

HANDBOOK OF REPORTS

for the

170th STATED MEETING

of the

SHENANDOAH PRESBYTERY

Tuesday, May 10, 2016

9:30 a.m.

Place:

**Front Royal Presbyterian Church
Front Royal, 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: MAY 10 MEETING OF PRESBYTERY

The Presbytery of Shenandoah will meet in stated session at Front Royal Presbyterian Church in Front Royal, Virginia, on Tuesday, May 10, 2016. A nursery will be provided for babies and small children. For childcare, please contact the church at 540-635-3894 no later than May 5 so that proper arrangements can be made.

LUNCH can be purchased before the convening hour of 9:30 a.m. for the price of \$10.

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.

PARKING

The parking areas in Front Royal are very few. **PLEASE CARPOOL IF YOU CAN**

DIRECTIONS

If you are using a GPS, the address for the church is 115 Luray Ave, Front Royal VA 22630

Directions from I-81

Take exit 300 to I-66 east

Go 6.5 miles and take exit 6 and bear right onto 522/340 south

Go approximately 2 miles and turn left onto 14th Street, which eventually curves to the right and becomes Royal Avenue.

Go approximately 1.5 miles and turn right onto Jackson Street

Go approximately ½ mile and you will see the Presbyterian Church across Luray Avenue.

Directions from Route 340 South

Route 340 becomes Royal Avenue. Continue until the third light where Jackson Street crosses Royal Avenue (after Jack Evans Chevrolet). Turn left onto Jackson Street and go to the top of the street where you will see the Presbyterian Church across Luray Avenue. Enter the drive and proceed into the parking lot.

Directions from Route 522 South

Route 522 South becomes Commerce Avenue. At the first light make a left onto South Street. Continue on South Street until it dead ends. Turn right onto Royal Avenue and at the first light, turn left on Jackson Street and go to the top of the street where you will see the Presbyterian Church across Luray Avenue. Enter the drive and proceed into the parking lot.

Directions from Interstate 66 West

Take exit 13. At light at the end of the off ramp turn left onto VA 79. At the next light turn right onto Route 55 West. In Front Royal, Route 55 becomes South Street. Continue on South Street until it dead ends. Turn right onto Royal Avenue and at the first light, turn left on Jackson Street and go to the top of the street where you will see the Presbyterian Church across Luray Avenue. Enter the drive and proceed into the parking lot.

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 13, 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

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 THE MEETING

AC – Administrative Commission	EPC – Evangelical Presbyterian Church
ARE – Authorized Ruling Elder	GA – General Assembly
CCR– Committee on Congregational Redevelopment	IC – Investigating Committee
CER - Committee on Educational Resources	KCC – Key Church Communicator
CIT – Churches in Transition	LRT – Listening Response Team
CMO – Committee on Mission & Outreach	MIF – Ministry Information Form
CNCD–Committee on New Congregational Development	PAM – Presbyterian Association of Musicians
CPA – Committee on Presbytery Administration	PCA – Presbyterian Church in America
CPC – Coordinating and Planning Commission	PCUS – Presbyterian Church in the United States
CPM – Committee on Preparation for Ministry	PCUSA – Presbyterian Church (U.S.A.)
CPT – Committee on Pastoral Transition	PDA – Presbyterian Disaster Assistance
CRE – Commissioned Ruling Elder	PIF – Pastor Information Form
CRM – Committee on Relational Ministry	PJC – Permanent Judicial Commission
DRT – Disaster Response Team	PNC – Pastor Nominating Committee
ECO – A Covenant Order of Evangelical Presbyterians	SPYCE – Shenandoah Presbytery Youth Council Extraordinaire
EECMY - Ethiopian Evangelical Church Mekane Yesus	TPR – Temporary Pastor Relationship

DOCKET

(Members of Presbytery are urged to be registered and seated by 9:30a.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
- 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 – page 2
 Omnibus Motion – pages 3-13
 Report of the Transitional Presbyter
 Welcome from host church
- 11:15 a.m. ORDER OF THE DAY Committee on Pastoral Transition, Lisa Webb – pages 14-28
- 12:00 p.m. ORDER OF THE DAY Holy Cow Consulting – pages 29-36
- 12:40 p.m. ORDER OF THE DAY Lunch
- 1:40 p.m. Intercessory Prayers
- 1:45 p.m. Holy Cow Consulting Panel Discussion
- 2:15 p.m. ORDER OF THE DAY Committee on Relational Ministry, Beth McCrary – pages 37-41
- 2:35 p.m. Committee on Presbytery Administration, Greg Trobaugh – page 42
- 3:05 p.m. Committee on Nominations, Mary Lou Cox – page 43
- 3:10 p.m. Committee on Educational Resources, Punker Robertson
- 3:15 p.m. Committee on Mission and Outreach, Doug Sensabaugh
- 3:20 p.m. Committee on Preparation for Ministry, Tully Hunter – page 44
- 3:30 p.m. ORDER OF THE DAY Coordinating & Planning Commission, Glenn Coleman – pages 45-48
- 4:00 p.m. Anticipated Adjournment

STATED CLERK REPORT

FOR INFORMATION

1. Attended Board of Pensions Conference in Philadelphia, PA, April 12-14, 2016.
2. Received report from ongoing Investigative Committee stating there will be no further actions taken and the matter is closed. The Investigative Committee was dismissed by the Stated Clerk.
3. Completed training with LRT for Buffalo Gap Presbyterian Church.
4. Sites of next two presbytery meetings: August 13, 2016 at Shepherdstown Presbyterian Church and November 1, 2016 at Opequon Presbyterian Church.

Now is the time to sign up for hosting presbytery for 2017! The tentative schedule for 2017 will be:

2nd Saturday in February (2-11-2017)

2nd Tuesday in May (5-9-2017)

4th Saturday in August (8-26-2017)

2nd Tuesday in November (11-14-2017)

OMNIBUS MOTION

From the Stated Clerk:

- A. That Presbytery excuse from attendance from all or part of this stated meeting those ministers who submit such a request.
- B. That Presbytery receive the minutes of the commission to install the Rev. Helen “Punker” Robertson as found on page 4
- C. That Presbytery receive the minutes of the commission to install the Rev. Stephanie Sorge Wing as found on pages 4-5
- D. That Presbytery receive the annual reports of ministers, candidates, inquires, DCE’s and churches for the year December 31, 2015, as printed on pages 6-7.
- E. That Presbytery receive the statistical reports summary for the year ending December 31, 2015, as printed on pages 8-11.
- F. That Presbytery receive the financial review for the year ending December 31, 2015, as found on page 12.

From Committee on Representation:

That Presbytery receive the report found on page 13.

MINUTES OF COMMISSION TO INSTALL THE REV. HELEN “PUNKER” ROBERTSON, as pastor of the Fairfield Presbyterian Church. In accordance with the appointment of the Presbytery of Shenandoah, the commission convened at the Fairfield Church on September 6, 2016 at 2:45 p.m.

Commission members present: Teaching Elders: Olivia Haney, Sarah Hill, Bill Klein, and John Haney
Ruling Elders: Houston Lynch – Presbytery Moderator, David Wade of Fairfield Church, Karen Duff of New Monmouth Church, and Lawrence Brunson of Goshen Church.

A quorum was present.

Houston Lynch, Convener, called the commission to order and led in prayer. The commission elected. Olivia Haney, moderator and John Haney, clerk.

The congregation was called to worship. Sarah Hill preached the sermon on the subject "For a Time Such as This" from Esther 4:9-16 and John 20:10-18. Houston Lynch asked the questions of the teaching elder. David Wade asked the questions of the congregation. These being answered in the affirmative and with prayer led by John Haney, the commission installed her as pastor of the Fairfield Church. The members of the Presbytery and others welcomed the newly installed pastor into their fellowship in the ministry of the Word and Sacrament.

Bill Klein delivered the charge to the congregation and Olivia Haney delivered the charge to the pastor..

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

The commission then read and approved their minutes. The commission adjourned with prayer led by Bill Klein.

Olivia Haney, Moderator
John Haney, Clerk

MINUTES OF COMMISSION TO INSTALL THE REV. STEPHANIE SORGE WING, as pastor of the Trinity Presbyterian Church. In accordance with the appointment of the Presbytery of Shenandoah, the commission convened at the Trinity Church on February 14, 2016 at 3:00 p.m.

Commission members present: Teaching Elders: George Evans, Amy Fetterman, Harry Johns, and Anne Ross
Ruling Elders: Houston Lynch – Presbytery Moderator, Mary Lou McMillin of Trinity Church, and Beth Smith of Massanutten Church.

Others invited by the Presbytery to participate in the service were Teaching Elder Sheldon Sorge of Pittsburgh Presbytery and Teaching Elder Andy Wing of Charlotte Presbytery.

A quorum was present.

Anne Ross, Convener, called the commission to order and led in prayer. The commission elected. Anne Ross, moderator and Beth Smith, clerk.

The congregation was called to worship. Sheldon Sorge preached the sermon on the subject "Sticking With Your Story" from Deuteronomy 26:1-11 and Luke 4:1-13. Anne Ross asked the questions of the teaching elder. Beth Smith asked the questions of the congregation. These being answered in the affirmative and with prayer led by Amy Fetterman, the commission installed her as pastor of the Trinity Church. The members of the Presbytery and others welcomed the newly installed pastor into their fellowship in the ministry of the Word and Sacrament.

Harry Johns delivered the charge to the congregation and Mary Lou McMillin delivered the charge to the pastor.

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

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

The commission then read and approved their minutes. The commission adjourned with prayer led by Anne Ross.

Anne Ross, Moderator
Beth Smith, Clerk

**ANNUAL REPORT
PRESBYTERY OF SHENANDOAH**

The Presbytery of Shenandoah respectfully reports to the Synod of the Mid-Atlantic for the year ending December 31, 2015, that it consists of 173 ministers, 106 churches, 12 chapels, 13,585 communicants and has under its care 5 Candidates for the Ministry of the Word and 2 Inquirers for the Ministry of the Word.

MINISTERS

<u>Received</u>	<u>Presbytery</u>
John Mathison	February 14
M. Anderson Sale	May 12
Karen Allamon	November 10
Joseph Condro	November 10
Edward Dawkins	November 10
Carl Pattison	November 10
Stephanie Wing	November 10

<u>Dismissed</u>	<u>Date</u>
Randall Webb	May 1
John Robinson	June 11
Keith Cornfield	September 1

Dismissed to Other Denominations None

Pastoral Relationships Established

<u>Minister</u>	<u>Church</u>	<u>Presbytery Date</u>
George Chapman	Waynesboro First	May 12
April Cranford	Westminster	August 22
Joel Thornton	Ivanhoe & Wardensville	August 22
Helen Robertson	Fairfield	August 22
Karen Allamon	Staunton First	November 10
Stephanie Wing	Trinity	November 10

Pastoral Relationships Dissolved

<u>Minister</u>	<u>Church</u>	<u>Effective Date</u>
Keith Cornfield	New Providence	January 23
Anne Ross	Elkton	March 1
Carrie Evans	Warrenton	April 26
Kyle Key	Harrisonburg First	April 26
Don LaRue	Finley Memorial	April 26
Joel Thornton	Parish of Valleys	April 30
George Chapman	Buena Vista	May 3
Richard Reifsnyder	Winchester First	July 1
Tim Arnold	Sherando	July 31
April Cranford	Tinkling Spring	August 16
Katherine Jackson	Moorefield	September 1
Thomas Rhyne	Front Royal	October 1
Melissa Harmon	Beulah, Monterey, & Pisgah	October 11

<u>Honorably Retired</u>	<u>Date</u>
Anne Ross	March 1
Richard Reifsnyder	July 1
Richard Pollock	September 1
Thomas Rhyne	October 1

MINISTERS, cont.

