

**Minutes of the
170th Stated Session**

**of the
PRESBYTERY OF SHENANDOAH**

May 10, 2016

**Front Royal Presbyterian Church
Front Royal, Virginia**

NEXT STATED SESSION

**Saturday, August 13
Shepherdstown, West Virginia
IF NEEDED**

**Tuesday, November 1
Opequon Church
Winchester, Virginia**

SHENANDOAH PRESBYTERY IS A COVENANT BODY WHERE:

- » **congregations are empowered to be centers for mission,**
- » **lay persons are equipped to be Disciples of Christ in a challenging world,**
- » **church leaders and members are nurtured and strengthened for service,**
- » **open communication and information are used constructively and creatively to keep us connected.**

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Ronald Hylton, Vice President
Alan Garrison, Secretary
Linnea J. Spradlin, Treasurer

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CANDIDATES FOR MINISTRY OF THE WORD AND SACRAMENT

Gwen Carr	Home Church – Tinkling Spring
Tom Forbes	Home Church – Bunker Hill
Jacob Kave	Home Church – Woodstock
Seth Lovell	Home Church – Tinkling Spring
Kristy Ray	Home Church – Tinkling Spring

INQUIRERS FOR MINISTRY OF THE WORD AND SACRAMENT

Molly Morris	Home Church – Staunton First
Emily Peterson	Home Church - Covenant

GOVERNING BODIES

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**PRESBYTERY OF SHENANDOAH
MINUTES OF THE 170th STATED MEETING**

The 170th Stated Meeting of the Presbytery of Shenandoah was held at Front Royal Presbyterian Church, in Front Royal, Virginia, at 9:30 a.m. on Tuesday, May 10, 2016. Moderator John Cushwa called the meeting to order with prayer.

WORSHIP

Worship was led by a presbytery-wide choir, a message delivered by Teaching Elder Rachel Crumley and followed with the body partaking of communion.

QUORUM AND ENROLLMENT

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

Adm	Administrator	DYP	Director, Youth Program	P	Pastor
Asst	Assistant	ED	Educator	Prof	Professor
Assoc	Associate	HR	Honorably Retired	SS	Stated Supply
Chap	Chaplain	IA	Interim Associate	Stu	Student
CM	Campus Minister	IN	Inactive	T	Teacher
COP	Co-Pastors	IP	Interim Pastor	TM	Tent Making
Coun	Counselor	ML	Minister-at-Large	TP	Transitional Presbyter
DP	Designated Pastor	OM	Overseas Missionary	WC	Without Charge

(Description code for attendance: P = present E = excused A = absent)

P	Allamon, Karen H.	P	Staunton First	Amanda Avery
A	Allen, Donald R., Jr.	HR		
P	Arnold, Timothy	Supply	Middletown	
P	Atwood, James E.	HR		
P	Atwood, Roxana M.	HR		
A	Barner, Ann Elizabeth	HR		
A	Barner, Fred Thomas	HR		
E	Baxter, John A.	HR		
P	Bethard, John T.	P	Charles Town	Absent
P	Biggs, Thomas T.	HR		
E	Boyer, Grace Jones	HR		
E	Brandon, Joseph C.	HR		
E	Bridgman, Stewart G.	HR		
A	Bromhead, Jonathan	ML		
P	Brownlee, J. Malcolm	HR		
E	Bucy, Ralph D.	HR		
P	Bunker, Jonathan W.	P	Berryville	Alma Brown
P	Burton, Rufus T., III	P	Martinsburg First	Patricia Neely
A	Cardot, Guy Richard	P	Petersburg	JoAnn Harman
E	Carlsson, Charles M., Jr.	HR		
A	Carr, Phillips L.	HR		
A	Cathcart, C. Stevens	HR		
P	Chapman, George W.	P	Waynesboro First	Tom Montgomery
E	Coffman, Donna B.	HR		
E	Cole, William A., Jr.	HR		
P	Coleman, Glenn M.	IP	Mossy Creek	
P	Condro, Joseph F.	HR		
A	Conrad, Scott A.	ML		
A	Corder, William "Lee"	ML		
A	Cornish, Homer T.	HR		
E	Cox, C. William	HR		
A	Craft, John K.	P	Bethany	Absent
P	Cranford, April H.	P	Westminster	Michael Garvey

E	Crannell, J. Scott	ML		
P	Crumley, Rachel	P	Tuscarora	Eric Hulett
E	Cushman, James E.	HR		
P	Cushwa, John W.	HR		
P	Dawkins, Edward C.	ML		
P	Dax, Betty G.	IP	New Providence	
E	Dent, William H., Jr.	HR		
A	Dietrich, Richard S.	HR		
A	Dobyns, Sharyl A.	ML		
A	Donohoe, Patricia A.	HR		
A	Dorn, Constance A.	ML		
P	Douty, Horace D.	HR/IP	Oxford	
A	Evans, Caroline B.	ML		
P	Evans, George W.	P	Cooks Creek	Absent
P	Everhart, William G.	Supply	Sunnyside	
P	Farthing, Stanley H.	Supply	Zetta	
P	Fetterman, Amy	IP	Finley Memorial	
E	Field, Robert F.	HR		
E	Fisher, Merle L., Jr.	HR		
E	Fisher, Otis L.	HR		
E	Forbes, Richard A., Jr.	HR		
P	Foster, M. Kerry	P	Bridgewater	Absent
E	Franklin, John S.	HR		
E	Garrison, John D.	HR		
E	Garriss, K. Braxton	HR		
E	Goodman, William R., Jr.	HR		
A	Goshorn, Robert D.	HR		
A	Habbersett, Bonnie D.	HR		
P	Hand, Kevin L.	P	Franklin Ruddle	Kimberly Kline Absent
P	Haney, John H.	P	Goshen Millboro Rocky Spring Mt. Carmel	Absent Absent Absent Absent
P	Haney, M. Olivia Kincaid	Supply		
E	Harmon, Melissa L.	ML		
A	Harrison, L. Randolph	HR		
E	Hastings, John R. "Skip"	HR		
P	Hay, Kevin W.	Assoc	Opequon	
E	Hay, Thomas D.	Adm		
E	Held, Ann Reed	HR		
E	Hellmuth, Barton L.	HR		
A	Hendy, Susanna	ML		
E	Hill, Robert S., Jr.	HR		
A	Hill, Sarah L.	Assoc	Lexington	
E	Holden, Thomas J., III	HR		
A	Hopkins, E. Reed	P	Loch Willow	Ann Conway
P	Howard, Carl D.	HR		
P	Howard, David D.	P	Strasburg	Absent
A	Hunt, Patricia	HR		
E	Hunter, Tully J.	P	Tinkling Spring	Lyle Moffett Absent
A	Inglis, J. Leslie	HR		
P	Johnson, Barbara R.	P	Romney	John Sitar
E	Jones, Donald D. M.	HR		
A	Kennedy, J. Whitner	HR		
E	Klein, Deborah H.	ML		
E	Klein, William M.	P	Lexington	David Dax Absent
P	Lanaghan, Patrick R.	P	Burnt	Donna Lanaghan
E	Langdon, J. Bradford	ML		
A	LaPrade, Lester N., Jr.	HR		

