifts, our resources, and the earth.
9. The recognition of the human sin of idolatry, tyranny, and disobedience.
10. The commitment of believers to justice, liberation, and obedience.

ECO is confessional when it states that “the appropriate confessional standards for ECO are the creeds, confessions, and catechisms in the *Book of Confessions*” (*ECO Confessional Standards*). Though some raise a question regarding “conscience,” ECO states, “We confess that God alone is Lord of the conscience, but this freedom is for the purpose of allowing us to be subject always and primarily to God’s Word.... We are happy to confess ourselves captive to the Word of God, not just individually, but also as members of a community of faith, extending through time and around the globe. In particular, we join with other members of the Presbyterian and Reformed community to affirm the secondary authority of the *Book of Confessions* as a faithful exposition of the Word of God.” We find them, in this context, to be “doctrinally consistent with the essentials of Reformed theology” (*ECO Essential Tenets*). The “Essential Tenets of ECO,” to which covenant partners must agree if they are “to take significant leadership roles in the congregation,” are in the most part consistent with the essential beliefs of the reformed faith as stated by our Finley Memorial congregation (See

Appendix B). Where ECO departs from the understandings embraced by the P.C.(U.S.A.), the differences are not significant enough to declare them to be “doctrinally inconsistent.” Therefore, Shenandoah Presbytery affirms that ECO is doctrinally consistent with the “essentials of Reformed theology.” 178

B) ECO is governed by a polity that is consistent in form and structure with that of the Presbyterian Church (U.S.A.).

There are many important consistencies between the P.C.(U.S.A.) *Book of Order* and ECO’s *Polity and Discipline* (i.e. ordination of women, dedication to ecumenicity), though there are some inconsistencies. While the polity within ECO significantly calls for congregations, presbyteries, and the Synod (its “widest council”), it has more of a “congregational” emphasis when compared to the “connectional” nature of the P.C.(U.S.A.). For example, minutes of a session are reviewed by themselves and not by the presbytery. In like manner, presbytery reviews its own minutes and does not submit them to the Synod.

As regards ordination vows, the third question for the P.C.(U.S.A.) asks: “Do you sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do, and will you be instructed and led by those confessions as you lead the people of God?”

(*Book of Order* W-4.4003c). The third ordination question for ECO asks: “Will you receive, adopt, and be bound by the *Essential Tenets* of ECO as a reliable exposition of what Scripture teaches us to do and to believe, and will you be guided by them in your life and ministry?” (*Polity and Discipline* 2.0103c). Though the *Essential Tenets* are extensive and central to ECO belief and practices, ECO also embraces the P.C.(U.S.A.) *Book of Confessions* as “the confessional standard” and as “an appropriate expression of the Reformed commitment to honor our fathers and mothers in the Faith.”

As regards property, the P.C.(U.S.A.) *Book of Order* states that “all property held by or for a congregation...is held in trust nevertheless for the use and benefit of the Presbyterian Church (U.S.A.)” (G-4.0203). ECO’s *Polity and Discipline* includes no “trust clause” and makes it clear that all property is owned by the congregation and that it is free to buy, mortgage, transfer, or sell property following permission granted “at a duly constituted meeting” of the congregation (1.0503 and 4.0101a.).

As regards ECO’s “pastoral covenant groups” in which each pastor is required to participate, they may appear to be similar to our “mission communities” (*Polity and Discipline*, 2.0402). The major difference is that ruling elders are not included in the pastoral covenant groups and the richness of wisdom provided by the laypersons is lacking.

While, like other Reformed bodies, ECO differs from the P.C.(U.S.A.) in some elements of polity, the similarities are more significant. Therefore, Shenandoah Presbytery affirms that ECO is governed by a polity that is consistent in form and structure with that of the Presbyterian Church (U.S.A.).

C) ECO is of sufficient permanence to offer reasonable assurance that the congregation is not being dismissed to *de facto* independence.

Only God knows the future. Though Christ’s prayer was that we all be one, denominations exist as families within the body of Christ and will be in existence, most likely, until Christ returns. Our prayer is that the Holy Spirit will open our eyes and hearts to see the good in 179

each denominational family as we remain members of Christ’s body with Him as the Head of the Church (*Book of Order* F-1.0201). It is Christ who calls and equips the Church (F-1.0202), gives the Church its life (F-1.0203), is the Church’s hope (F-1.0204), and is the foundation of the Church (F-1.0205).

Founded in January 2012, ECO already has ninety-seven congregations and 159 pastors who have joined. It is growing and it has a structure in place to assure Reformed governance. At present, it has only two presbyteries: the Presbytery of the East (East of the Mississippi) and the Presbytery of the West. As ECO expands, its plans are to form other presbyteries. In the meantime, its requirement for “pastoral covenant groups” affords helpful connectionalism on a geographic basis.