<u>Deceased</u>	<u>Date</u>
Don Wilkinson	January 7
Larry Ann Bridgman	August 16
<u>Removed from Roll</u>	<u>Date</u>
Carl Schmahl (renounced jurisdiction)	April 7

CANDIDATES

<u>For Ordination</u>	<u>Presbytery</u>	<u>Ordination Date</u>
Helen "Punker" Robertson	February 14	February 21

Received None

<u>Enrolled</u>	<u>Presbytery</u>
Seth Lovell	May 12
Jacob Kave	November 10
Tom Forbes	November 10

Removed from Roll None

INQUIRERS

<u>Enrolled</u>	<u>Presbytery</u>
None	

Received None

Removed from Roll None

DIRECTORS OF CHRISTIAN EDUCATION

Enrolled None

CHURCHES

Established None

Received None

Dissolved None

Dismissed None (Harrisonburg First officially 2016)

**SHENANDOAH PRESBYTERY
CHURCH RECORD – 2015**

Membership

Prior Active Members – 14,080

Gains

Profession 17 & Under -107
Profession 18 & Over – 119
Certificate – 86
Other – 40
Total Gains – 352

Losses

Certificate – 94
Death – 276
Other – 477
Total Losses – 847

Ending Active Membership – 13,585 (-495) See pages 10-12

Female Members – 6379
Total Adherents – 15848

Baptized Members – 1451

Average Church Attendance – 5803

Affiliate Members – 37

Baptisms

Children -94
Adults – 30

Officers

Male Session -412
Male Deacons – 67

Female Session – 469
Female Deacons – 99

Age Distribution

25 & Under – 1453	26 – 45 = 2024	46 – 55 = 1590	56 – 65 = 2071
Over 65 = 3657			

People with Disabilities

Hearing -550	Mobility -539	Sight -239	Other – 248
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Christian Education

Birth 3 -153	Grade 3 -101	Grade 8 -123	Young Adults – 262
Age 4 -115	Grade 4 -119	Grade 9 -99	Over 25 – 1900
Kindergarten -102	Grade 5 -133	Grade 10 -101	Teacher/Officer – 600
Grade 1 -124	Grade 6 -109	Grade 11 – 103	
Grade 2 – 87	Grade 7 -108	Grade 12 – 81	TOTAL – 4420

Racial Ethnic Breakdown

	Membership	Ruling Elders	Deacons
Asian	21	1	1
Black	8		1
African American	27		1
African	9		
Middle Eastern	2		
Native American	8	1	
Hispanic	21	1	
White	11733	743	130

Potential Giving Units – 6314

Budgeted Income -12,320,370

Budgeted Expense – 13,653,852

Receipts

Regular Contribution – 12,299,505
Investment Income – 1,104,674
Other Income – 1,168,050

Capital Building Fund – 706,778
Bequests – 441,029
Subsidy or Aid – 24,878

Expenditures

Local Program – 10,959,295
Capital Expenditure – 1,083,686
Per Capita Apprt – 328,232
Theological Fund – 9,066

Local Mission – 817,575
Investment Expense – 285,027
Validated Mission – 477,325
Other Mission – 219,954

CHURCH	2014 MEM BERS	2015 MEM BERS
Augusta Stone	204	204
Berkeley Springs	76	70
Berryville	140	148
Bethany	100	98
Bethel	216	212
Bethesda	174	169
Beulah	44	41
Bloomery	50	45
Bridgewater	104	100
Broadway	57	53
Buckton	91	93
Buena Vista	104	103
Buffalo Gap	13	12
Bunker Hill	138	140
Burlington	28	28
Burnt	58	46
Charles Town	289	284
Circleville	52	47
Clear Brook	19	19
Collierstown	124	134
Cooks Creek	216	212
Covenant	463	472
Craigsville	16	23
Elk Branch	26	26
Elkton	86	80
Fairfield	34	32
Falling Waters	148	151
Finley Memorial	126	115
Franklin	88	86
Front Royal	146	151
Gerrardstown	52	48
Glen Kirk	22	21
Halltown	14	12
Harrisonburg First	730	730
Hebron	163	152
Hedgesville	41	40
Hermitage	108	98
Highland Memorial	87	84
Hot Springs	48	48

Ivanhoe	31	29
Kearneysville	20	20
Keyser	146	142
Lexington	548	534
Little Falls	54	55
Loch Willow	124	121
Martinsburg First	112	112
Massanutten	526	501
McCutchen	20	20
McDowell	67	63
Middletown	20	25
Monterey	58	54
Moorefield	179	178
Mossy Creek	168	167
Mt. Carmel	115	106
Mt. Hope	20	20
Mt. Horeb	148	145
Mt. Olive	97	93
Mt. Storm	29	25
New Monmouth	111	112
New Providence	182	173
Nineveh	44	23
Olivet	156	144
Opequon	468	456
Oxford	165	162
Parish of Pastures		
Goshen	34	31
Millboro	43	42
Rocky Spring	14	14
Parish of Shenandoah		
Ben Salem	30	30
Immanuel	22	20
Mt. Joy	19	19
Petersburg	157	81
Piedmont	48	48
Pines Chapel	90	81

Pisgah	13	13
Romney	104	91
Ruddle	30	20
Second Opequon	54	53
Seneca Rocks	30	30
Shepherdstown	314	315
Sherando	109	77
Slanesville	23	16
Smyrna	109	108
Springfield	22	19
Staunton First	313	205
Staunton Second	114	116
Staunton Third	135	133
Strasburg	184	185
Sunnyside	65	60
Tabler	28	30
Timber Ridge	150	141
Tinkling Spring	658	658
Tomahawk	41	40
Trinity	164	164
Tuscarora	151	156
Union	28	28
Wardensville	22	20
Warm Springs	69	70
Warrenton	492	490
Waynesboro First	156	145
Waynesboro Second	98	92
Westminster	311	297
Williamsville	22	22
Winchester First	950	951
Windy Cove	112	117
Woodstock	223	224
Zetta	26	26
TOTALS	14,080	13,585

FINANCIAL REVIEW TEAM REPORT

A team consisting of Hannah Bush and Bill Vance reviewed the financial records of the Presbytery of Shenandoah. This review was for the calendar year 2015. For each month a deposit was examined and invoices reviewed. In addition, payroll and ACH activities were inspected. Items were properly coded and paid on time/deposited quickly.

Based on the team's review, the records appear in order and no blatant errors were discovered. Heather Carter has a complete understanding of her job and we are confident the books of the Presbytery of Shenandoah are in good order.

The team realizes that we save a considerable amount of money by doing a review of the finances but we strongly recommend an audit by an accounting firm for the 2016 books.

Respectfully submitted by Bill Vance

PRESBYTERY REPORT TO SYNOD
COMMITTEE ON REPRESENTATION

Membership break-down of: Officers, Coordinating and Planning (CPC), Committee on Nominations (CN), Committee on Pastoral Transition (CPT), and Committee on Relational Ministry (CRM)

	MC	ML	FC	FL	A	AA	H	NA	ME	C	D	Y	YA	A	SA
Officers	1	1								2				1	1
CPC	5	2	4	2						13				8	5
CN	2	1	1	2						6				1	5
CPT	6		1	4						11				4	7
CRM	4	1	3	3						11				8	3

Key:

A-Asian, AA-African American, H-Hispanic, NA-Native American, ME-Middle Eastern,
C-Caucasian, D-Differently Abled

Y (Youth)-25 and under

YA (Young Adults) - 26-35

MC-Male Clergy

ML-Male Laity

A (Adults) - 36-64

SA (Senior Adults) - 65 and up

FC-Female Clergy

FL-Female Laity

COMMITTEE ON PASTORAL TRANSITION

I. ACTIONS TAKEN:

- A. Approved the following liaisons and moderators:
Kate Brown as liaison to Little Falls, pending liaison training
Hannah Bush as liaison to Buena Vista
Patrick Lanaghan to Romney (liaison and moderator)
- B. Gave permission to the session of Collierstown Church to invite Rev. Charlie McFarlin to officiate a baptism.
- C. Renewed the temporary supply contract between the Gerrardstown Session and Teaching Elder John Cushwa from January 1-June 15, 2016.
- D. Renewed the interim contract between the Smyrna Session and Teaching Elder Patrick Pettit from April 1, 2016-March 31, 2017.
- E. Upon the request of Teaching Elder Sally Robinson, dismissed her to the Presbytery of Scioto Valley effective April 5, 2016.
- F. Upon the request of Teaching Elder Richard Reifsnnyder, dismissed him to the Presbytery of Southern New England effective April 5, 2016.
- G. Upon the request of Teaching Elder Don LaRue dismissed him to the Covenant Order of Evangelical Presbyterians effective March 1, 2016.
- H. Upon the request of Teaching Elder Katherine Jackson dismissed her to the Presbytery of the Peaks effective March 1, 2016.
- I. Authorized the Circleville and Seneca Rocks churches to form a joint pastor nominating committee.
- J. Received the CAT report from Winchester First Church and authorized the calling of a congregational meeting to elect a pastor nominating committee.
- K. Approved the Liaison Manual for working with pastor nominating committees.
- L. Sustained the examination of Teaching Elder Karen J. Greenawalt for transfer from Central Florida Presbytery to serve as the installed pastor at Gerrardstown Church and received her as a member of Shenandoah Presbytery effective June 16, 2016. (see pages 17-19 for Karen's statement of faith and biographical sketch)
- M. Approved the following terms of call between the Gerrardstown Church and Teaching Elder Karen J. Greenawalt beginning June 16, 2016:

Annual Cash Salary	\$35,000
SECA at 100%	8,170
Deferred income	2,400
Automobile expenses	3,000
Continuing education	600
Miscellaneous expenses	2,000
Major medical for member	
Pension and disability	
Use of manse with utilities allowance	
Moving expenses	
Four weeks annual paid vacation including four Sundays	
Two weeks annual study leave including two Sundays	
Death and disability clause	
Sabbatical at the end of six years	

- N. Conducted a Skype presentation of Teaching Elder Karen J. Greenawalt as she is unable to attend the May meeting of Presbytery.
- O. Approved the commission to install Teaching Elder Karen Greenawalt to the Gerrardstown Church on July 17, 2016, at 4:00 p.m.
- P. Sustained the examination of Teaching Elder Debra McKune for transfer from Ohio Valley Presbytery to serve as the installed pastor at Falling Waters Church and received her as a member of Shenandoah Presbytery effective June 5, 2016. (see pages 20-21 for Debra's statement of faith and biographical sketch)
- Q. Approved the following terms of call between the Falling Waters Church and Teaching Elder Debra McKune beginning June 5, 2016:

Annual Cash Salary	\$11,000
Housing Allowance (personally owned)	35,000
Automobile Expenses	1,873
Books and subscriptions	600
Continuing education	1,500
SECA	3,519
Major medical for family	
Pension and disability	
Moving expenses up to \$5,000	
Four weeks annual paid vacation including four Sundays	
Two weeks annual study leave including two Sundays	
Death and disability clause	
Sabbatical at the end of six years	

II. RECOMMENDATIONS:

- A. That Presbytery approve the policies found on pages 22-28
- B. That Presbytery approve the following Presbytery Manual update:
 - Add the following as a new item B: Conduct and act upon the examinations of those called to pastoral positions in Shenandoah Presbytery approving the calls and welcoming the teaching elders into membership in the Presbytery and present the teaching elders to the presbytery. (G-3.0306)
 - Item F: Review and act upon initial temporary pastoral supply contracts between sessions churches and temporary pastors. (Contract renewals for any congregation in transition will be reviewed and acted upon by CPT, all others reviewed by CRM.)
 - Item G: Facilitate and support transitional studies (such as CAT or Conversations) in congregations in pastoral transition. ~~mission studies in vacant churches~~
 - Item I: Develop, train, and supervise consultants in conducting transitional ~~mission~~ studies with congregations churches in pastoral transition.
 - Item M: ~~Conduct examinations of all candidates for the ordered ministry of teaching elder who are seeking to receive a call in Shenandoah Presbytery (G-2.0607).~~ (This falls under Committee on Preparation for Ministry)
 - Item N: ~~Conduct examinations of all teaching elders who are seeking to receive a call in Shenandoah Presbytery (G-3.0306)~~ (This was replaced with new Item B)
 - Item O: Conduct and act upon the examination of anyone who is not a member of the presbytery who is filling a pulpit consecutively for more than one month. ~~preaching consistently in the same church~~
 - Item P: Conduct and act upon the examination of anyone from another denomination requesting to be on the Shenandoah Presbytery pulpit supply list.

4.4.3.4. Committee on Examinations

A. Membership:

The Shenandoah Presbytery Exam Committee is a sub-committee of the Committee on Pastoral Transition. It is comprised of one member from the CPT who will act as Chair and 4 members recruited by the Chair of the Exam Committee in consultation with the Chair of CPT and elected by the CPT serving in 2 classes of 2 for 2 year terms. Each member is eligible to serve up to 3 consecutive terms for a total of 6 years before they must rotate off the committee. The Chair of the Exam Committee will seek a balance in membership between Teaching Elders and Ruling Elders.

B. Duties:

The Exam Committee is responsible for conducting exams for congregations seeking to fill a pulpit under the following circumstances

1. A Pastor Nominating Committee serving a congregation has extended a call to a Teaching Elder in the PC(USA) (If the Call is to a Teaching Elder within the Presbytery the exam will be for suitability for that particular call only. If Teaching Elder is a member of another Presbytery the exam will be for both membership in the presbytery and for suitability for the particular call.)
2. A Pastor Nominating Committee serving a congregation has extended a call to a Member of another Reformed Denomination with which the PC(USA) is in full communion (G-5.0202)
3. A Session has offered a contract to a Teaching Elder from this or another Presbytery to serve as an Interim Pastor, or in a Temporary Pastoral Relationship.
4. When a Session contracts with a Ruling Elder to fill a pulpit for an extended period of time (in excess of 1 month)
5. When a Session wishes Presbytery to contract with a person, Ordained Clergy from another Denomination or Lay Person to preach for an extended period of time (in excess of one month).

The Exam Committee makes recommendation to the Committee on Pastoral Transition which has been granted by the Presbytery Commission Authority to act on the Presbytery's behalf to sustain the examinations of those called to pastoral positions in Shenandoah Presbytery approving the calls and welcoming the teaching elders into membership in the Presbytery. This commission authority gives CPT authority to sustain exams, grant permission for ministry to begin, approve terms of call, and approve membership of a commission to install the Teaching Elder to their position as well as the date and time of the service to install.

Rev. Karen J. Greenawalt
Statement of Faith

I believe in God, One and yet the Trinity, Father, Son and Holy Spirit, who is "merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness" (Exodus 34:6) holy (Lev. 11:45), just (Deut.32:4), eternally our loving Creator (Isa.40:28), and Sustainer of life. God calls, saves and redeems. God is Yahweh, I Am Who I Am (Exodus 3:14).

I believe Jesus is God's Son, who was, is and will always be my Savior and "the Lamb of God who takes away the sins of the world" (John 1:29), dying on the cross in atonement for those sins, "to give His life as a ransom for many" (Matthew 20:28). Jesus, fully God and fully human is holy even as God is holy and at the same time fully human, yet without sin. Jesus, who died on the cross, was raised again on the third day and is our "high priest who is seated at the right hand of the throne of Majesty in the heavens" (Hebrews 8:1). Through God's immeasurable riches of grace in Christ Jesus, I am saved by grace through faith (Eph.2:8).

I believe the Holy Spirit is the Comforter, (Acts 9:31) the still small voice of God, the dimension of the Godhead that in dwells my heart as the sign of Christ's claim on my life (Eph.1:13). The Holy Spirit, poured out on the Church on the Day of Pentecost, continues to empower people of all times and places to do God's work and will.