P	Leggett, John P.	P	Massanutten	Laura Atkins Absent
P	Lewis, Elizabeth	Chap	Westminster-Canterbury	
E	Lewis, Herbert T.	HR		
P	Long, Karen J.	ML		
E	Lowe, Emory G.	HR		
E	Macbeth, Bruce A.	HR		
P	Martin, Roy A.	TP		
P	Mathison, John T.	HR		
E	McClintock, Lynn	ML		
P	McCoig, Dan M., Jr.	Assoc	Winchester First	
P	McCrary, Elizabeth L.	P	Augusta Stone	Faye Bottenfield
P	McDonald, John L.	IP	Buena Vista	
A	McLean, Karen E.	ML		
A	Miles, Larry C.	HR		
E	Moore, William L.	OM		
E	Muncy, Robert L.	HR		
E	Newman, Howard A.	HR		
A	Norville, Charles K.	HR		
A	O'Gorek, Paul A.	Chaplain	Sunnyside Community	
P	Osborne, Robert S.	P	Berkeley Springs	John Marple
E	Owen, Jan G.	HR/IP	Waynesboro Second	
P	Painter, William L., Jr.	HR		
E	Pancake, Joseph S.	HR		
P	Pattison, Carl F.	IP	New Monmouth	
P	Peterson, John C.	P	Covenant	Robyn Sommerfield Absent
E	Pettit, Ann R.	Assoc	Massanutten	
E	Pettit, Patrick S.	IP	Smyrna	
A	Poland, Ernest L. Jr.	ML		
E	Pollock, Richard	HR		
E	Price, Norman G.	HR		
P	Pyles, Elizabeth	P	McDowell	Jeanne Lou Hull
P	Reed, Charles K.	P	Warm Springs	Timothy Blake
P	Reller, Charles K.	HR		
E	Rhyne, C. Thomas	HR		
P	Robertson, Helen	P	Fairfield	Ken Hawkins
A	Ross, Anne M.	HR		
P	Sale, M. Anderson	HR		
E	Sefcik, Joseph T.	HR		
E	Shearer, J. David	P	Bethel	Absent
P	Sherman, H. Wray	P	Hermitage	Hank Coffey
P	Sherrard, Robert L.	P	Windy Cove	Absent
E	Sieck, Philip L.	HR		
E	Slider, C. Richard II	HR		
P	Sloop, John F.	HR		
A	Smith, Evan R.	P	Staunton Second	Pam Snyder
P	Smith, Nancy A.	ML		
E	Snelson, Andrew L.	HR		
P	Sommer, Philip W.	HR		
P	Sonstegard-Spray, Maren	Assoc	Winchester First	
E	Stanley, Arthur L.	HR		
E	Stephens, Millard M.	HR		
P	Stokes, Martin L.	HR		
E	Swezey, Charles M.	HR		
A	Symons, Charles D., Jr.	HR		
E	Thomas, Aaron Lee	P	Olivet	Absent
P	Thornton, Joel P.	DP	Ivanhoe Wardensville	
P	Tongen, Harold M.	IP	Moorefield	
P	Tremba, Randall W.	P	Shepherdstown	Absent

P	Tutterow, Christina B.	P	Bethesda	Absent
A	Unger, Philip E.	ML		
E	Vernon, Joseph H. J.	HR		
E	von Oeyen, Jr., Robert	HR		
A	Watkins, John M.	HR		
P	Webb, Lisa M.	P	Woodstock	Karen Nathan
P	Webster, Charles M.	IP	Winchester First	
A	Whiteley, Nancy S.	HR		
E	Wilkens, Jack B.	HR		
P	Wilson, Joan M.	Supply	Broadway	
E	Wilson, Stanton R.	HR		
P	Wing, Stephanie S.	P	Trinity	Bryce Hayes
P	Witt, David R.	P	Opequon	
E	Woodworth, Robert B.	HR		
E	Wyche, Frank	P	Hebron	David Obenschain
A	Young, Betty Jean	HR		
A	Young, Philip H.	HR		
A	Young, Richard O., Sr.	HR		
P	Ytterock, Jonathan A.	P	Mount Horeb	Lindsay Sensabaugh

CHURCHES WITHOUT INSTALLED PASTORS

Ben Salem	Absent
Beulah	Karen DeVore
Bloomery	Ken Johnson
Broadway	Liz Startin
Buckton	Judy Gribble
Buena Vista	Absent
Buffalo Gap	Debbie Hinkle
Bunker Hill	David Norton
Burlington	Absent
Circleville	Absent
Clear Brook	Julie Baker
Collierstown	Absent
Craigsville	Absent
Elk Branch	Ann Hunter
Elkton	Franci Edwards
Falling Waters	Kate Brown
Finley Memorial	Christian Sykes
Front Royal	Adrian Burt
Gerrardstown	Judith Becker
Glen Kirk	Absent
Halltown	Excused
Hedgesville	Vicki Jenkins
Highland Memorial	Roberta Lake
Hot Springs	Absent
Immanuel	Absent
Kearneysville	Absent
Keyser	Absent
Little Falls	Sylvia Orendorff
McCutchen	Absent
Middletown	Virginia Gruver
Monterey	Absent
Moorefield	Tom Widder
Mossy Creek	Absent
Mount Carmel	Linda Koogler
Mount Hope	Maxine Caperton
Mount Joy	Absent
Mount Olive	Sarah Lange
Mount Storm	Absent
New Monmouth	Hope Bird