ECO is seeking membership in the World Communion of Reformed Churches whose General Secretary, the Rev. Dr. Setri Nyomi, responded to an inquiry from Shenandoah Presbytery (See Appendix C). At present there are ten North American member churches, including the P.C.(U.S.A.), in the WCRC and ECO is expected to become a member church in February 2014. This indicates that ECO has taken appropriate steps to assure ongoing presence as a Reformed denomination.

Shenandoah Presbytery must determine as well if there is “sufficient permanence to offer reasonable assurance” that congregations we dismiss to ECO are not just “one step away” from independence. The operative words are “sufficient” and “reasonable.” An ECO congregation may request “that presbytery dismiss the congregation to another presbytery of ECO” or request “that the presbytery dismiss the congregation to another Reformed body” (*Polity and Discipline* 1.0503d). The inclusion of this assurance within the polity of ECO calls for trust on the part of respective presbyteries within the P.C.(U.S.A.) that the spirit of the dismissal is being honored. Congregations are being welcomed into ECO with the prayerful hope that they will remain in ECO. Again, there is no guarantee of the future, both in polity and in practice, but trust must be present in any decision related to dismissal. Some have suggested that a “reversion clause” be included in dismissal processes. The Presbytery of Tropical Florida adopted a reversion clause that states, in essence, that, within a five-year period of dismissal, if a dismissed congregation intentionally dissolves, fails to remain in the Reformed body to which it was dismissed, or becomes independent, then all real property of the dismissed congregation shall revert to the Presbytery of Tropical Florida. Though such a policy is understandable, Shenandoah Presbytery desires to trust that dismissing congregations will be received and cared for lovingly by the receiving Reformed body. Our prayer is for the process of dismissal, as painful as it may be, to be filled with a spirit of hope, help, and wholeness. As stated in our Dismissal Guidelines, we remain open to churches who might desire to return to the P.C.(U.S.A.). Our actions now can have a positive impact on relationships in the future.

We trust God—the one who lovingly holds the future—to guide the body of Christ as it seeks to bear witness to God’s grace and love in a broken and fearful world.

Therefore, Shenandoah Presbytery affirms that ECO is of sufficient permanence to offer reasonable assurance that the congregation is not being dismissed to *de facto* independence.

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Conclusion

The evidence is sufficient for Shenandoah Presbytery to conclude that ECO: A Covenant Order of Evangelical Presbyterians conforms to the doctrines and order of the Presbyterian Church (U.S.A.) and, therefore, is recognized as a Reformed denomination. Having made this determination, the presbytery may dismiss congregations to ECO believing that they meet all standards of doctrine and order required of the presbytery and that such a dismissal is not in violation of “the spirit of the polity of the Presbyterian Church (U.S.A.).”

ECO:

Presbytery of Shenandoah
Resource and Spending Budget vs Actual
with Restricted Net Assets

	Actual Twelve Months Ending December 31, 2015	2015 Twelve Month Budget	Remaining Budgeted Funds
Resources Provided by:			
Acceptances from Congregations	578,210	596,000	17,790
Prior Year Acceptance Payment	-		
Grants from GA & Synod	3,000	3,000	-
Mission Community Support	6,000	6,000	-
Other Income	-		-
Total	587,210	605,000	17,790
Resources Used for:			
Payments to Governing Bodies			
GA - Per Capita	102,770	102,770	\$ -
Synod - Per Capita	10,902	10,902	-
GA - Shared Mission Support	4,000	4,000	-
Synod - Shared Mission Support	200	200	-
Total	117,872	117,872	-
Administration			
Occupancy	38,298	38,950	652
Office Expense - (Including Postage, Telephone, Supplies, Equipment, Audit)	24,258	26,700	2,442
Personnel Expenses - Salaries, Benefits, Travel & Cont Ed	319,010	320,187	1,177
Presbytery Expenses	1,270	1,500	230
Total	382,836	387,337	4,501
Committee Expense:			
Committee on Pastoral Transition	7,939	8,800	861
Committee on Relational Ministry	16,984	30,900	13,916
Communications	1,610	2,800	1,190
Partnership	17,703	17,850	148
Presbytery Leadership Team	901	2,300	1,399
WW Ministries	170	600	430
Nominations	98	275	177
Moffett Grant Fund	20	100	80
Prep for Ministry	238	1,500	1,262
Funds Administration	47	150	103
Permanent Judicial Representation	-	75	75
Total	45,707	65,425	19,718