I believe the Bible is the "Word of God, living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart." (Hebrews 4:12) It is what guides life, faith, worship and our understanding of God through God's Holy Spirit and Jesus who is the Word Incarnate.

I believe that Christ is the Head of the Church, which is Christ's Body (Eph.5:23). We are joined to Christ through water and blood. These, the sacraments of baptism and communion, are the outward signs, of the inward work of the Spirit. In baptism we die with Christ, are washed clean, delivered from death, and born of the Spirit into new life in Christ (John 3:5-6). This great good news is the source of our holy calling and a never failing spring of hope and joy. We show our faith in Christ and the belief that God calls and seeks us long before we answer when we baptize young children and infants.

I believe the sacrament of the Lord's Supper is the meal where Christ, the Head of the table, bids us to come, commune with Him. In the broken bread we remember Christ who is the "bread of life" (John 6:35) and who broke the bread and gave it to the disciples telling them to do this in remembrance of me and offered the cup as the new covenant in his blood (Luke22:19-20).I affirm that Christ's broken body and spilled blood on the cross are represented in the bread and wine when I eat and drink. I believe he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. (Isaiah 53:5) I believe that through him we are reconciled one to another. We join with the saints, that great cloud of witnesses (Heb. 12:1), each time we heed Christ's call to come, eat and drink, and we anticipate the great heavenly banquet that is to come (Matt. 26:29).

I believe that God's love in Christ Jesus will never leave us and affirm with Apostle Paul that "neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:38-39). Through the unending love of Christ I believe we are enabled and called to love and forgive others seeking to share the Gospel in both word and deed as Jesus taught us when he said "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matthew 28:19-20a).

I believe that the Kingdom of heaven is at hand (Mark 1:15) and we are called to proclaim the good news of the Kingdom here (Matt. 10:7) even as we know that Christ will come again one day (Acts 1:11). God

will fulfill the promise of the Kingdom of God when "every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10-11). When Christ comes in glory, God's final redemption of all creation will be finished and all believers will be with the Father, Son and Holy Spirit forever.

Rev. Karen J. Greenawalt
Biographical Sketch

As I look back over my life I realize again that far beyond my understanding, God was in the midst long before I could ever comprehend God's love, grace and purpose that amazingly, included me.

I was a middle child, the third of four girls as I grew up in our middle class family in Peoria, IL. In our neighborhood, families had all helped each other build their houses, cared for each other's children and had Easter egg hunts across multiple yards. My parents were faithful and loving though the loss of their first child at three days old, brought an element of sadness in our lives and left my mother with regrets and worry about each of us. When they died in November 2013, it was difficult for my sisters and me to sell that old brick house that held so many memories of our lives. I've often listened to a song by Miranda Lambert, "The House That Built Me" as it summed up my feelings and became a way to grieve the loss of my parents and that sacred place that had been for so many years the intersection of our lives and part of my faith formation.

Before I have memories I started attending First Baptist Church in Peoria. I was baptized, joined choir, youth groups and Sunday school. When I went off to college I majored in Music Therapy and joined an Interdenominational group on campus. There I learned about other variations in the Body of Christ. I was very active, always looking for affirmation and acceptance never realizing that my lack of love for and self-confidence in myself could not hinder God's love for me – only my acceptance -but that would come later.

After college I began to seek love, as the song goes, "in all the wrong places." I slipped away from my church anchor thinking I could figure things out on my own. In the midst of beginning my career as a Music Therapist in Jacksonville, FL. I married a Naval Officer and after moving to California, we had twin girls. Thankfully, although the marriage was sinking, God was quietly sending help my way. Many faithful people invited me to church. By the time we moved to Maryland, although the marriage sunk in divorce, I remained barely afloat. With help I slowly began the work of sorting out my failed marriage through counseling suggested by the pastor and grew stronger through the care I received from loving friends and members of Prince of Peace Presbyterian Church (PoP) in Crofton, MD where, thankfully through God's Providence, I had been hired as Music Director.

For the first time in my life I accepted the love God had for me through Jesus and reaffirmed my faith, joining PoP. I learned to forgive myself and others, enjoying the presence of the Holy Spirit. These turbulent years bore much fruit. I met and married my husband of 21 years, Tom. Amelia was born and baptized and the twins, Kirsten and Kathryn asked to be baptized in that loving congregation as well.

In 1995, we moved to Illinois for Tom's job. We joined Ridgefield Crystal Lake Presbyterian Church where I became the Director of Outreach Ministry. However, I felt an even greater call to be the Worship Leader for a little Presbyterian Church in Marengo, IL. I loved this ministry but Tom's work was in peril again. I was 7 months pregnant with Ethan when Tom accepted a new position and we moved to Florida the summer of 1998.

By now I was realizing that I wasn't in charge of my future. I was part of a bigger plan that God had, even though I did not know what it was. I finally settled into being a full time mom enjoying volunteering at my children's schools and Wekiva Presbyterian, our church and attending Bible studies as I continued to grow in my faith and discipleship with Jesus. It was during a morning devotion in Aug. 2002 that I heard the Lord speak with a sense of longing, "Karen, *when* will you be my pastor?" Now I knew what God was up to!

Finally in 2010 I receive a call from and was ordained by Markham Woods Presbyterian Church as part-time associate pastor. It has been a wonderful five years full of learning, growing, stretching to be the pastor, God in Christ was calling me to be. I have cherished this congregation and how we have grown in

our faith together. Throughout this process I am still learning to live life daily walking with Jesus in the Kingdom of God, being his disciple and sharing the good news of the Gospel as he directs. During the last two years, I sensed that God had more for me to do. Through prayer and the circumstances around me I felt this confirmed as I began to seek a new position in ministry. After much conversation and prayer I am thrilled to answer a call from Gerrardstown PC who is also seeking new direction and new life with a full time pastor. Tom and I look forward to what God has in store for this church as we seek to follow Christ Jesus bearing fruit for the Kingdom of God.

Debra McKune
Statement of Faith

I believe in the triune God who is active and present in all of creation, throughout time, space, and history. I believe God creates, redeems, and sustains all that is, and is sovereign over all that is - seen and unseen. Beyond human ability to understand, imagine, or describe, God provides us with a multitude of ideas, images, and metaphors to help us understand and better relate to God. The Bible itself, and Psalms in particular is rich with possibilities when it comes to ideas, images, and metaphors for better understanding God. They include shepherds, nursing mothers, gardeners, rocks, fathers, freshly flowing water, a woman searching for a lost coin, doves descending from heaven, a soaring eagle, and Alpha and Omega to name but a handful. Liberator and maker of covenants, relentless pursuer, merciful reconciler, fearless teller and keeper of truth, God remains steadfast and faithful by God's own choice, God's own will, not because we have or can do anything that can earn or merit such incredible and boundless grace.

I believe Jesus Christ is both the Word of God and also truly God, eternally present with God as suggested in the Gospel according to John. "Without him, not one thing came into being" (John 1: 3). I believe Jesus is both truly and fully God as well as truly and fully human and as such he came to live with, to be with us. The beloved Son of God was born to a human woman, Mary, and raised by both Mary and Joseph (the carpenter). He was raised in the Jewish faith, baptized by John the Baptizer, spent time in the wilderness where he resisted temptation and returned to begin his earthly ministry. A healer, teacher and obedient servant, Jesus was unjustly crucified. He died and was buried, and was resurrected from the dead and now rules with God.

I believe in the Holy Spirit. The Advocate and Comforter promised by Jesus, the Spirit is the renewer of life and sustainer of the church. Sweeping and brooding over the waters of creation as the words are spoken that brings Light to shine into the Darkness, the Spirit is also present with God from the very beginning. Then later, after Jesus ascends to heaven, the Spirit, the very breath of God, rushes in like a mighty wind, appearing to the disciples like a tongue of flame. Calling and inspiring, the Spirit empowers us to pray, study, witness, serve, and to strive to live faithful lives as we wait for God's new heaven and new earth.

I believe the Bible is a gift from God through the power of the Holy Spirit. Divinely inspired, written by human beings, it assures, challenges, enlightens, and inspires believers in all places and times. It is God's self-revelation offered to any and all who receive it. Reading, hearing, preaching, confessing, and studying the Bible is foundational for Christian faith and worship.

I believe Jesus Christ is the head of the church. I believe the church is always reformed and always being reformed. Sustained by the Spirit, the church is a people known and shaped by beliefs and actions. The church seeks to faithfully worship, study, serve, proclaim, and bear witness to God. Through celebration of Baptism and The Lord's Supper, the church proclaims its belief that both are visible signs of God's grace. The sacraments enact and seal our belief that God's love and faithfulness is sure even when human faithfulness is not. Nourishing and shaping the identity of God's people, the sacraments commission believers for service. Serving as Christ's evangelists, the church is called to be a sign in and for the world of the new reality which God makes available to all people.

I believe human beings are made in God's image, male and female, every race and people, to live as one community. Generation after generation, we turn away from God and ignore the Law God gave us; we exploit each other and the resources of the planet God created; we fail to keep faith with God whose faithfulness remains steadfast. Even so, I cling to the promises written in the letters to the Christians in Philippi and to those in Rome, "Confidently awaiting the day "when every knee shall bow [to the glory of God] in heaven, on earth, and under the earth" (Phil. 2:9), I, along with believers in every time and place, am convinced that nothing in all of creation will be able to separate us from the love of God in Christ Jesus.

Debra McKune - a brief biography: How I Got From There to Here

When I was a young child, I wanted to be Harold (from the story Harold and the Purple Crayon) and draw myself a world full of exciting adventures. One of my dreams was to be an astronaut and I remember wondering who made the moon. I asked my parents and they said nobody made the moon, it's just there. I remember disagreeing with my parents for one of the first times in my life — but certainly not the last! I couldn't figure it out, but I was sure that whoever had made the moon was powerful and important.

As we were growing up, my sister and I spent a great deal of time with our maternal grandparents. From my grandmother, I learned to love afternoon tea and biscuits and reading about English history. From my grandfather, I learned to love baseball and Baptist hymns. He was the first person who taught me about God. From Papa and his Baptist hymnal, I learned God made the moon, and everything else, including me. It was from here that I also developed my love of music.

While in high-school, I met my future husband, John. We worked together in a fast-food restaurant. During slow periods, when it was just the two of us working, we spent many hours talking about all kinds of subjects, including faith and religion. John is a cradle Presbyterian and a PK. As our relationship grew and I began spending more time with him and his family, I was able to ask questions about the Bible and faith. It was a joyful time of spiritual growth for me as I went to church with them and sang in the youth choir. Eventually, John's father married us in the Interfaith Center (the chapel at the Synod offices where John's father served).

Life pattered along. John worked - a lot. I worked a lot too as a stay at home mom who did a lot of volunteer work. We have two children, David and Megan. David is married to Kristina and they live in Denver, CO. Megan is recently returned from living and working in the UK where she finished earning a Master's degree in International Hospitality. She lives and works in Indianapolis, Indiana near two of John's sisters and not far from John's parents. When they were 4 and 8 years old, they were baptized in a PCUSA church in Maryland, which is where we lived at the time. It was a wonderful day - John's parents drove all the way from Indiana to celebrate the occasion with us.

During these years, I also worked as a semi-professional singer, performing in musicals and operas. I sang for weddings, funerals, and in local churches. I performed around the area as a soloist in some well-known (and some not so well-known) oratorios. Those were wonderful years and I had many great experiences. But I kept feeling I was meant for other things - I just didn't know what.

Feeling drawn to serve the church, I gave up my singing career to explore a call to full-time professional ministry. After serving as a Christian Educator for several years, God led me to Union Presbyterian Seminary in Richmond, VA where I earned a MACE degree and then my M.Div degree and was then ordained as a teaching elder in the PC(USA). And so, today, by the grace of God, thanks to the support of many others, here I am.

Interim Pastor Policy
Presbytery of Shenandoah
May 10, 2016

1. Ordinarily, all interim pastors will be or become members of Shenandoah Presbytery, are required to have successfully completed Week One of PUCSA's Interim Training prior to beginning service, and shall not be called to an installed pastoral position at the church where he/she is serving as an interim pastor. (Ref. *Book of Order* G-2.0504b & c)
2. When working with a congregation, the Committee on Pastoral Transition (CPT) may recommend PIFs or resumes of trained interim pastors who are not members of this presbytery, but in all cases that Teaching Elder must have successfully completed at least Week One of Interim Training.
3. While an interim pastor is not required to join Shenandoah Presbytery, he/ she is strongly encouraged to do so and is expected to be in regular attendance of meetings of the presbytery.
4. Temporary Pastoral Relationships for a congregation will be approved by CPT until an interim pastor has been secured.
5. Under no circumstances will an associate pastor of a congregation with a pastoral vacancy be permitted to serve as an interim pastor of that church.
6. Sessions seeking interim pastors will be required to complete an Interim Ministry Contract in consultation with the pastor candidate. The signed contract must be approved by CPT, and an examination of the interim candidate is required.

Responsibilities of the Session

The Session will provide spiritual support for the interim pastor and fulfill its obligations as specified and agreed upon in the interim contract.

Responsibilities of the Presbytery

The Executive Presbyter and CPT Liaison will assist the Interim Pastor Search Committee and provide professional support to the interim pastor.

Responsibilities of the Interim Pastor

The interim pastor leads the congregation through the five developmental tasks of interim ministry and fulfills obligations specified and agreed upon in the interim contract.

Provisions for Renewal or Termination

The agreement between the congregation and the interim pastor may be renewed or terminated with the approval of CPT according to the provisions in the interim contract.