New Providence	Don Roll
Nineveh	Sandi Ey
Oxford	Clinton Anderson
Piedmont	Kermit Becker
Pines Chapel	Absent
Pisgah	Debbi Stephenson
Second Opequon	Absent
Seneca Rocks	Absent
Sherando	Absent
Slanesville	Absent
Smyrna	Benny Flory
Springfield	Absent
Staunton Third	Absent
Sunnyside	Absent
Tabler	Edward McLaughlin
Timber Ridge	Absent
Tomahawk	David Parrill
Union	Excused
Warrenton	Susanne Taylor
	Absent
Waynesboro Second	Absent
Williamsville	Absent
Winchester First	Sara Gardner
	Fran Jeffries
	Don Winstead
Zetta	Larry Lawhorn

VOTING RULING ELDERS:

Commissioned Ruling Elders

P Deborah Barnett	P William Barnett	P James Boyette
A Michele Elliott	A Tom Forbes	P Judy Hensley
A William Moore	A Linda Reece	E Alvin Russell
A Bobby Spurgeon	P Ron Wilkes	P Paul Wolverton

Voting Ruling Elders of Presbytery Staff or Coordinating and Planning Commission (CPC):

P Mary Lou Cox, CPC	P Doug Sensabaugh, Staff Ruling Elder
P Greg Trobaugh, CPC	

NON-VOTING VISITORS:

<u>DCE</u>	<u>Presbytery Staff</u>	<u>Holy Cow Consulting</u>
Paula Osborne	Kim Stroupe	Russell Crabtree
		Emily Swanson

Visiting Ministers

Jim Lawton, National Capital Presbytery	Clayton Rascoe, Massanetta Springs
Debra McKune, to be received	Teri Summers-Minette, to be received

Visitors

Don Becker	Ginny Biggs	Carolyn Bird
Linda Bradley	Hannah Bush	Mary Campbell
Roger Campbell	Karin Cron	Douglas Dicks
John Dull	Gary Eaton	Naomi Eaton
Jeannie Hampton	Robert Harman	Mary Howdysshell
Jim Hunter	Mary McComas	Louisa Painter
Tammy Ricketts	Henrietta Sanders	Debby Seekford
Mike Seekford	Bernadette Simmons	Jean Steidel
Joy Stiles	Pauline Sydnor	Thelma Wines

Teaching Elders = 65 Voting Ruling Elders = 70 Additional Guests = 35 TOTAL = 170

WELCOME

Teaching Elder Thomas T. Biggs, Honorably Retired, was given a moment of personal privilege to address the Body. The Moderator welcomed all visitors and ruling elder commissioners were recognized for this being their first Presbytery meeting.

APPOINTMENTS

The Moderator appointed the following: Assistant Clerks – Teaching Elder Joseph Condro (Honorably Retired) and Teaching Elder Helen “Punker” Robertson (Fairfield and Williamsville)

MINUTES APPROVED

The Body approved the minutes of the stated session held on February 13, 2016, and the special session held on February 23, 2016, as distributed.

DOCKET

The docket was approved as distributed. (See page 95).

STATED CLERK REPORT

Teaching Elder Kerry Foster gave the following report:

I. FOR INFORMATION

- A. Attended Board of Pensions Conference in Philadelphia, PA, April 12-14, 2016.
- B. 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.
- C. Completed training with LRT for Buffalo Gap Presbyterian Church.
- D. Sites of next two presbytery meetings: August 13, (if needed) at Shepherdstown Church and November 1, at Opequon 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)

II. RECOMMENDATIONS: (all approved)

- A. That Presbytery receive the minutes of the commission to install Teaching Elder Karen Allamon as found on page 96
- B. That Presbytery (with concurrence of the Committee on Relational Ministry as found on page 91) appoint an Administrative Commission (AC) to seek resolution of issues facing the congregation of Buckton Church, with "powers granted the AC" as pursuant to *Policy* II.C.a.i-ix. Members of the AC will be:

Teaching Elders

Maren Sonstegard-Spray (Winchester 1st Church)
Lisa Webb, Chair (Woodstock Church)

Ruling Elders

Adrian Burt (Front Royal Church)
Eric Hulett (Tuscarora Church)
Donna Lanaghan (Burnt Church)

See pages 97-107 for written report from the Listening Response Team

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 108.
- C. That Presbytery receive the minutes of the commission to install the Rev. Stephanie Sorge Wing as found on pages 108-109.
- 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 110-111.
- E. That Presbytery receive the statistical reports summary for the year ending December 31, 2015, as printed on pages 112-115.
- F. That Presbytery receive the financial review for the year ending December 31, 2015, as found on page 116.

From Committee on Representation:

That Presbytery receive the report found on page 117.

TRANSITIONAL PRESBYTER

Teaching Elder Roy Martin reported on the new model for Commissioned Ruler Elder training, a joint venture with Union Presbyterian Seminary (Richmond/Charlotte campus), our sister presbyteries and the synod, all combining resources to lift up this program. The emphasis is to provide top-notch elders to be commissioned to serve congregations best suited for this ministry style. TE Bob Osborne and TE Roy Martin are our local contacts for more information about this new ministry.

COMMITTEE ON NOMINATIONS

Ruling Elder Mary Lou Cox, Chair, gave the following report, *which was approved*:

That Presbytery elect the following to serve:

Committee on Congregational Redevelopment (CCR):

Class of 2016: Karen Thatcher, RE, Tuscarora; 3 vacancies

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

Committee on Educational Resources (CER):

Class of 2016: Scott Conrad, TE, Supply Hot Springs; 1 vacancy

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: 1 vacancy

Class of 2017: 1 vacancy

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: 1 vacancy

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: 2 vacancies

Class of 2018: 2 vacancies

There were no nominations from the floor.

COMMITTEE ON EDUCATIONAL RESOURCES

Teaching Elder Helen “Punker” Robertson brought a verbal update to the presbytery. They have six starting points or resourcing for the presbytery: Help with elder training; help with worship music and liturgy; confirmation class resourcing; interfaith dialogue tools; resourcing for technology uses and adult retreat possibilities. Also under their care and nurture is SPYCE, campus ministry and Camp Paddy Run.