	Actual Twelve Months Ending December 31, 2015	2015 Twelve Month Budget	Remaining Budgeted Funds
Mission Communities:			
Eastern Panhandle	1,250	1,250	-
Potomac Highlands	-	1,250	1,250
Mountain Valley	860	1,250	390
Central Valley	1,250	1,250	-
Highland-Augusta	1,250	1,250	-
Maury River	1,100	1,250	150
Total	5,710	7,500	1,790
Other Payments:			
Camp Paddy Run	6,000	6,000	-
Big Event	1,813	1,500	(313)
Adult Ministries	500	500	
Resource Center	235	250	15
Youth Council	5,000	5,000	-
Montreat/Triennium Conference	4,000	4,000	-
Total	17,548	17,250	(298)
Support Payments:			
WV Council of Churches	150	150	-
VA Council of Churches	150	150	-
Presbyterian Campus Ministry	7,500	7,500	-
Massanetta Springs	1,750	1,750	-
Total	9,550	9,550	-
TOTAL PAYMENTS	579,223	604,934	25,710
DIFFERENCE -	7,986	66	(7,920)
TO OR (FROM) RESERVES			

96% collected towards total current 2015 budget

Restricted Net Assets as of 12/31/15

COMMITTEES

Cmte on Relational Ministry

Church Development Carryover	127,676.05
CRE/ARE Con't Ed Event	1,053.03
CRE/ARE Training Program (CRM)	5,190.39
CRM Bequests & Gifts	8,989.66
Ministry-SenecaRock/Circleville	50,983.94

Total Cmte on Relational Ministry 193,893.07

Committee for the Prep Ministry

CPM Scholarships	284.55
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Total Committee for the Prep Ministry 284.55

Funds Administration

Blue Funds (minus \$500*12)	0.01
Harry S McClung	3,125.59
Hunger	
Ethiopian Famine Relief	492.79
Hunger - Other	27,868.89

Total Hunger 28,361.68

Peacemaking % Retained	8,393.50
Strong Ministers' Program	91,522.28
Thomas&Martha Grafton Fd-Unrest	631.47
Total Funds Administration	132,034.53
Living Waters Team	
ShenPres Team Work	1,332.23
Water Projects-Peacemaking Fnds	8.91
Water Projects-Undesignated	31,529.31
WP-ElAyaEscuelaOficial RurMixta	195.37
WP-Guat.ComalapaEscuelaTecnicoM	221.00
WP-Guat.SantiagoAtitlan,Iglesia	128.99
WP - Guat.SanLucasToliman SofH	1,659.98
WP - Mexico,Los Misiones, IDT	9,049.06
WP-Sinaca Igles Asamblea di Dio	491.34
Total Living Waters Team	44,616.19
Partnership Committee	
Bolling Hobson Trust (Mission)	403.37
ESL-Project Funds	5,443.46
Ethiopian Banquet	143.25
Gambella Girls	350.00
i CARE Gore Home	
Gore Home-Discretionary	250.00
Gore Home - Sponsorships	7,701.00
Wakjira Haile Scholarship	50.00
Total i CARE Gore Home	8,001.00
Lydia Center	1,488.27
Partnership Discretionary	5,645.99
The HEART Project	817.38
Travel to Ethiopia	1,545.07
Total Partnership Committee	23,837.79
World Wide Ministries	
Bernice Hiett Fund	1,841.64
Ramsey Fund	3,790.78
Total World Wide Ministries	5,632.42
Total COMMITTEES	400,298.55
MISSION COMMUNITIES	
Baja Mission Trip - HAMC	
Sterrett Memorial Fund	489.95
Baja Mission Trip - HAMC - Other	4,003.40
Total Baja Mission Trip - HAMC	4,493.35
Central Valley MC-H'burg 1st	2,209.58
CVMC-StopHungerNow Glenn Colema	1,391.40
MVMC Shower Trailer	2,069.86
PHMC Hunger Action Team	116.64
Total MISSION COMMUNITIES	10,280.83
OTHER	
2016 Acceptances from the Congr	200.00
Camp Paddy Run	
Timbering Project CPR	1,659.30
Total Camp Paddy Run	1,659.30
Covenant Shower Trailer - DRT	76.10
October 9-11Seminar Bob O	288.93
PCUSA Ethiopian Network	3,344.20
Rehoboth / Ramkey Funds	499.16
Women's Spirituality (Peggy Rob	5,101.28

Total OTHER	11,168.97
PASS THRU - OTHER	
Church World Service - shipping	327.00
Total PASS THRU - OTHER	327.00
PRESBYTERY ACCOUNTS	
Montreat/Triennium	779.58
Continuing Education	
Con't Ed - GP 2014	166.25
Con't Ed - MC 2015	357.69
Con't Ed - Support Staff 2014	561.04
Con't Ed - Support Staff 2015	1,040.00
Total Continuing Education	2,124.98
G.P. Discretionary Acct	6,972.82
General Assembly Expenses 2014	4,798.60
Legal Fees - Misconduct	35,099.21
Vehicle Expenses & Replacement	2,665.28
Total PRESBYTERY ACCOUNTS	52,440.47
TOTAL	474,515.82