Shenandoah Presbytery Exam Policy **Revised May 10, 2016**

The Committee on Pastoral Transition works through the commission authority of Shenandoah Presbytery to approve the examination of those called to pastoral positions within the presbytery and to welcome teaching elders into the membership of the presbytery. CPT does this work through the recommendations of its Exam Committee.

The Shenandoah Presbytery Exam Committee is a sub-committee of the Committee on Pastoral Transition. It is comprised of one member from the CPT who will act as chair and 4 members selected by the chair of the Exam Committee in consultation with the chair of CPT and elected by the CPT serving in 2 classes of 2 for 2 year terms. Each member is eligible to serve up to 3 consecutive terms for a total of 6 years before they must rotate off the committee. The chair of the Exam Committee will seek a balance in membership between Teaching Elders and Ruling Elders.

The Exam Committee is responsible for conducting exams for congregations seeking to fill a pulpit under the following circumstances

1. A Pastor Nominating Committee serving a congregation has extended a call to a Teaching Elder in the PC(USA). (If the call is to a Teaching Elder within the presbytery the exam will be for suitability for that particular call only. If the Teaching Elder is a member of another presbytery the exam will be for both membership in the presbytery and for suitability for the particular call.)
2. A Pastor Nominating Committee serving a congregation has extended a call to a member of another Reformed denomination with which the PC(USA) is in full communion (G-5.0202)
3. A session has offered a contract to a Teaching Elder from this or another presbytery to serve as an Interim Pastor, or in a Temporary Pastoral Relationship.
4. A session contracts with a Ruling Elder to fill a pulpit for an extended period of time (in excess of 1 month).
5. A session wishes presbytery to contract with an ordained clergy from another denomination or lay person to preach for an extended period of time (in excess of one month).

Exam Process

1. The exam process begins when the CPT Liaison for a PNC notifies the chair of the Exam Committee that a call has been extended (Situation 1 and 2 from above) or the Stated Clerk, the Presbytery Executive, or the chair of CPT notifies the chair of the Exam Committee of the need to examine someone filling a pulpit for an extended period of time (Situations 3-5 from above).
2. The chair of the Exam Committee will contact the person to be examined to schedule the examination and request the following documents: The Personal Information Form or other form of resume, a one page biographical sketch, and a one page statement of faith.
3. In the case of a call to an installed position, the chair of the Exam Committee shall obtain from the CPT Liaison for the calling congregation a synopsis of the call process and a summary of the needs of the congregation. This information will include but not be limited to the results of the Holy Cow profile (CAT or Conversation), along with the Ministry Information Form.
4. The chair of the Exam Committee will contact the Presbytery Executive to get the results of background vetting with the pastoral candidate's Executive or other officials, or other similar officials for those coming from outside the PC(USA).
5. The chair of the Exam Committee will contact the chair of the PNC or the Clerk of Session (in cases 3-5 from above because the lack of a Search Committee) and discuss the search process and what strengths of ministry have been identified by the committee or session in the candidate for the position.
6. The chair of the Exam Committee will share with the members of the committee the documents and information obtained.
7. On the day of the examination the Exam Committee will meet with the person to be examined (ordinarily face to face). Members of the church's PNC or Session may accompany the person to

be examined to the meeting, but may not be present in the examination. The exam will touch on the four areas of emphases identified by the book of Order of the PC(USA): Theology, Bible, Polity, Worship and Sacraments, as well as the readiness of the person be examined to do the work to which he or she has been called or for which he or she has been contracted (if the person being called or contracted is already a member of presbytery the exam will only cover suitability for the particular call or position).

8. If the person to be examined passes the exam the Exam Committee will recommend to CPT that the Exam be sustained, and that the session be allowed to 1) call a congregational meeting to elect the candidate to the position to which he or she has been called (situation 1 and 2 from above), or; 2) submit a contract to CPT for approval (Situation 3-5 from above). If the Exam Committee does not approve the exam it will be reported to CPT.
9. In the case that the Teaching Elder being called or contracted with is a member of another Presbytery or another Reformed Denomination with which the PC(USA) is in full communion, that Teaching Elder will be scheduled to be presented on the floor of presbytery by a representative of the Exam Committee, ordinarily the chair. The person being presented will submit their Statement of Faith and Biographical Sketch for publication in the Presbytery Handbook and will present a brief statement on their faith and sense of call to ministry. Following this presentation there will be an opportunity for questions from the floor, after which the Teaching Elder will be welcomed into membership in Shenandoah Presbytery and asked to sign the Book of Obligation.
10. Should a motion be made to reconsider the CPT's action under its Commission Authority the Teacher Elder being called or contracted will be asked to step outside of the meeting room along with visitors from the calling church (other than the appointed Commissioner(s) for that congregation). Following discussion and vote on the motion to reconsider, the Teaching Elder will be called back in and notified of the result.

Explanation of Commission Authority

This policy includes commission authority for the Committee on Pastoral Transition to act on the presbytery's behalf to sustain the examinations of those called to pastoral positions in Shenandoah Presbytery, approving the calls, and welcoming the Teaching Elders into membership in Shenandoah Presbytery. This commission authority gives CPT authority to sustain exams, grant permission for ministry to begin, approve terms of call, and approve membership of a commission to install the Teaching Elder to their position as well as the date and time of the service to install. The called pastor would then be presented at the next stated presbytery meeting without vote unless a motion would be made to rescind or amend the CPT's decision. Such a motion would ordinarily require a 2/3 vote of the presbytery to proceed.

**POLICY REGARDING THE RELATIONSHIP OF DEPARTING MINISTERS
TO THEIR FORMER CONGREGATIONS
Presbytery of Shenandoah May 10, 2016**

The Committee on Pastoral Transition recognizes that it is often difficult for pastors and congregations at the time of a pastor's departure. Sometimes, potentially difficult situations arise involving the relationship of a minister with the congregation he/she formerly served. In order to assist both the pastors and the congregations, CPT presents this policy to assist pastors and congregations at this critical time of change.

A departing pastor is ethically responsible to do everything possible to strengthen the ties between the new pastor [interim, temporary, or installed] and members of his/her former congregation. While friendships with the departing pastor will surely continue, the pastoral relationship must not. This is an important distinction. It marks a boundary that is essential to the well-being of the congregation as it moves forward under new pastoral leadership. Hence, such friendships must not impinge on any pastoral services that are the province of the new pastor, e.g. hospital visits, weddings, funerals, baptisms, counseling, or upon any policies of the church under the new pastor's leadership. Participation in these life events allows the new pastor to build his or her bonds of pastoral relationships.

Unfortunately, great harm has been done to congregations and new pastors when former pastors continue to be engaged in conversations with church members about the church, to be visible on church premises, or to be present at official church functions either in public settings or private homes. Often, neutral remarks by the former pastor can be interpreted as calling into question the experience or ability of the new pastor. The former pastor's participation in significant life events inhibits the ability of the new pastor to build pastoral bonds with members of the congregation.

SPECIFIC POLICIES FOR A DEPARTING PASTOR

1. A departing pastor must stay away from the former parish completely until the next installed pastor has been in place for at least a year.
2. In accordance with Book of Order G-2.0905 Officiate by Invitation Only: After the dissolution of the pastoral relationship, former pastors and associate pastors shall not provide their pastoral services to members of their former congregations without the invitation of the moderator of session. This provision, however, places a great burden on the new pastor (moderator) in being the "gate-keeper" to the former pastor's involvement. The CPT hopes that our policy will take some of the pressure off the new pastor and place the ethical burden to maintain a distance upon the shoulders of the departing pastor. It is always incumbent upon the departing pastor to make sure that parishioners know that her or his relationship with the congregation will come to an end. It is important that parishioners understand that this change of relationship is necessary in order that the congregation be free, in all respects, to make the adjustments necessary for changes of leadership, interim and permanent, without the departing pastor's influence.
3. While it is preferred that the spouse and other family members leave the church with the departing pastor, there may be circumstances which allow exceptions and lead to the family remaining as participants in the congregation formerly led by the departing pastor. Some examples of this are the presence of only one Presbyterian church in the community where the family continues to live, the spouse remaining in place for some event to resolve (end

of school year, career decisions, selling house, etc), the spouse being the injured party in the removal of the pastor, and other less than ordinary situations (e.g. situations in which the spouse of the pastor remains as an employee of the church after the retirement or departure of the pastor. As outlined in other sections of this document with regard to pastoral contacts, the family will endeavor to be circumspect with regard to the naturally occurring changes. The Committees on Pastoral Transition and/or Committee on Relational Ministry will keep informed on the well-being of the church. In the event there are problems caused by either the departing pastor through the family or the family members themselves, CPT or CRM will step in to resolve the issues.

4. Though it may seem extreme, continued contact on any social media may be inappropriate. For example, automatic birthday wishes should cease, as things like this remind individuals about the wonderful pastor that left and their pastoral relationship. It will require extreme discipline to resist even the most innocent interactions.
5. When former pastors live in the same community -- either following retirement or in the case of a change of vocation/calling -- the potential for tension is greatly increased. The constant presence can unintentionally be a misleading reminder of a pastoral relationship that no longer exists. It increases the temptation to live in the past, or to bring issues and complaints to the former pastor. Therefore, special policies need to be established.
 - a. The former pastor living in the same community as the church should ordinarily decline pastoral leadership in any funerals, baptisms, counseling, weddings, etc., of his/her former parish. While this will be difficult, the departing pastor performs a much-needed pastoral service by encouraging and enabling church members to establish a pastoral bond with the new pastor through these life transitions. By declining such invitations firmly the former pastor clarifies that he/she is no longer that person's pastor and gives that person the opportunity to accept the pastoral care of the new pastor. Remember that if participation in official services is extended to some, it will be hurtful to those whose requests are refused.
 - b. There will be no visitation or contact with congregational members which could be interpreted in any way as pastoral. Any such visit "as a friend" should follow, not precede the visitation of the new pastor.
 - c. It is strongly recommended that the former pastor and his/her family become active in the work and worship of another congregation. Remaining in the same congregation can lead to tensions and difficulties which no one intends, but which nevertheless cannot be avoided.
 - d. It is permissible to accept an invitation from the new installed pastor to participate and /or assist in some special event or program in the former parish after the new pastor has been present for at least one year.
 - e. When the previous pastor happens to encounter former parishioners, his/her response should indicate that although church members and the church continue to be prayed for, it is not appropriate to talk about things happening in the church. They must be reminded that they have a new pastor and that their previous pastor no longer serves in that role.
6. Representatives of CPT shall review this policy statement with both the pastor who is leaving/retiring and with the Session prior to the pastor leaving. The departing pastor, session, and all program and support staff will be asked to sign the covenant which should be shared with the congregation. A pastoral letter written by the Clerk of the Session regarding this policy and a copy of the covenant should be shared with the congregation at the time of the departing pastor's leaving and the new pastor's arrival.

A COVENANT FOR OUR FUTURE
An Understanding about the Future Relationship
Between the Church and the Departing Pastor

The intention of this covenant is to act as a reminder of the importance of the relationship between pastor and congregation. To ensure a healthy transition from the current called pastor to a new pastor, the congregation and departing pastor must exercise great self-restraint in order to allow time for the congregation to reflect on past ministry, dream about future ministries, and allow for a relationship with future pastors to flourish. How pastors and congregations say “Goodbye” is just as important as how they say “Hello” and “Welcome.” So we all - pastors, congregational leaders, and members - need to model for one another healthy boundaries as our roles and responsibilities change. To effectively and graciously maintain such boundaries requires clarity and positive support of one another.

A departing pastor is ethically responsible to do everything possible to strengthen the ties between the new pastor and members of his/her former congregation. There are complexities that can and will influence the nature of this particular pastoral transition.

The purpose of this covenant is to be forthright in our commitment to create space for all involved to grieve, reflect, and dream. It affirms agreement with Shenandoah Presbytery’s Policy Regarding the Relationship of Ministers to Their Former Congregations.

WITH A POSTURE OF GRACE, UNDERSTANDING,
AND TRUSTING IN THE GUIDANCE OF THE HOLY SPIRIT . . .

We all covenant to . . .

- Hold one another in prayer.
- Refrain from all intentional interaction online or in person during the transitional period and until at least one year after the installation of a new installed pastor, including online commenting, texting, phone calls, etc.
- Eliminate all social media connections and contacts that maintain a formal pastoral relationship that has been dissolved. Any social media contacts relating to normal friendships should be exercised with extreme caution not to violate any boundaries regarding discussion of the church and new pastor.

The Session covenants to . . .

- Pray for the emotional and spiritual well-being of the departing pastor as they accept a new call.
- No longer approach the departing pastor or the departing pastor’s family regarding issues of pastoral care, congregational life, or future pastoral leadership.
 - Welcome and embrace new pastoral leadership and joyfully engage in a process of discerning God’s calling for their future.
 - Allow those in the congregation who are feeling a sense of loss to have adequate time to grieve the end of the departing pastor’s time with the congregation.
- Emphasize this commitment with members of the congregation.

The Departing Pastor covenants to . . .

- Pray for the emotional and spiritual well-being of the congregation as individuals and as the gathered community.
- Allow time to grieve the end of a pastoral and congregational relationship.

- Seek out a new worshipping home and fully participate in the life of the larger church.
- Bear the primary responsibility for maintaining healthy boundaries, refraining from and discouraging any interactions regarding issues of pastoral care, congregational life, or future pastoral leadership.

Social Media Challenge

Obviously, as churches go through these social media enriched transitions, each person will need to decide how much he/she needs to be cut off from “exposure” to the activities of the departing pastor or the congregation. For some, this will require unfriending/hiding people on Facebook, “unfollowing” on Twitter and/or deleting contacts, but for most it will simply require extreme discipline to resist even the most innocent of interactions. We must not underestimate the power of the relationship between pastor and congregation. Time must be given for the relationship of the departing minister to lie fallow to allow the development of a relationship with the new pastor. This tension has always existed for random face-to-face interactions after a pastor leaves; social media has only heightened the frequency that these interactions might take place. The “line” over which we must not cross when it comes to pastoral transitions is wide thanks to the expansive nature of social media.