COMMITTEE ON MISSION AND OUTREACH

Ruling Elder Doug Sensabaugh, Chair, introduced Ruling Elder Kate Brown from the Falling Waters Church, who reported on their use of the Moffett Fund Grant by holding a series of concerts featuring Christian music.

COMMITTEE ON PASTORAL TRANSITION

Teaching Elder Jonathan Bunker, Examinations Chair, introduced three teaching elders whose examinations were sustained by the Committee on Pastoral Transition and were received into membership of Shenandoah Presbytery. Each spoke briefly regarding their faith journey.

- Teaching Elder Debra McKune, transferring from Ohio Valley Presbytery, to receive the call from the Falling Waters Church, beginning June 5, 2016. (See pages 121-122 for biographical sketch and statement of faith.)
- Teaching Elder Teresa Summers-Minette, transferring from John Calvin Presbytery, to become the interim pastor at the Staunton Third Church, beginning May 11, 2016. (See pages 126-127 for biographical sketch and statement of faith.)
- Teaching Elder Harold Tongen, transferring from Missouri River Valley Presbytery, to become the interim pastor at the Moorefield Church, beginning May 4, 2016. (See pages 128-129 for biographical sketch and statement of faith.)

Teaching Elder Lisa Webb, Pastoral Transition Chair, gave the following report:

I. **ACTIONS TAKEN:**

- A. Approved the following liaisons and moderators:
Buena Vista – Hannah Bush as liaison
Circleville/Seneca Rocks – Mary Lou Cox as liaison
Falling Waters – Carl Howard as moderator for May 24
Little Falls – Kate Brown as liaison
Romney – Patrick Pettit as liaison and moderator
Timber Ridge – Martin Stokes as moderator
Winchester First – Carl Howard as liaison
Winchester First – Lisa Webb as moderator for May 17 if needed

- 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 Reifsnyder, 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 118-120 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 121-122 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	

- R. Accepted the CAT report from Moorefield Church with thanks, and authorized the calling of a congregational meeting to elect a pastor nominating committee.
- S. Accepted the Conversation report from Elkton Church with thanks, and authorized the calling of a congregational meeting to elect a pastor nominating committee.
- T. Renewed the interim contract between the Mossy Creek Session and Teaching Elder Glenn Coleman from May 1, 2016-April 30, 2017.
- U. Upon the request of Teaching Elder Barbara "Kitty" Hahn-Campanella, the CPT dismissed her to the Presbytery of Tampa Bay effective May 3, 2016
- V. Sustained the examination of Honorably Retired Teaching Elder Anne Ross (member of Shenandoah) for suitability for the position of supply pastor to the Beulah and Monterey churches.
- W. Approved the supply contract between the Beulah Session and Teaching Elder Anne Ross from June 1-August 31, 2016.
- X. Approved the supply contract between the Monterey Session and Teaching Elder Anne Ross from June 1-August 31, 2016.
- Y. Sustained the examination of Teaching Elder Teresa Summers-Minette for transfer from John Calvin Presbytery to serve as the interim pastor at Staunton Third Church and received her as a member of Shenandoah Presbytery effective May 11, 2016 (See pages 126-127 for bio and faith statement)
- Z. Approved the interim contract between the Staunton Third Session and Teaching Elder Teresa Summers-Minette from May 11, 2016-May 11, 2017.
- AA. Sustained the examination of Teaching Elder Harold M. Tongen for transfer from Missouri River Valley Presbytery to serve as the interim pastor at Moorefield Church and received him as a member of Shenandoah Presbytery effective May 4, 2016. (See pages 128-129 for bio and faith statement)
- BB. Approved the interim contract between the Moorefield Session and Teaching Elder Harold Tongen from May 4, 2016-May 4, 2017.
- CC. Approved the Timber Ridge ministry information form and authorized Kim Stroupe to input the data onto the Church Leadership Connection web site

II. RECOMMENDATIONS: (all approved)

- A. That Presbytery approve the policies found on pages 123-125.
- 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.

HOLY COW CONSULTING PRESENTATION

J. Russell Crabtree and Emily Swanson, owners and founders of Holy Cow Consulting, led a video presentation of the CAT and Conversation process. (See pages 130-137)

RECESS

Following prayer, a delicious lunch was served in the church's fellowship hall.

INTERCESSORY PRAYERS

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

HOLY COW CONSULTING PANEL DISCUSSION

Transitional Presbyter Roy Martin led the panel discussion that included Emily Swanson from Holy Cow, Kimberly Kline who serves as a consultant, Don Winstead from Winchester First Church who recently completed the process, and Carl Howard who serves the Coordinator of the Holy Cow Consulting process for the Presbytery

COMMITTEE ON RELATIONAL MINISTRY

Teaching Elder, Beth McCrary, Chair, gave the following report:

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 of Goshen, Millboro, and Rocky Spring and Bobby Spurgeon through December 31, 2016.
- L. Concurred with the Buckton Listening Response Team that an Administrative Commission be appointed to seek resolution of the division that has split this 65 year old congregation, and that two additional members be appointed.

III. RECOMMENDATIONS: (all approved)

- A. That Presbytery approve the following Presbytery Manual updates:
 - 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 138-140 for background information.)
- C. That Presbytery approve the changes in terms of call found on pages 148-151.
- D. That Presbytery give authority to the Committee on Relational Ministry to act between presbytery meetings to commission ruling elders for pastoral service.

COMMITTEE ON PRESBYTERY ADMINISTRATION

Ruling Elder Greg Trobaugh, Chair, presented the following report:

I. FOR INFORMATION:

- A. 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.

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

II. RECOMMENDATIONS: (all approved)

- A. That Presbytery 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

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

RECOGNIZING KIM STROUPE

Teaching Elder Olivia Haney, member of the Committee on Presbytery Administration, presented gifts to Kim Stroupe in recognition of her 30 years of service to the Presbytery.

CELEBRATION FOR DOUG SENSABAUGH

Communications Coordinator and Hunger Action Enabler Doug Sensabaugh was recognized for his upcoming retirement on May 31, 2016. Following a slideshow, Teaching Elders Martin Stokes and Olivia Haney voiced their appreciation of Doug and his years of service to the Presbytery.

COMMITTEE ON PREPARATION FOR MINISTRY

Teaching Elder Elizabeth Lewis, member of the Committee, gave the following report:

I. ACTIONS TAKEN:

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

II. RECOMMENDATION: (approved)

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 or 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)

Teaching Elder Glenn Coleman, Chair, gave the following report:

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).
- H. Approved the Trinity Church application for General Assembly restricted funds to fund a conference focusing on the spirituality of persons with intellectual disabilities. The conference will be held in conjunction with Pleasant View Inc, a faith-based, non-profit organization.
- I. Authorized the Associate General Presbyter Search Committee to convene to begin work on the ministry information form.
- J. Appointed the following task force to look at the current dismissal policy for possible revisions requesting the task force report back to the CPC within six months:
- TE Andy Sale (retired), TE George Evans (Cooks Creek), RE Bill Blair (Mossy Creek), and RE Betsy Hay (Massanutten).

II. RECOMMENDATION: (all approved)

- A. That Presbytery approve reducing the membership of the Committee on Nominations from nine to six.
- B. At the request of the Pisgah Church, that Presbytery form an administrative commission to facilitate the closure of the Pisgah Church. Members of the commission are Teaching Elders Kevin Hand and Patrick Pettit. A third member will be appointed by the Presbytery Moderator, Stated Clerk, and Transitional Presbyter.

The following recommendation failed 53 to 37:

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. (See pages 141-143 for background)

ADJOURNMENT

The meeting adjourned at 3:52 p.m. with the Moderator leading the Benediction. IF NEEDED, the Presbytery will meet in stated session on Saturday, August 13, 2016, at 9:30 a.m. at the Shepherdstown Presbyterian Church.

John Cushwa, Moderator

Kerry Foster, Stated Clerk

Kim Stroupe, Recording Clerk

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
Appointments by the Moderator
Correction and Approval of Minutes
Adoption of the Docket
Report of the Stated Clerk
Omnibus Motion
Report of the Transitional Presbyter
Welcome from host church
- 11:15 a.m. ORDER OF THE DAY Committee on Pastoral Transition, Lisa Webb
- 12:00 p.m. ORDER OF THE DAY Holy Cow Consulting
- 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
- 2:35 p.m. Committee on Presbytery Administration, Greg Trobaugh
- 3:05 p.m. Committee on Nominations, Mary Lou Cox
- 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, Elizabeth Lewis
- 3:30 p.m. ORDER OF THE DAY Coordinating & Planning Commission, Glenn Coleman
- 4:00 p.m. Anticipated Adjournment

MINUTES OF COMMISSION TO INSTALL THE REV. KAREN H. ALLAMON, as pastor of the Staunton First Presbyterian Church. In accordance with the appointment, the commission convened at the First Church on April 24, 2016, at 3:00 p.m.

Commission members present: Teaching Elders: John Cushwa – Presbytery Moderator, Sarah Hill, and Evan Smith
Ruling Elders: Mary Meade of Staunton First Church, David Bottenfield of Augusta Stone Church, Harriet Thompson of Tinkling Spring Church, and Mary Lou McMillin of Trinity Church.

Teaching Elder Joshua Lee Bower from the Presbytery of Flint River was invited by the Presbytery to participate in the service.

A quorum was present.

John Cushwa, Convener, called the commission to order and led in prayer. The commission elected. John Cushwa, moderator and Mary Lou McMillin, clerk.

The congregation was called to worship. Joshua Bower preached the sermon on the subject "New Creation" from 2 Corinthians 5:14-6:2. John Cushwa asked the questions of the teaching elder. Mary Meade asked the questions of the congregation. These being answered in the affirmative and with prayer led by John Cushwa, the commission installed her as pastor of the Staunton First Church. The members of the Presbytery and others welcomed the newly installed pastor into their fellowship in the ministry. .

Sarah Hill 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 installation 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 Karen Allamon.

John Cushwa, Moderator
Mary Lou McMillin, Clerk

Report of the Listening Response Team *for* Buckton Presbyterian Church

Presented to the May 10, 2016 meeting of The Presbytery of Shenandoah

Teaching Elder Lisa Webb, chair; Ruling Elders Donna Lanaghan and Eric Hulett

Background

Responding to calls of concern from eight members of Buckton Church following a presentation on October 18, 2015 by The Reverend John Sloop, the presbytery's *Policy for Discernment toward Reconciliation or Gracious Separation of Congregations in Shenandoah Presbytery* became engaged. Pursuant to *Policy 11.A*, a Listening Response Team (LRT) was established and so noted by the Stated Clerk of The Presbytery of Shenandoah at its February 13, 2016 meeting in Lexington, Virginia.

Following Presbytery policy, established a Listening Response Team to meet with Buckton Church to engage in discernment. The LRT consists of two Ruling Elders, Donna Lanaghan of Burnt Church and Eric Hulett of Tuscarora Church, joining Teaching Elders Lisa Webb of Woodstock Church and Kevin Hay of Opequon Church. The LRT has been trained and is in process with Buckton Church.

Due to work and scheduling constraints, Teaching Elder Kevin Hay resigned from the LRT before the Team met with the session and congregation. A replacement was not sought, as the remaining LRT members concluded that the listening work could be accomplished with three persons.

Meeting with Session

Policy II.B – The LRT met with the session on Thursday, January 28, 2016. Twelve persons were present: 8 active Ruling Elders, 2 Ruling Elders not currently serving on session, Clerk of session Greg Stiles, and Commissioned Ruling Elder James Boyette. (Note: Buckton session seats 12 Ruling Elders, though there are currently 2 vacancies.)

An overview of the LRT process was shared, with attention given to the need to hear from as many members as possible. It was noted that frequent guests would also be included in the listening process, but the recommendation from the LRT would be based solely on congregational membership, per the *Policy for Discernment I* (Preamble). The session members expressed their opinions and asked questions about the process.