Consequently, the departing pastor agrees to:

1. Communicate to the entire congregation, friends of the church, and staff so it is clear that although the departing pastor has greatly valued their friendships, the pastor desires and has covenanted to not be in communication regarding the congregation, its life, any pastoral care, or discussion of future leadership, congregational issues or events. After departing a congregation, no conversations with former members should involve discussion/evaluation of the church, its status, or the new pastor.
2. Remove himself/herself from communication lists, groups, etc., on e-mail, Google, Yahoo, Facebook, Twitter and other sharing platforms. Delete any groups or lists that involve congregational members in their news and updated streams. Clearly it is always incumbent upon the departing pastor to make sure that parishioners know that her or his relationship with the congregation has come to an end. It is important that parishioners understand that this change of relationship is necessary in order that the congregation be free, in all respects, to make the adjustments necessary for changes of leadership, interim and permanent, without the departing pastor’s influence.

Departing Pastor / Date _____

Presbytery Staff Member / CPT Representative / Date _____

This Policy is based in large part on the same Policy of Salem Presbytery in North Carolina, 2012.

All About Today's 'Educational Time'!

Is your congregation:

- *in pastoral transition?*
- *thinking about strategic planning?*
- *wanting redevelopment/transformation?*
- *just not sure how to face the future?*

**OK, then, let's learn about
two valuable resources for leadership decision-making
where "everyone's opinion is weighted equally."**

You'll hear . . .

J. Russell "Russ" Crabtree, a well-known analyst and strategist to religious organizations since 1985, and founder of Holy Cow! Consulting
Emily Swanson, owner and president of Holy Cow! Consulting

You'll participate as . . .

a panel led by Transitional Presbyterian Rev. Dr. Roy Martin discusses Shenandoah Presbytery congregations' experiences since 2015 with two tools developed by Holy Cow! Consulting—the Congregational Assessment Tool (the CAT) and *Conversations*. So far nine churches have completed their assessments and nine others are "in process."

Just hear to these voices of experience:

- It was Kimberly Kline, a trained CAT consultant who has completed assessments at three churches (two small and one medium-sized) and is about to help two other congregations, who said this: "I was gratified that issues that may affect these congregations going forward are being brought into the light so that they can be acknowledged and addressed. I am so glad that these tools allow *everyone* who desires to be heard....not just all the Pollyannas or all the doom and gloomers, and that everyone's opinion is weighted equally."
- At Winchester First Church, which has completed the CAT and is now authorized to call a congregational meeting to elect a Pastor Nominating Committee, CAT Team Members Don Winstead and Fran Jeffries said this: "We believe our self-understanding, as reflected in the CAT and in the subsequent congregational engagement, will be valuable as we move forward."
- At Shepherdstown church, the session and other leaders received CAT results in March, and feedback included these comments:
"I am pleased that we are open to explore what this information really tells us and are willing to take changes as needed."

“From this, I can see areas that may be of concern and what makes us a strong community of faith.”

“I feel more in tune with SPC and very proud to be a part of this church.”

“I am encouraged to find that we are ‘on the right track,’ but still have opportunities to improve.” “The CAT was a great check-up for SPC, and I hope we regularly use this tool to obtain valuable information about the health of our faith community.”

Beginning in 2015, the Shenandoah Presbytery tested and began regular use of the CAT and Conversations. In fact, congregations in pastoral transition are now required to use the CAT, for congregations with more than 35 in regular worship, and Conversations, for smaller congregations. **Churches participating or about to participate: Beulah, Bridgewater, Buena Vista, Circleville, Collierstown, Elkton, Finley Memorial, Front Royal, New Providence, Seneca Rocks, Sherando, Monterey, Moorefield, Nineveh, Romney, Sunnyside, Tinkling Spring, and Winchester First.**

Conversations costs \$115. The CAT will be \$415 for most Shenandoah congregations; larger churches pay more. To save congregations the cost of professional interpretation of these tools, the Presbytery paid for two Holy Cow Consulting two-day workshops for 20 volunteer consultants who are now serving Shenandoah Presbytery congregations. These consultants are available to coach sessions in setting up teams to manage the assessment process, and then to provide insightful interpretation of the results. They also guide teams and sessions during a time of congregational discernment about the assessments and, finally, see that a final report of the session’s and congregation’s discernment is made to a Presbytery committee.

Ready for more information?

Keep reading and get *details from two Holy Cow! Consulting documents: FAQ: the Church Assessment Tool (CAT) and FAQ: The Satisfaction-Energy Map.*

Feel Called to Help?

Please use the “Call for Volunteers” sheet to signal your interest in being trained to serve as a CAT/Conversations consultant.

FAQ: The Church Assessment Tool® (CAT)

FROM Holy Cow! Consulting

Holy Cow! Consulting has working with hundreds of churches over 25 years, providing services for congregational assessment, periods of transition and strategic planning.

Q What is the Church Assessment Tool?

A The Church Assessment Tool is an 85 question, online assessment of a congregation that is completed by members of a church. We affectionately call it a CAT-SCAN. It generates a report called *Vital Signs*®.

Q What is the purpose of the Church Assessment Tool?

A Using the Church Assessment Tool® is like taking your church to a doctor, a travel agent, and a tailor. It gives leaders a read-out on the health of the church, a sense of where members think the church should head in the future, and a description of the church as a unique body of people.

Q How do church leaders use the Church Assessment Tool?

A. Churches find the information provided by the Church Assessment Tool to be helpful whenever important decisions need to be made. This includes strategic planning, preparing for a pastoral search, deciding about yoking or merging churches, planning for a stewardship or capital campaign, and helping a new pastor understand where to start. Churches also use the Church Assessment Tool to measure progress or just to get a check-up on how the church is doing.

Q Leaders talk to people in the church all the time. Why do they need a survey to know what people are thinking?

A Leaders, like everyone else, tend to talk with a relatively small number of people. It can be difficult for them to have a comprehensive understanding of how the entire body is doing. When someone comes to them with a problem and concludes with “And I’m not the only one who feels this way,” the leader is left wondering “How many people do feel this way?”

Q Isn’t a survey too impersonal?

A In fact, many people find a survey to be very personal because it asks them their personal perspective on a number of topics that they are rarely asked about. What is certain is that the Church Assessment Tool is impartial. Because the results are completely confidential, it does not matter whether a person is talkative or shy, young or old, a recent member or a longtime member. Their views are equally respected.

Q The church is a spiritual organization. Can we really measure its health?

A No, we can’t. What we can do is ask members to bear witness to what they are experiencing in the church. If a large number of its members are bearing witness to a sense of meaning and purpose, to positive relationships, and to an experience of the presence of God then we can conclude from their testimony that the church is vital and healthy.

Q Should we be giving technology such an important role in discerning a direction?

A In the 15th century the church adopted the new technology of the printing press as a means of communicating more effectively with people. Technology now allows us to be more effective in listening to people.

Q What about people who don’t have computer access?

A We provide a PDF file of the survey that can be used to create print copies that members can complete and return to the church where a trusted person can go online and input their data.

Q Should leaders be discerning God’s will through surveys?

A Information from the Vital Signs report is just one component of a discernment process. Leaders must also include prayer, Scripture, and tradition. However, leaders cannot help their members move in a new direction if they do not know where their members are. When I call someone to task for directions, the first question they will ask me is “Where are you now?” If I don’t know, they can’t help me. It is a cardinal rule of spiritual leadership: You cannot help a person or group of person move to a new place if you do not start with where they are. The Church Assessment Tool® helps leaders know where their members are.

- Q There are other assessment tools that are available. What makes the Church Assessment Tool[®] different?*
- A The Church Assessment Tool[®] has a track record over 25 years with hundreds of churches. In addition, we have developed customized versions of the Church Assessment Tool[®] for churches doing succession planning, interim ministry, pastoral search, pastoral start-up, and designated pastorates.*
- Q Can we add questions to the Church Assessment Tool?*
- A Yes, the church can add up to five of its own questions at no additional fee.*
- Q Who takes the Church Assessment Tool?*
- A All members and affiliates who live “in-town”, have been active within the past year, who are able to physically and emotionally cope with the survey, and are 16 years of age or older.*
- Q How does the church set up the survey for members to take it?*
- A We create the survey for the church and send the web link to the church contact person. The webmaster for the church website creates a button, either on the homepage or on a separate page of the website which members can click.*
- Q How do we make sure that unauthorized persons don’t take the survey?*
- A We can provide a password that is communicated to members to insure that others cannot access the survey.*
- Q How do we publicize the Church Assessment Tool?*
- A A full set of instructions is provided for the church including sample documents and announcements. Members can be notified by mail or email and given information about how to take the survey.*
- Q How long do we give members to take the survey?*
- A Generally, churches give their members two to three weeks to take the survey.*
- Q After members have completed the survey, how long does it take to get a Vital Signs[®] report?*
- A We will generally email a report to the church contact person within 48 hours after the close of the survey.*
- Q What does the Vital Signs[®] report contain?*
- A A Vital Signs report contains a number of sections including key indicators, drivers of satisfaction, critical success factors, future goals, descriptive indices on theological perspective and flexibility, performance indices on hospitality, morale, conflict, governance, spiritual vitality, education, readiness for ministry, and worship. There is a financial profile and a clergy profile sent confidentially to the pastor. Depending upon the particular situation, there may be a transition profile, an interim profile, a designated pastor profile, or a start-up profile. In addition, the responses to all the supplemental questions developed by the local leadership are tabulated and displayed.*
- Q Once we receive the Vital Signs report what help is available to help us interpret it?*
- A The Vital Sign report contains narrative, numerical, and graphic information in it to help make it as easy to understand as possible. Should further assistance be required, we can provide onsite interpretation of the data to church leaders.*
- Q What does the Church Assessment Tool[®] cost?*
- A The cost is scaled for the size of the church as measured by average Sunday (or weekend) attendance.*
- Q How do we get started?*
- A The church appoints a liaison for the CAT SCAN. This person then registers the church for the CAT by going to www.holycowconsulting.com/registercat.*

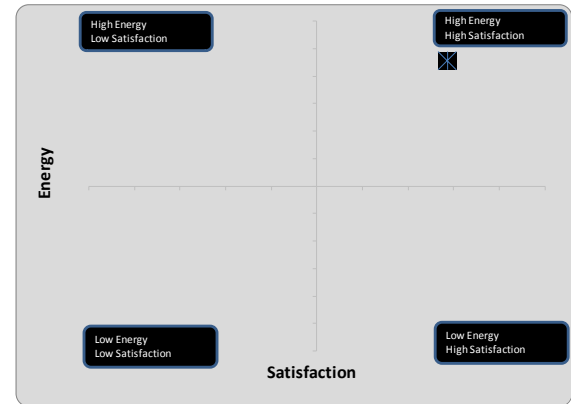
FAQ: The Satisfaction-Energy Map™

by J. Russell Crabtree

*Russ Crabtree is Founder of Holy Cow! Consulting and the author of **The Fly in the Ointment: Why Denominations Aren't Helping Their Churches...and How They Can.** He has worked with hundreds of churches over the last 30 years, providing services for congregational assessment and strategic planning.*

Q What is the Satisfaction-Energy Map?

A The Satisfaction-Energy Map plots the location of a particular church on a grid where the level of overall satisfaction (operational approval) is indicated on the horizontal axis and the level of overall energy (excitement) is indicated on the vertical axis.



Q What is the significance of the Satisfaction-Energy Map?

A The levels of satisfaction and energy have been found to be reliable indicators of the health and vitality of a church. Churches where members experience high levels of satisfaction and energy demonstrate signs of health and vitality. Churches where members experience low levels of satisfaction and energy do not demonstrate these same signs to the same degree, if at all.

Q What precisely are the signs of health and vitality that high satisfaction and energy indicate?

A. It is impossible to predict the precise ways that vitality will express itself through a particular congregation. The more tangible expressions include an external focus, a distinctive mission, and an influx of people who bear witness to transformation. The more intangible expressions might be described as a corporate spiritual zest, encounter-driven, inspired worship, healthy, healing, meaningful relationships, purposeful activity in the world, a sense of being “at the right place at the right time,” both individually and corporately, and a nearly palpable atmosphere of well-being about the grounds. Similar to an individual, as the vitality and health of a church are diminished, so are its options for expression. Healthy, vital churches produce fruit that varies from community to community. Demoralized churches tend to look the same.

Q Then shouldn't we be measuring whether a church is bearing fruit for the Kingdom rather than how satisfied or excited they are about the church?

A A healthy, vital church, like a healthy, vital individual has many options for expressing itself in the world which cannot be fully anticipated and therefore cannot be reliably benchmarked. How fruit for the Kingdom may appear in any particular church varies according to community context, theological perspective, and the gift mix of the people. This is why a discussion about the behaviors of a healthy church almost always devolves into a laundry list that has something on it for everyone, but is not very useful. By focusing on the experience of members we stop imposing on them our definitions of health and allow them to speak out of their own hearts and minds.

Q Doesn't a focus on the experience of members lead to a consumer culture in the church?

A Satisfaction and energy are like happiness: neither is achieved by trying to get more of them. They are by-products of other activities. Vital, healthy churches are generally aware of this. The fruit of the Spirit is not achieved by direct efforts to acquire it but by focusing on formation of one's life around the person of Jesus. The fact that we are measuring vitality through satisfaction and energy does not mean that a church can acquire these by merely seeking satisfaction and excitement. A gas gauge is not a gas tank. It can tell us when we are running on empty but not where the nearest gas station is located.

Q Isn't it possible that some churches that are simply self-focused will score high on satisfaction and energy?

A It is possible that some might, but to assume this is generally true does a disservice to those churches that have actually found a pathway to authentic vitality. It also encourages a culture that actually penalizes and marginalizes effective churches. This, we believe is the greater risk. In the parable of the wheat and the tares Jesus warns us that any evaluative methodology that renders us chronically obsessed with "bad seed" will inevitably destroy the "good seed" as well. The suspicion that every high satisfaction-high energy church is simply self-focused is not only refuted by the research, it plays into the shadows of human envy and competition. Even in the worst case, a church that is enthusiastically self-focused always has the possibility of a repentance which will redirect its focus and re-channel its resources. But a church that has shed most of its members and resources over years because it is chronically demoralized and unhappy sooner or later falls below a threshold of recovery.

Q At a time in the history of the planet when human survival is in serious question, shouldn't people be feeling dissatisfied and somber?

A This belongs to the list of confused messages that denominational leaders have been giving congregations for years. In the face of inexorable numerical declines, leaders were often quoted as saying that the church was not becoming smaller, it was becoming more committed, that what was lacking in quantity was exceeded by the quality of corporate life. But now that the research is bearing out that only about half of the members in a typical church are clearly satisfied and a full third agree that they are just going through the motions of church activity, it is difficult to sustain the appeal to the quality of church experience as a compensation for the loss of members.

At its core, this is a theological issue. The message of the Gospel has never been grounded in a favorable set of historical circumstances. Love, joy, and peace are eschatologically driven. If a regional association believes that dissatisfied, demoralized churches are desirable expressions of faithfulness in the current historical context, it must develop a remnant strategy for its churches (e.g. house churches) that helps them function apart from the trappings of Christendom including the facilities, professional clergy, and administrative structures that have been central to their corporate lives.

Q I don't see the theological language in the satisfaction-energy model that I am looking for. Where does this fit in with missional churches, emerging churches, contemporary/traditional/blended churches, or evangelical/liberal churches?

A The *Satisfaction-Energy Map*[®] is a metric of health and vitality. Again, a church does not achieve health and vitality except as a by-product of other activities that it must discern as the leading of the Holy Spirit. The shape of this discipleship can take many forms which the *Satisfaction-Energy Map*[®]

does not prescribe. The information from an assessment is no substitute for the prayer, study, experimentation, and conversation that is part of a faithful discernment process. What the Map can do is reliably indicate whether a particular course of action is moving a church toward greater health...or not.

Q Do we have any clues from the research regarding the factors that distinguish vital, healthy churches?

A There appear to be five predictors of church vitality:

Vital Worship as measured by

"The worship services at our church are exceptional in both quality and spiritual content."

Open Decision Making as measured by

"The same, small group of people seems to make most of the important decisions in our church."

Purpose and Meaning as measured by

"Being part of this church community has given new meaning to my life."

Flexibility *as measured by*

“Our church tends to stay very close to established ways of doing things.”

Quality Relationships *as measured by*

“A friendly atmosphere prevails among the members of our church.”

Q Doesn't a focus on the Satisfaction-Energy model end up favoring large churches over smaller ones?

A Smaller churches are just as likely to have high levels of satisfaction and energy as larger churches. The exceptions are very small churches that have fallen below the threshold of viability. Generally, a definition of vitality that is focused on the experience of members and not simply on the number of members is going to do a better job of recognizing the important contributions that smaller churches make to the work of the Kingdom.

Call for Volunteers

Become a Trained Consultant for Congregational Assessment Tools

The **Congregational Assessment Tool** (CAT) is a customizable assessment instrument that helps sessions get a read on the church's overall health and vitality.

Conversations does the same job for congregations with under 35 in regular worship attendance.

These tools are designed to provide an in-depth look at the experiences, perceptions and aspirations of a church's congregation. The use of either one is an essential step for any church in leadership transition, undertaking strategic planning, or moving into transformation mode.

You are invited to join a corps of trained volunteers—teaching elders, ruling elders, and other active church leaders—who are consultants to sessions and special teams for carrying out the CAT and Conversations.

This is a ministry for computer-literate leaders that requires local area travel with several meetings with sessions and their operational teams, typically over a three-month period.

Volunteers are provided two full days of training, conducted by Holy Cow! Consulting, at the Presbytery offices.

For more information, contact Carl Howard, Vice Chair of the Committee on Pastoral Transition, revcarlhoward@comcast.net or 304-754-3814. Please provide: Name, information about your church experience, name of your mission community, phones, e-mail and snail mail addresses.

COMMITTEE ON RELATIONAL MINISTRY

I. FOR INFORMATION:

Received the calling agreement between the Westminster Church and April Cranford.

II. ACTIONS TAKEN:

- A. Approved the following to serve as visitors for periodic visits: Steve Cathcart, Carolyn Arbuckle, George Evans, Robyn Ervin, Anne Ross, Anne Pauley, and David Witt.
- B. Approved the following churches to receive visits in 2016: Ben Salem, Bethel, Craigsville, Hot Springs, Immanuel, Loch Willow, Martinsburg First, Mt. Horeb, Mt. Joy, Staunton Second, Strasburg, and Union.
- C. Renewed the temporary supply contract between the Middletown session and Teaching Elder Tim Arnold from February 1, 2016-January 31, 2017.
- D. Renewed the contract between the Mt. Olive Session, Stacy Meyerhoffer, and Tom Holden from March 1-August 31, 2016.
- E. Renewed the temporary supply contract between the Waynesboro Second Session and Teaching Elder Jan Owen from February 23, 2016-February 22, 2017.
- F. Approved the commissioned ruling elder contract between the Sherando Session and Jean Steidel from March 28-June 30, 2016.
- G. Commissioned Jean Steidel to the Sherando Church through June 30, 2016.
- H. Approved the document "Procedures for Periodic Visits."
- I. Renewed the commissioned ruling elder contract between the Burlington Session and Linda Reece through April 30, 2017.
- J. Renewed the commissioned ruling elder contract between the Springfield Session and Linda Reece through April 30, 2017.
- K. Renewed the commissioned ruling elder contract between the sessions and Bobby Spurgeon through December 31, 2016.

III. RECOMMENDATIONS:

- A. That Presbytery approve the following Manual changes:
 - 4.3.3.3. Responsibilities and Authority of the Committee on Relational Ministry
 - C. ~~Develop, implement, and oversee methods of congregational development & transformation in the churches of this presbytery. This responsibility will go to the Committee on Congregational Redevelopment~~
 - P. Review and ~~report~~ recommend approval to Presbytery annually salaries and other benefits being received by teaching elders and directors of Christian education in the Presbytery. Counsel with sessions, congregations, or other responsible entities in cases where presbytery minimum compensation requirements are not met.
 - Q. In coordination with the Committee Pastoral Transition, recommend to Presbytery minimum salary standards and changes therein needed for teaching elders.
 - S. ~~Conduct examinations of ministers of other denominations and ordained PCUSA teaching elders or who desire to become members of Shenandoah Presbytery (and~~

~~are) not seeking to serve congregations in the presbytery.~~ Sustain the examinations of ministers of other denominations and ordained PCUSA teaching elders who desire to become members of Shenandoah Presbytery and are not seeking to serve congregational in the Presbytery or who are serving in non-called positions such as hospital chaplaincy, camp and conference ministry, and thereby welcoming the teaching elders into membership in the Presbytery.

V. In coordination with Committee on Congregational Redevelopment, guide and approve the formation of larger parishes for cooperative ministry.

W. In coordination with Committee on Congregational Redevelopment, recommend formation and changes in the yoking of churches.

~~Y. Find in order calls of other presbyteries issued by churches to teaching elders who are members of Shenandoah Presbytery before transferring membership.~~

BB. Will approve the renewal of contracts between churches and persons serving in temporary pastoral relationships, with the exception of interim pastors

- B. That Presbytery give approval to the Wardensville Church to sell their Pilgrim House. (See pages 39-41 for background information.)
- C. That Presbytery approve the changes in terms of call found on pages 54-57
- D. That Presbytery give authority to the Committee on Relational Ministry to act between presbytery meetings to commission ruling elders for pastoral service.

April 14, 2016

Greetings and peace in the name of the Lord!

The congregation of Wardensville Presbyterian Church, with the recommendation of its session, has voted unanimously to request approval from Presbytery to sell a portion of Church property, known as "the Pilgrim House." This request comes after a long period of discussion and discernment as to the use and purposes of the property in the ministry and mission of the Wardensville congregation past, present, and future.

The property, located on the corner of Main Street and Carpenters Avenue in the town of Wardensville, West Virginia, was purchased in 1998 for the sum of \$51,000. The quarter-acre lot contains a white, two-story frame house of eight rooms which has, in the past, been rented to various businesses as office space. The property was purchased with the thought that, should expansion of the church building be necessary, the lot could be used for that expansion.

With the passing of years, the church has not needed the expansion and has room in its present facilities for its current mission and services and contains within its current state of property (in both building and land) enough room for substantial expansion without need of the Pilgrim House or lot. During these passing years, despite the rental income, the house, never in pristine condition, has continued to deteriorate. What to do with the house and property has, thus, become a pressing issue.

In its present condition, the house is unrentable. To fix up the house to code and to a usable condition would cost an estimated \$25,000. To tear down the house and remove it from the property would cost an estimated \$18,000. Neither is seen as a financially wise decision for the Wardensville congregation in its current state and condition. As the house sits directly on Main Street in the center of town, the option does not exist to simply leave it in deteriorating condition as it would be both a hazard and an eyesore reflective upon both town and congregation.

After some months of sustained thought, prayer, discussion and discernment, it was our consensus that the best course available would be to sell the property if a serious buyer would offer an acceptable amount for purchase of the property. The property is assessed (informally by bank officers) at \$36,000, given the condition of the house.

Two offers have been made on the property. One offer was for \$18,000 and stated that the costs of repairing the house prevented a higher bid. The second bid was placed by Stephen Shook, a local contractor looking for a highly visible location for his business, RARCO Contracting, Inc. As a contractor, Mr. Shook is able to fix the property over time using his own skills and wishes to restore the property to pristine condition as it reflects on his reputation as a contractor.

Mr. Shook offered to pay \$36,000 for the house and property. The legal contract, made with Stephen Shook and wife Janis Shook personally, would be for them to make 120 payments of \$300 on the first of every month to the church at Wardensville. The in-house loan would be interest free as Mr. Shook would need available capital over the time of the mortgage to restore and repair the property. The contract states that if Mr. Shook should default in his payment (failure to make one or more of the stated installments on time), the entire amount would then become due at once. Failure to pay would then restore the property to the control of Wardensville Presbyterian Church. Mr. Shook also has the option of paying the amount in full at any time should he wish to do so. The note will be secured by a First Deed of Trust lien.

Mr. Shook is a reputable local business owner with much at stake in assuring the best positive result of both this agreement and the restoration of the property. As such, he is trusted by church and community.

Therefore, the congregation, at the recommendation of the session, has voted to ask for permission to conclude the sale of said property to Stephen and Janis Shook at the terms mentioned. The minutes of the

congregational meeting making this request are attached. We feel that this is the best way forward for the church to be faithful to its mission and will also be of benefit to the community as a whole as the property is restored. We thank you for your prayerful consideration of this request. May God bless you in your work, and may God continue to bless the Presbytery of Shenandoah and its members in our ongoing work for the Lord Jesus Christ in the fields set before us.

Sincerely,

Kathy Hahn

Kathy Hahn, Clerk of Session
Wardensville Presbyterian Church

WARDENSVILLE PRESBYTERIAN CHURCH

CALLED CONGREGATION MEETING

MARCH 20, 2016

9:45 a.m.

The Congregation Meeting was called to order at the conclusion of worship service by the Moderator, Rev. Joel Thornton, and opened with prayer. The meeting had been previously announced for two Sundays, March 6 and March 13, 2016. It was determined that a quorum was present. Helen Rudy was appointed secretary.

The purpose of the meeting was twofold:

1. To decide on the recommendation from the Session to sell the Pilgrim House.
2. To act on the recommendations of the Trustee Nomination Committee.

Les Barr reported to the congregation the terms of the proposed sale as approved by the session.

1. Steve Shook of Rocco, Inc. submitted the best offer for the purchase.
2. Sale price \$36,000 to be paid in 120 monthly payments of \$300 per month with no interest being charged.
3. Default- Upon failure to pay any one or more monthly installments, the entire balance shall become due and payable.
4. Although the buyer, Steve Shook, volunteered pay all costs, including the survey and deed/deed of trust preparation, the church should split the cost with him.
5. Property being sold as is with no inspection required.

Les Barr made the motion that we accept the recommendation of the Session and sell the property to Steve Shook; Jeanette Perry seconded the motion which was then approved unanimously.

The next step in the process is to submit our request to the Committee on Pastoral Transition before April 14 so that the request can be presented to Presbytery on May 10, 2016.

Helen Rudy, Chair of The Trustee Nomination Committee, presented the committee's recommendations for Trustee. They were Les Barr, Larry Hahn and Helen Rudy. Being no other nominations from the floor, the three were approved by acclamation.

The meeting was then adjourned and closed with prayer.

Respectfully Submitted,

Helen Rudy
Secretary

Rev. Joel Thornton
Moderator

COMMITTEE ON PRESBYTERY ADMINISTRATION

Budget projection from the latest acceptances is **\$60,044.08** short of our proposed acceptances for 2016. As of April 21st, **52** churches responded **less** than our asking and **3** churches with a “**0**” response. They will cost the Presbytery \$5,588.40 from the operation budget to cover their per capita GA and Synod fixed expenses. There are still **3** churches who have not responded. We will use \$31,000 from the \$140,000 from Harrisonburg First Lump Sum payment and \$24,800 from their first year quarterly payment to help cover the shortfall. Using this will still leave us with a **\$4,244.08** deficit which will be covered from our extra reserve above the \$200,000 limit.