Information Gathering

Policy I.C – Clerk Stiles provided the LRT with a spreadsheet of “Members and Frequent Attendees” as well as another entitled “Other Members” but noted that: *We have no “official” rolls of church membership (these were apparently lost during the late 90’s/early 2000’s). All we have is on Excel spreadsheet that the previous clerk and I used to reconstruct the rolls.* (Email to Lisa Webb, March 4) Buckton’s Church Report to the PCUSA for 2015 listed 93 active members. The combined spreadsheets totaled 105. On March 2, a letter introducing the LRT process, providing listening times, and contact information for the LRT members was mailed, using the addresses on the spreadsheets. Five letters were returned as “undeliverable.”

Clerk Stiles also provided the LRT with session minutes from the past 10 years, and was quick to reply to questions regarding other resources and information needed by the LRT.

Congregational Listening Opportunities

Policy II.B.1 – The LRT scheduled two congregational listening times for three hours each on consecutive Sundays of March 6 and March 13. The majority of those gathered desired to divide into three groups: those who wished to remain in the PCUSA, those who wished to be dismissed from the PCUSA, and those who wished to speak privately and not share their desire publicly. The vast majority of attendees chose to engage in the listening sessions as part of one of the two groups, with few attendees seeking a private session.

- On **March 6**, 18 members were present, 14 of whom expressed desire for Buckton Church to remain in the PCUSA, and 4 who expressed desire for Buckton Church to be dismissed from the PCUSA. Additionally, 3 non-members were present who wished to remain, and 1 non-member was present who wished to be dismissed.
- On **March 13**, 12 members were present, all of whom expressed desire for Buckton Church to be dismissed from the PCUSA. Additionally, 1 non-member was present who wished to be dismissed.

Membership Data

Following the congregational gatherings, the LRT diligently attempted to contact every person on the spreadsheets from whom the LRT had not yet heard. The LRT's hope was that "progress could be made toward reconciliation" by hearing from every active member (*Policy II.B.C*). Due to the response received, the LRT concludes that an active membership of between 64 and 70 persons is more accurate than 93. This is derived by the following calculation:

105	on the two spreadsheets provided
<u>-28</u>	who indicated they were not members
77	active members
- 6	who could not be contacted due to incorrect address/phone number
<u>- 7</u>	who could not be reached despite leaving multiple voice messages
64	MORE ACCURATE WORKING MEMBERSHIP NUMBER

Sustainability Meetings

Policy II.B.5 - In order to become better informed about the sustainability of Buckton Church if the presbytery decides it will be dismissed or will remain PCUSA, the LRT held two additional meetings with members.

- On Tuesday, **March 29**, a meeting was held with members who had expressed a desire that Buckton Church remains with the PCUSA. Fourteen members attended and discussed their plans for sustainability, which included a draft budget, downsizing of session from 12 to 6, keeping and maintaining the church building and grounds, and reinstating financial commitment to Shenandoah Presbytery's Shared Mission Support.
- On Sunday, **April 3**, a meeting was held with members who had expressed a desire that Buckton Church be dismissed from the PCUSA. Sixteen persons attended. At this time, it was noted that, should they not be able to keep the church building (which they would like to do), research had taken place about alternative meeting sites for Sunday School and worship. It was also stated that this particular group does the majority of the work of the church.

Through congregational gatherings, telephone calls, emails, social media, and postal mail, the LRT heard from 29 members whose desire is that Buckton Church remains in the PCUSA and 4 members who preferred to not offer an opinion but who would seriously consider returning to active worship participation if the congregational leadership were different (thus totaling 33). The LRT heard from 28 members whose desire is that Buckton Church be dismissed from the PCUSA.

Review of Buckton Church Session Minutes

A thorough review of the past 10 years of session minutes indicates that conversation about the actions of the PCUSA and The Presbytery of Shenandoah have been taking place, most especially since 2014, but as early as March 2012, when the *Gracious Separation Policy* was presented and acted upon by Shenandoah Presbytery. Listed below is a sample of session minutes, with notations of appendices.

- **July 9, 2014** Stated Session mtg: report entitled *Perspectives to Remember as We Respond to the 221st General Assembly's Actions* and resolution that was passed unanimously: "We unanimously repudiate these unbiblical actions and call for those who took such actions to repent and reform." (Appendix 1)
- **August 24, 2014** Congregational Assembly: discuss the deviations of the PCUSA from Scripture and Book of Order, followed by straw vote (Appendix 2)
- **September 2014** Stated Session mtg: congregation did not want to vote on leaving the PCUSA (Appendix 3)
- **September 9, 2015** Stated Session mtg: John Heeringa, Pastor at First Church in Harrisonburg, suggested inviting Dr. John Sloop, who agreed to speak after worship. (Appendix 4)
- **October 14, 2015** Stated Session mtg: the decisions the church must take regarding the PCUSA are weighing heavily on the hearts of church members (Appendix 5)
- **December 9, 2015** Stated Session mtg: heard session is trying to brainwash the congregation ... Scripture stands and has stood for centuries. It is, in fact, the PCUSA that is trying to brainwash its members (Appendix 6)
- **November/December 2015** Letter from session to congregation, though not distributed because the LRT was being formed: "...We fervently believe, in obedience to Jesus Christ and under the authority of Scripture, it is in the very best interest of our congregation that Buckton Presbyterian Church seek to be dismissed from the PCUSA to another Presbyterian denomination whose beliefs more accurately reflect the beliefs and mission of our church." (Appendix 7)
- **Note:** Though not included in session minutes, a Congregational Assembly was reportedly held in July of 2015 to show the video, "The Argument to Stay in the PC(USA)" by The Reverend Jack Harberer.

Final Assessment and Recommendation of the Listening Response Team

Policy II.B.Final Paragraph - After careful analysis of all data, and prayerful consideration of the information learned during the listening process, the LRT concludes that the congregation of Buckton Presbyterian Church is divided almost equally between those who wish to remain in the PCUSA and those who wish to be dismissed from the PCUSA.

The membership division is represented by

- 1) Commissioned Ruling Elder James Boyette, Clerk of session Greg Stiles, 10 active Ruling Elders, 1 Trustee not on session, 3 support staff (including treasurer, nursery attendant, and organist/choir director, all of whom are paid church members), and congregation members **Total = 28**
- 2) Congregation members, 2 of whom are active Trustees **Total = 33**

Note: Several families are divided on this matter, most notably among the elected and hired leadership.