The Coordinating and Planning Commission has re-elected Larry Holsinger as Presbytery Treasurer for another three year term (2016-2019).

Our committee recommends the following:

1. To elect the following people for the search committee for the full time Associate General Presbyter:

Olivia Haney, Chair	TE	Maury River	Mt. Carmel	CPA
Emerson Deitz	RE	Highland/Augusta	Tinkling Springs	CPA
Richard Cardot	TE	Potomac Highlands	Petersburg	CCR
Bill Burslem	RE	Mt. Valley	Opequon	CMO
Harriet Kopp	RE	Eastern Panhandle	Gerrardstown	CER
Bobby Spurgeon	RE	Maury River	Hot Springs	CRE
Melissa Leecy	RE	Central Valley	Massanutten	Vice President of Devel. & Comm. at WVPT

2. That the search committee for the Associate General Presbyter be authorized to advertise an annual base salary of \$50,000 - \$55,000.

COMMITTEE ON NOMINATIONS

RECOMMENDATIONS:

A. That Presbytery elect the following to serve:

Committee on Congregational Redevelopment (CCR):

Class of 2016: 4 vacancies

Class of 2017: Karen Allamon- TE, Staunton First; 1 vacancy

Committee on Educational Resources (CER):

Class of 2016: 2 vacancies

Class of 2017: Cliff Gilchrest-RE, Covenant; Bill Vance- RE, Massanutten

Class of 2018: Craig Taynton- RE, Falling Waters

Committee on Mission and Outreach (CMO):

Class of 2016: Carolyn Thalman- RE, Winchester First; 1 vacancy

Class of 2017: Gary Hines- member, Woodstock

Class of 2017: Karen Nathan- RE, Woodstock

Committee on New Congregational Development (CNCD):

Class of 2016: Scott Crannell- TE, at large; 2 vacancies

Class of 2017: David Dax- RE, Lexington; 2 vacancies

Class of 2018: Bea Taynton- Falling Waters

Committee on Pastoral Transition (CPT):

Class of 2017: Vicki Hodges- RE, New Monmouth; 2 vacancies

Class of 2018: 1 vacancy

Committee on Preparation for Ministry (CPM):

Class of 2017: Ann Barner- TE, HR; Elizabeth Lewis- TE, Winchester First; David Shearer- TE, Bethel

Class of 2018: Susanne Taylor- RE, Warrenton; 1 vacancy

Committee on Presbytery Administration (CPA):

Class of 2016: 1 vacancy

Committee on Relational Ministry (CRM):

Class of 2016: 1 vacancy

Class of 2017: 1 vacancy

Class of 2018: 2 vacancies

B. That Presbytery approve reducing the membership of the Committee on Nominations from nine to six.

COMMITTEE ON PREPARATION FOR MINISTRY

On behalf of Shenandoah Presbytery, the following actions have been taken by CPM:

- Conducted 'Final Assessment' interview with candidate, Seth Lovell on March 16, 2016 and certified him ready for examination for ordination, pending a call.
- Conducted 'Annual Consultation' with inquirer Molly Morris and approved her request to continue as an Inquirer.
- Conducted 'Annual Consultation' with inquirer Emily Peterson and approved her request to continue as an Inquirer.

Recommendation for Presbytery:

The Committee on Preparation for Ministry asks to serve as a commission of Shenandoah Presbytery for the purpose of examining for ordination any Candidates, under the care of this or any Presbytery, for ordination as Teaching Elder seeking to receiving a call in Shenandoah Presbytery.

Rationale:

- (a) with so many congregations in pastoral transition the Committee on Preparation for Ministry would relieve some of the pressure on the Committee on Pastoral Transition's exam subcommittee.
- (b) some believe that due to the ongoing work of the Committee on Preparation for Ministry with candidates for ministry, the CPM is in a stronger position to examine those not yet ordained.
- (c) the Committee on Preparation for Ministry requests that one member of the Committee on Pastoral Transition be a part of all examinations for ordinations.

COORDINATING AND PLANNING COMMISSION (CPC)

I. ACTIONS TAKEN:

- A. Appointed a task force of four-five members to look at the current dismissal policy for possible revisions requesting the task force report back within six months.
- B. Received a final written report from the Small Church Task Force and dismissed the Task Force with thanks.
- C. Appointed a three-person work group that would secure nominees for the Committee on Nominations and Committee on Representation. The work group will rotate annually according to the CPC membership. The first work group will consist of David Witt, Punker Robertson, and Doug Sensabaugh.
- D. Approved the recommendation of the Committee on Educational Resources the allocation of additional time at the May meeting of Presbytery for the educational portion of the meeting.
- E. Approved the recommendation from the Committee on Presbytery Administration to re-elect Larry Holsinger as Presbytery Treasurer through December 31, 2019.
- F. Approved the recommendation from the Committee on Presbytery Administration to elect the following to serve on the Communication Administrator Search Committee: Pam Snyder (RE Staunton Second), Wray Sherman (TE Hermitage), and Tom Widder (RE Moorefield).
- G. Approved the following additions to the Warm Springs Administrative Commission: Lowell Lemons (RE Westminster), Patrick Pettit (TE interim at Smyrna), Hannah Bush (RE Hebron), and Karen Allamon (TE Staunton First).

II. RECOMMENDATION:

Based on the original vetting group recommendation and information that has been received subsequently, that the Evangelical Presbyterian Church become an approved denomination to which Shenandoah Presbytery dismisses congregations.

**Materials concerning the Evangelical Presbyterian Church
Gathered by the Stated Clerk April, 2016**

CRE Bill Barnett provided directory of Minister & Candidate Directory of the Presbytery of the Mid-Atlantic of the EPC.

From this document, and relying only by name reference to determine gender, using both the name of the pastor and the name of the spouse when listed, it could be surmised that these figures are representative of the gender numbers of ministers and candidates.

Off all of the names listed, in whichever category, and not allowing for an individual to having dual positions, here is the raw data:

Total individuals: 212	Males: 204	Females: 8
Virginia addresses: 41	Males: 38	Females: 3
Commissioned Pastors: 7	Males: 7	Females: 0
“Other”: 6	Males: 5	Females: 1
Combination of those With Virginia address: 50	Males: 50	Females: 4

Information gathered in conversation with the EPC Executive by the Office Staff

From: Howard G Shockley [<mailto:hshockley@msn.com>]
Sent: Tuesday, March 22, 2016 3:37 PM
To: Kim Stroupe
Cc: Rob Buchanan
Subject: FW: Presbytery attendance

Kim,

Here's the info you requested re % of women REs in attendance at PMA meetings listed below.

79th Stated Meeting	= 22%
80th " "	= 25%
81st " "	= 29%
82nd " "	= 31%

My earlier "guess-timate" of "about 40%" women REs attending was based upon visual survey of those present without any way of knowing who are RE commissioners and who are observers. From the numbers above, it appears there is a trend upward in women RE attendance.

Hope this is what you were looking for.

Christ is risen!

Howard

"... and it's still about The Great Commission."

*The Rev Howard G. Shockley, D.Min.
Administrative Director & Stated Clerk, Presbytery of the Mid-Atlantic
Evangelical Presbyterian Church PO Box 10 261 Lauren Hope Lane Moore, SC 29369
(864) 587-6440 (Office) (864) 909-4979 (Cell) (864)587-6439 (Fax)
www.pmaofepc.org www.epc.org*

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 fringe	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	(BO F)
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

FOR INFORMATION ONLY

**237th ASSEMBLY
SYNOD OF THE MID-ATLANTIC
March 14-15, 2016**

**“SEEKING AFTER THE LIVING GOD”
Isaiah 43:18-17**

REPORTS, ACTIONS AND DECISIONS

Stated Clerk Report: Three guest presenters were introduced: Clayton E. Rascoe, Executive Director of Massanetta Springs; Kim Bobo, Executive Director of Virginia Interfaith Center for Public Policy; and Sterling Morse, Coordinator for Intercultural Ministries – Racial Ethnic/Women Ministries (PMA). The 2014 COR Report was submitted to the OGA; The Synod responded to the General Assembly’s Boundary Mandate through its discernment process, writing a final report, and participating in the Dallas Boundary Consultation that included 15 of the 16 synods. No synod voted to change its geographical boundaries at this time. The Synod Permanent Judicial Commission dismissed four complaints. Attention was given to 2015 unpaid per capita; see grid on the last page of this publication. The Synod Clerk stood and signed with religious leaders across Virginia on the Syrian refugee Crises, New Rules on Solitary Confinement, Sensible Gun Control, and Virginia Health Care Coverage Gap in support for Medicaid Expansion. He has been active with the Moral Monday Movement and Interfaith Dialogues between Christians, Muslims and Jews.

Big Tent: Jim Moseley gave an overview on the Synod-Wide Big Tent Event. Massanetta Springs can house it. The dates are to be determined. Attendees would include Presbytery Execs, Stated Clerks, Synod Commissioners, and Synod Officer/Staff. Invitees would include Representatives of our constituency groups including Latino, Korean, Women of Color, Black Caucus, Presbyterian Women, Presbyterian Men and other identified immigrant groups such as Ghanaians, Cameroonians etc. AND possibly seminarians and Young Adults....and itinerating mission co-workers...and possibly CRE’s from various presbyteries... Presbyteries will be asked to underwrite cost of attendees. Synod is asked to provide scholarships for racial ethnics.

Visioning and Identity: Commissioners spent considerable time discussing “New Cheese” / “New Vision” for the Synod of the Mid-Atlantic. Through a process facilitated by Sterling Morse, Commissioners reaffirmed the work completed by the 2015 Synod Discernment Committee. **Therefore, the Synod is called to:**

- Engage presbyteries and bring them together to create a new vision of God’s Community
- Offer regional events to get people to connect with the larger church
- Become the bridge for building relationships
- Participate in Mission work together
- Educate the church on what the synod does
- Help small churches to find their cheese

- Break down barriers so that we don't impose our privilege on others
- Invite younger generation back to church
- Invite those without money, power and influence to the regional BigTent

Nomination Committee: The membership for four designated committees was approved. Vacancies exist on synod committees from the following presbyteries: **AKAP** – Jubilee 2018, Speer Trust 2018; **CHA** – Jubilee 2018; **EVA** – Nominating 2017; **NHO** – Nominating 2018, Representation 2018, Jubilee 2018; **SAL** – Representation 2016, Jubilee 2016, Permanent Judicial 2021; and **WNC** – Nominating 2016. The Assembly reaffirmed Massanetta Springs Board of Trustees membership and Dr. Roberta Miller was approved to serve on the Westminster Presbyterian Homes Board. The Assembly approved a five-year-term for SPJC Members elected in the class of 2021 in order to comply with the three-class rule.

Finance Committee: Synod per capita will remain at **\$.80 for 2017**. The Presbytery Initiative budget funding plan was approved using the 20 quarters rolling average of 4% formula. Concerns were expressed about presbyteries failing to complete 2015 per capita support. The outstanding balance was more than \$6,000.00; namely from Salem (\$3,419.25); Peaks (\$1,563.50); Coastal Carolina (\$240.00) and New Castle (\$687.00). AKAP paid its balance after the 2015 cutoff date.

Grants and Awards Committee: The committee approved scholarships and grants totaling \$63,550.00. Awards included Euler Scholarships to five seminarians totaling \$31,757.00; Moseley Scholarship awarded two high school students totaling \$4,913.00; New and Small Church Grants were awarded to six churches totaling \$21,880.00 included Good Hope (WNC) \$1,300; Capitol Hill (NAT) \$1,580; Robinson Memorial (WNC) \$4,000; Silver Hill (CCA) \$5,000; Rosewood (JAM) \$5,000; and Anchor of Hope (ABI) \$5,000. A Visionary Fund Grant of \$5,000 was awarded to UKirk Campus Ministry (WNC).

Administration Committee: The committee approved medical benefits reallocation into a retirement annuity for the Synod Administrator. Tasks are to bring a **Synod Child Policy to the 238th Assembly** and evaluate the Executive/Stated Clerk. Carson Rhyne was approved as the Synod Treasurer. Administration will oversee the Presbytery Minute Review. Commissioners are urged to complete synod evaluation forms.

Presbytery Initiatives Committee: The committee approved funding projects totaling \$16,450.00. Proposals include the Virginia Council of Churches Faith Leadership Summit for \$1,000.00; New Pastor's Training for \$1,500.00; Women's Spirituality Retreat for \$2,000.00; Presbyterian Women Stop Hunger Now for \$2,950.00; and the Leadership Institute for \$9,000.00.

Kate B. Reynolds: The Certifying Committee authorized Wells Fargo Bank to distribute \$592,088.00 in equal shares to **450 retired teaching elders** who met its guidelines. Each distribution check amounted to \$1,315.75. The committee meets June and December.

Speer Trust Fund: The committee approved six applications totaling \$30,000.00 from churches in Presbyteries of the PEA, NAT, CCA, NHO and WNC.

Synod Per Capita is calculated on General Assembly's 2014 presbyteries membership multiplied times the **2016 rate of \$.80 per member**. The grid below lists the 14-presbyteries, executive leadership, stated clerks, 2014 presbytery membership and 2016 per-capita totals for each presbytery in the Synod of the Mid-Atlantic.

<u>PRESBYTERIES</u>	<u>EP/GP/TP/LEADER</u>	<u>STATED CLERKS</u>	<u>2014 MEMRS</u>	<u>PER CAPITA .80</u>
Abingdon (ABI)	Randall Webb	Bill Parish	3,603	\$2,882.40
Atlantic Korean American	Nam Hong Cho	Nam Hong Cho	2,530	\$2,024.00
Baltimore (BAL)	Interim Mary Gaut	Catherine Blacka	14,898	\$11,918.40
Charlotte (CHA)	Betty Meadows	Tamara Williams	33,825	\$27,060.00
Coastal Carolina(CCA)	William Reinhold	William Reinhold	26,262	\$21,009.60
Eastern Virginia (EVA)	Liza Hendricks	John Tamm	15,514	\$12,411.20
National Capital (NAT)	Wilson Gunn	Sara Coe	31,089	\$24,871.20
New Castle (NEW)	James Moseley	Robert Schminkey	8,630	\$6,904.00
New Hope (NHO)	Ted Churn	Ted Churn	28,314	\$22,651.20
Peaks (PEA)	Nancy Dawson	Hugh Springer	15,388	\$12,310.40
Salem (SAL)	Samuel Marshall	David Vaughan	26,514	\$21,211.20
Shenandoah (SHE)	Roy Martin	Kerry Foster	14,080	\$11,264.00
The James (JAM)	Carson Rhyne	Carson Rhyne	20,539	\$16,431.20
Western North Carolina WNC	Bobbi White	Cam Murchison	15,974	\$12,779.20
TOTALS			257,160	\$205,728.00

Respectfully Submitted:

John W. Cushwa,

Teaching Elder Commissioner

FOR INFORMATION ONLY

Committee on Congregational Redevelopment (CCR)

Committee Members: Karen Allamon, John Bethard, Malcolm Brownlee, Rich Cardot, Patrick Pettit, Phil Sommer, and David Witt. David Witt serves as chair, Phil Sommer as vice chair, and Patrick Pettit as secretary.

- ✓ CCR is in the process of defining transformation, redevelopment, and transition.
- ✓ CCR recognizes that transformation and redevelopment will not look the same within each church and community.
- ✓ CCR anticipates helping churches face who they are (e.g. the CAT scan) and envision where God is calling them to go, thinking about who they will become.
- ✓ CCR will focus on large scale, foundational, adaptive change. Specific development focusing on education, stewardship, and mission and the like will be referred to the Committees on Educational Resources and Mission and Outreach.
- ✓ CCR has reached out to the Committees on Pastoral Transition, Relational Ministries, and New Church Development to begin our collaborative efforts. “Collaboration” and “Partnership” are key themes of our work, as we believe the new presbytery structure encourages collaboration and partnership.
- ✓ CCR hopes to promote both regional and national conferences and workshops focused on redevelopment/transformation and to sponsor an annual conference/seminar/workshop here in Shenandoah Presbytery.
- ✓ Both the *Church Innovations* organization (some members are familiar and have attended training) and *New Beginnings* resources of the PCUSA are possible future resources for congregations to utilize.
- ✓ CCR will engage the presbytery through conversations with other committees, church size “break out” meetings, mission communities, and email/website communication.

A W O R D F R O M C C R .



No, not
that CCR.



It's

**T h e C o m m i t t e e o n
C h u r c h R e d e v e l o p m e n t ! !**

We are about **ASSESSMENT**:

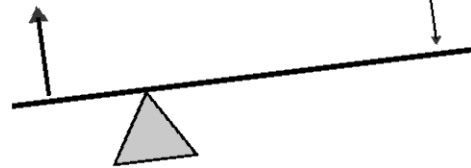
What does renewal look like for your congregation?



We are about **CONSULTING**
How can Presbytery help your church redevelop?

We are about **LEVERAGE**

*How can we learn and grow TOGETHER
in Redevelopment and Renewal?*



For more information, contact **DAVID WITT**,
or go to www.shenpres.org
and wonder why we don't have a page there

Church	Pastor	Year	Full Time	Cash Salary	IRS Housing	Utilities	Housing Equity	Bonus	Taxed SECA	Other	Dental	Manse	Nontax SECA	Medical/ Pension	Auto	Cont Ed	Books	Other
Augusta Stone	B. McCrary	2015	Yes	26984	21224								4001	Yes	2000	1500		
Augusta Stone	B. McCrary	2016	Yes	27523	21649								4081	Yes	2000	1500		
Berkeley Spgs	R. Osborne	2015	Yes	23997	24113								3680	Yes	2400	500		360
Berkeley Spgs	R. Osborne	2016	Yes	24722	24840								3791	Yes	2400	500		360
Berryville	J. Bunker	2015	Yes	26287	26287								4022	Yes	2000	500	300	
Berryville	J. Bunker	2016	Yes	26681	26681								4082	Yes	2000	500	300	
Bethel	D. Shearer	2016	Yes															
		NOT RECEIVED																
Bethesda	Tutterow	2015	Yes	21080	20000								3143	Yes	1665	1332	333	700
Bethesda	Tutterow	2016	Yes	16080	25000								3143	Yes	2500	1750	500	700
Bridgewater	K. Foster	2015	Yes	21310	25375					438	Yes		3730	Yes	3600	750		
Bridgewater	K. Foster	2016	Yes	22010	25375					534	Yes		3791	Yes	3600	750		
Burnt	P.Lanaghan	2015	Yes	14864	28000								3279	Yes	1600	500		
Burnt	P.Lanaghan	2016	Yes	15000	20000								2677	Yes	1600	600		
Charles Town	J. Bethard	2015	Yes	43367	7653	Yes	2400					16026	4087	Yes	3500	1200	600	600
Charles Town	J. Bethard	2016	Yes	43800	7730	Yes	2400					16179	4126	Yes	3500	1200	600	600
Cooks Creek	G. Evans	2015	Yes	52440	21850								6154	Yes		800	300	
Cooks Creek	G. Evans	2016	Yes	54013	22506								6339	Yes		800	300	
Covenant	J. Peterson	2015	Yes	49908	24431			2500	290				5878	Yes	2500	1000		250
Covenant	J. Peterson	2016	Yes	49908	24431			1600	359				5809	Yes	2500	1000		250
Fairfield	H.Robertson	2015	No	17500	1400	2500							2165	Yes	1400	1000		
Fairfield	H.Robertson	2016	No	18200					1392				1210		1400	800		
Frank & Ruddle	K. Hand	2015	Yes	28140	4966	Yes	1200					10292	3292	Yes	2520	3165	325	
Frank & Ruddle	K. Hand	2016	Yes	28140	4966	Yes	1200		Page 54			10292	3292	Yes	2520	3165	325	

Church	Pastor	Year	Full Time	Cash Salary	IRS Housing	Utilities	Housing Equity	Bonus	Taxed SECA	Other	Dental	Manse	Nontax SECA	Medical/ Pension	Auto	Cont Ed	Books	Other
Hebron	F. Wyche	2015	Yes	39708		Yes	1200					12272	3130	Yes	1000	2500	1000	
Hebron	F. Wyche	2016	Yes	40304		Yes	1200					12451	3175	Yes	1000	2500	1000	
Hermitage	W. Sherman	2015	Yes	20997	20997								3212	Yes	2800	2800		
Hermitage	W. Sherman	2016	Yes	20997	20997								3212	Yes	2800	2000		
Ivanhoe/W'ville	J. Thornton	2015	Yes	30000	2500					7490			1400	Yes	2000	500		
Ivanhoe/W'ville	J. Thornton	2016	Yes	30000	2500					7490			1400	Yes	2000	500		
Lexington	W. Klein	2015	Yes	80870	12000	6980	2500			1600		Yes		Yes		2300		
Lexington	W. Klein	2016	Yes	80870	22200							No		Yes		2300		
Lexington	S. Hill	2015	Yes	27740	20000									Yes		2800		
Lexington	S. Hill	2016	Yes	30000	21000									Yes		4000		
Loch Willow	R. Hopkins	2015	Yes	34192		Yes	1200					10617	3686	Yes	2000	750	250	
Loch Willow	R. Hopkins	2016	Yes	34534		Yes	1200					10720	3714	Yes	2150	750	250	
Martinsburg 1st	R. Burton	2015	Yes	40788	21898					2500	Yes		5112	Yes	2750	1000	750	3300
Martinsburg 1st	R. Burton	2016	Yes	42012	22555					2500	Yes		5256	Yes	2750	1000	750	3300
Massanutten	J. Leggett	2015	Yes	48629	30000								6514	Yes	1500	2000	1000	1000
Massanutten	J. Leggett	2016	Yes	49808	30000								6611	Yes	1500	2000	1000	1000
Massanutten	A. Pettit	2015	Yes	35675	10000								3784	Yes	3000	1900	500	
Massanutten	A. Pettit	2016	Yes	36360	10000								3840	Yes	3000	1900	500	
McDowell	E. Pyles	2015	No	18800								6253	2044	Yes	3000	250	250	
McDowell	E. Pyles	2016	No	18800								6253	2044	Yes	3000	250	250	
Mt. Horeb	Ytterrock	2015	Yes	35020	6180	Yes	1200			500	Yes	10800	3978	Yes	5000	500		
Mt. Horeb	Ytterrock	2016	Yes	35720	6304	Yes	1200			500	Yes	10800	4041	Yes	5000	500		
Olivet	L. Thomas	2015	Yes	28117	15914								3368	Yes	2000	1200	200	1800
Olivet	L. Thomas	2016	Yes	28117	18116								3537	Yes	2000	1200	200	1800
Opequon	D. Witt	2015	Yes	48975	16410					1000	Yes		3802	Yes	4200	1500	500	4581
Opequon	D. Witt	2016	Yes	48975	16410				Page 55	1000	Yes		3802	Yes	4200	1500	500	4762

Church	Pastor	Year	Full Time	Cash Salary	IRS Housing	Utilities	Housing Equity	Bonus	Taxed SECA	Other	Dental	Manse	Nontax SECA	Medical/ Pension	Auto	Cont Ed	Books	Other	
Opequon	K. Hay	2015	Yes	30090	5310		1200				Yes	Yes	3519	Yes	2000	1000	500	500	
Opequon	K. Hay	2016	Yes	30000	6106		1200				Yes		3597	Yes	2000	1000	500		
Parish of Pastures	J. Haney	2015	Yes	35360				1000		440	Yes		2705	Yes	4000	400	100		
Parish of Pastures	J. Haney	2016	Yes	36774				1000		440	Yes		2813	Yes	4300	400	100		
Petersburg	R. Cardot	2015	Yes	42000	3000		3000				Yes	Yes	3762	Yes	1800	700	500		
Petersburg	R. Cardot	2016	Yes	42000	3000		3000				Yes	Yes	3762	Yes	1800	700	500		
Romney	B. Johnson	2015	Yes	31067		Yes	1690			2727			12200	2025	Yes	4000	500	500	
Romney	B. Johnson	2016	Yes	31067		Yes	1740			3741			12200	2025	Yes	4000	500	500	
Shepherdstown	R. Trema	2015	Yes	25582	38524					700			4912	Yes	6920	500	500	600	
Shepherdstown	R. Trema	2016	Yes	25939	38909					2890			4961	Yes	6920	500	500	600	
Staunton 2nd	E. Smith	2016	Yes																
			NOT RECEIVED																
Strasburg	D. Howard	2015	Yes	42500		Yes	1440			1032	Yes	14126	3399	Yes	1200	300		480	
Strasburg	D. Howard	2016	Yes	43500		Yes	1440			1584	Yes	14591	3475	Yes	1200	300		480	
Tinkling Spring	T. Hunter	2015	Yes	56028	16800					1336	Yes		6123	Yes		1200			
Tinkling Spring	T. Hunter	2016	Yes	56028	16800								6215	Yes	3045	1200			
Tuscarora	R. Crumley	2015	Yes	29953	30000	Yes					Yes		4966	Yes	1500	1400			
Tuscarora	R. Crumley	2016	Yes	30927	30000	Yes					Yes		4967	Yes	1500	1400			
Warm Springs	C. Reed	2016	Yes																
			NOT RECEIVED																
Waynesboro 1st	G Chapman	2015	Yes	32555	25000						Yes		4403	Yes	2000	1000	1000		
Waynesboro 1st	G Chapman	2016	Yes	32555	25000						Yes		4403	Yes	2000	1000	1000		
Westminster	A Cranford	2016	Yes	21400	30600	Yes					Yes		3825	Yes	2000	1500	500	3900	
Westminster	A Cranford	2016	Yes	21400	30600	Yes					Yes		3978	Yes	2000	1500	0	3900	

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Winchester 1st	D. McCoig	2015	Yes	24352	49071									Yes	2496	1104		
Winchester 1st	D. McCoig	2016	Yes	24352	50173									Yes	2496	1104		
Winchester 1st	M Betts-S	2015	Yes		46357									Yes	600	1000		
Winchester 1st	M Betts-S	2016	Yes		47052									Yes	600	1000		
Windy Cove	R.Sherrard	2015	Yes	34000		2200	1200				Yes	6000	2400	Yes	1300	600		
Windy Cove	R.Sherrard	2016	Yes	34000		2200	1200				Yes	6000	2400	Yes	1300	600		
Woodstock	L. Webb	2015	Yes	24671	38984						Yes		4936	Yes	5000	2000	1000	1200
Woodstock	L. Webb	2016	Yes	40821	25000						Yes		5035	Yes	6000	2000	1000	1200
OTHER:																		
GA Entity	T. Hay	2015	Yes	64532	35400									Yes				
GA Entity	T. Hay	2016	Yes	61932	39000									Yes				
Trans Presbyter	R. Martin	2015	Yes	47000	24000					4000	Yes		5432	Yes	Car	2000		
Trans Presbyter	R. Martin	2016	Yes	49200	24000					4000	Yes		5599	Yes	Car	2000		