In the matter of unity, the LRT discerned that the Session does not desire to reconcile with The Presbytery of Shenandoah or the PCUSA. However, the LRT discerned that the congregation at large desires to remain reconciled with The Presbytery of Shenandoah and the PCUSA.

Policy II.C - Therefore, the Listening Response Team's recommendation to The Presbytery of Shenandoah, with concurrence of the Committee on Relational Ministry (April 14, 2016) is that an Administrative Commission be appointed to seek resolution of issues facing the congregation of Buckton Church, with "powers granted the AC" as pursuant to *Policy II.C.a.i-ix*.

The Listening Response Team for Buckton Church is grateful to The Presbytery of Shenandoah for its trust in us as we have sought to serve with integrity and faithfulness to the *Policy for Discernment*.

What is the Biblical view of marriage?

"The Christian idea of marriage is based on Christ's words that a man and wife are to be regarded as a single organism - for that is what the words "one flesh" would be in modern English. And the Christians believe that when He said this He was not expressing a sentiment but stating a fact - just as one is stating a fact when one says that a lock and its key are one mechanism, or that a violin and a bow are one musical instrument. The inventor of the human machine was telling us that its two halves, the male and the female, were made to be combined together in pairs, not simply on a sexual level, but totally combined." (C. S. Lewis).

"Because this relationship is so central to creation and humanity, God's heart for marriage is woven throughout the Old and New Testaments. Marriage is the most important picture in Scripture of our own relationship with God. God is portrayed as a husband, and His wife is the nation of Israel. She is unfaithful, but still His own, and He lovingly pursues her. And the Church [in the New Testament] is the Bride of Christ, who sacrificed himself for her." (Focus on the Family).

What has happened in our culture?

"Throughout most of history, people didn't think about a "homosexual" as a type of person. They thought of men and women, and they might have thought about certain things people did sexually, or to whom they were attracted.... This historical understanding is actually closer to the biblical view: God sees a person, made in His image, male or female." (Jeff Johnston, Focus on the Family).

In the late 1800's, a journalist coined the term "homosexual" and it became regarded as a condition. With the advent of the gay activist movement in the 1970's, the movement spoke of "gay" and "lesbian" as a type of person, distinct and separate from "straight" or "heterosexuals." (Condensed from Jeff Johnston, Focus on the Family).

"Language has been an important weapon in the gay movement's very swift advance. In the old days, there was "sodomy": an act. In the late 19th century, the word "homosexual" was coined: a condition. A generation ago, the accepted term became gay: an identity. Each formulation raises the stakes: one can object to and even criminalize an act; one is obligated to be sympathetic toward a condition; but once it's a full fledged 24/7 identity, like being Hispanic or Inuit, anything less than wholehearted acceptance gets you marked down as a bigot." (Mark Steyn, Chicago Sun Times, July 13, 2003).

How should we respond?

"The eminent challenge is being Christ-like in an ungodly world. John, in his gospel, spoke of Jesus in this way as being "full of grace and truth." These two

phenomenal qualities of Christ's life may appear contradictory, but are really at their best when they coexist. On one hand, He was full of grace – full of love, mercy, gentleness and compassion. And on the other, He never compromised the truth” (Joe Dallas, Genesis Counseling.)

“When churches revise theology to embrace same-sex intimacy, they add to the confusion already prevalent in our world. Instead of offering healing and transformation, they compound the deception and dysfunction and promote false intimacy and sinful behavior. In attempting to meet a homosexual's deep hunger for God the Father, they discount biblical truth and reject historic Church teaching, which calls all of us to confession and repentance. They deny those struggling with same-sex attractions forgiveness, grace, healing and restoration. This false teaching should compel believers to reach out to those struggling with homosexuality with the compassion of Christ and the trust of God's Word.” (Focus on the Family)

“The church has always had the challenge of responding to the issues of its time. And when the church has failed at times in responding in a way that accurately represented God, God has traditionally done two things:

1. He called His people to repent.
2. He called His people to recommit.” (Joe Dallas, Genesis Counseling).

God calls us to defend what is right without attacking. We must declare the truth of the Bible. However, the church must be a place of redemption. (Condensed from Joe Dallas, Genesis Counseling).

“In taking a stand publically against homosexuality, a person does not have to become homophobic, bigoted or cruel. We are mandated to stand against it. Yet, how we oppose it is as important as opposing it. So Christians must repent of whatever hostility exists towards homosexual people and recommit ourselves to bold love.” (Joe Dallas, Genesis Counseling)

A pastor began visiting and praying for those with AIDS. He was invited to talk on a gay radio show. Soon, gay people started showing up at his church. The congregation got nervous and asked “what are we going to do?” The pastor answered, “Well, I guess they can take a seat next to the idolaters and the gossips and the fornicators and whoremongers. Make room.” All sinners are welcome to hear the Gospel. Then the pastor said from the pulpit, “When I teach on sexual ethics, I will teach that anything short of heterosexual, monogamous marriage is wrong. If you are openly homosexual and practicing that sin and unrepentant, you cannot hold a position in this church. I cannot legitimize your relationship in that sense. I will not spare when I am teaching Word of God, but if you're lesbian or gay and you came here, we're so glad to have you. Welcome. We want you to hear the Gospel, and we want to be your friend.” It was a testimony of bold love – service without compromise. (Condensed from Joe Dallas, Genesis Counseling).



**Buckton Presbyterian Church
2315 Strasburg Road, Front Royal, Virginia 22630**

**MINUTES OF THE CONGREGATIONAL ASSEMBLY
August 24, 2014, following the 11:00 a.m. Worship Service**

Pastor James Boyette, who served as Moderator, called the Congregational Assembly to order at 12:15 p.m. Greg Stiles, Clerk of Session, noted that a quorum was present. By general acclamation, it was agreed that Mr. Stiles would serve as Secretary.

Pastor Boyette opened the meeting with a verbal prayer.

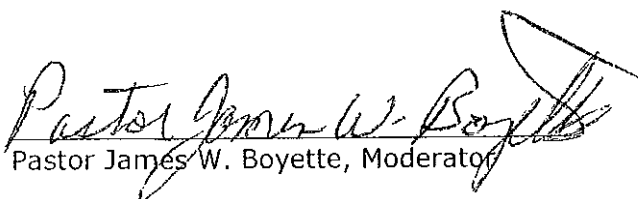
Pastor Boyette asked Mr. Stiles to review the purpose of the meeting, which was to discuss the deviations of the Presbyterian Church (USA) from Scripture and its own Book of Order, followed by a straw vote to determine if Buckton Church should continue to seek separation from the denomination.

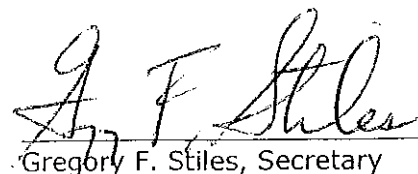
Greg Stiles gave a PowerPoint illustrated presentation on the deviations of the Presbyterian Church (USA) from Scripture and its own Book of Order. He quoted passages from the Bible and the Book of Order regarding the authority of Scripture, salvation through Jesus Christ and the principles of grace alone and faith alone. He then listed numerous examples of how the PC(USA) has substantially deviated from what is written.

Discussion followed the presentation, with some members questioning the validity of the deviations and others noting that the church should obey God. It was suggested that the church have a more informal assembly with former Pastor Bruce Stevens in attendance. *Debby Seekford moved that the congregation recommend to the session that such a meeting should be scheduled. Ritchie Schaeffer seconded the motion and it passed unanimously.*

Ritchie Schaeffer made a motion to adjourn the meeting. Joy Stiles seconded the motion and it passed unanimously.

Pastor Boyette closed the meeting with a prayer. The meeting was adjourned at 12:40 p.m.


Pastor James W. Boyette, Moderator


Gregory F. Stiles, Secretary

Meeting at Camp Paddy Run, Star Tannery, Virginia. The meeting considered changes to the Presbytery's dismissal policy as a follow up to the fact that the existing guidelines are not in compliance with to a recent General Assembly Permanent Judicial Commission (GAPJC) decision. The new policy removes all references to congregational percentages and calls for Administrative Commissions to discern dismissal on a subjective basis. The rest of the meeting considered routine business.

Greg Stiles reported on the Congregational Assembly of August 24, 2014. He said that the congregation did not want to vote on leaving the Presbyterian Church (USA), but recommended that the Session hold an informal meeting with the congregation and former Pastor Bruce Stevens or another member of Presbytery. Pastor Boyette reported that he had spoken with Rev. Stevens and that he was not immediately available. Greg Stiles said that it was not his intention to tear apart the church and he would understand if the Session wanted to drop the matter. Billy Chapman said that the problems with the Presbyterian Church (USA) were serious and that the Session should continue to explore dismissal. The rest of the Session agreed by general acclamation. Pastor Boyette said that he would contact Transitional Presbyter Roy Martin about the matter.

The Minutes of the Stated Session Meeting of August 13, 2014 were distributed and reviewed. *Ron Rutherford moved that the Minutes be approved as submitted and Reta Hallman seconded the motion. The Motion passed unanimously.*

The Minutes of the Congregational Assembly of August 24, 2014 were distributed and reviewed. *Bobby Hallman moved that the Minutes be approved as submitted and Billy Chapman seconded the motion. The motion passed unanimously.*

The Minutes of the Called Session Meeting of August 31, 2014 were distributed and reviewed. *Ron Rutherford moved that the Minutes be approved as submitted and Reta Hallman seconded the motion. The motion passed unanimously.*

The Financial Report for the month of August, 2014 was distributed and reviewed. *Greg Stiles moved that the report be approved as submitted. Bobby Hallman seconded the motion and it passed unanimously.*

Session Matters/ Committee Reports

Property Committee. Billy Chapman reported that the committee had purchased a new vacuum cleaner and it was now in service.

Ron Rutherford reported that he had obtained the landowner's permission and had cleared the obstructing vegetation from the advance information sign east of the church along State Highway 55. He said that he had obtained the property owner's permission for the sign west of the church and would remove the vegetation soon.

Personnel Committee. Greg Stiles reported that he had submitted the proposed contract, for Commissioned Ruling Elder (Lay Pastor) James Boyette for 2015, to the Presbytery's Committee on Ministry with a request that it be approved. In addition, he had submitted the annual CRE evaluation to the Presbytery's CRE Coordinator, with a request that Pastor Boyette be commissioned for another three-year term.

Finance Committee. Betty Chapman noted that the committee needed to meet to prepare the proposed budget for 2015.



Buckton Presbyterian Church
2315 Strasburg Road, Front Royal, Virginia 22630

MINUTES OF THE STATED SESSION MEETING
September 9, 2015; 7:30 p.m.

The Stated Session Meeting was called to order in the church library at 7:30 p.m. by Moderator and Commissioned Ruling Elder (Lay Pastor) James Boyette. It was noted that Greg Stiles, Clerk of Session, had asked Roberta Lauder to take this meeting's minutes.

In attendance were Pastor Boyette, Betty Chapman, Bobby Hallman, Reta Hallman, Roberta Lauder, Sue Megee, Tammy Ricketts, Ritchie Schaeffer. Greg Stiles, Joy Stiles and Ronnie Rutherford were excused. A quorum was present.

Pastor Boyette opened the meeting with a silent prayer and a verbal Prayer of Blessing.

Pastor Boyette read Deuteronomy 29:29 and shared a brief devotion entitled "Secrets Aren't for Sharing" written by Dr. David Jeremiah. "God doesn't reveal everything we would like to know about the past, present, or future. Bridging that gap is what the Bible calls faith."

Session discussed the spiritual health of the congregation. Ritchie expressed his hope that the congregation is listening, understanding and taking to heart Pastor James' great sermons. It was noted that the Sunday before last some people applauded. Ritchie shared the passage, "We walk by faith, not by sight." Then, he stated, "If we do the right thing, we are in God's grace, and He won't fail us." Betty Chapman shared that Bradley (acolyte) was having difficulty getting the altar candles to light. He even went back a second time, and they barely flickered. Then, she stated, "As James preached, the candles' flames grew stronger."

Concerns, Receptions and Approvals

Pastor's Report. Pastor Boyette distributed his report for August (see attached report), which listed the numerous activities that he had completed. As part of his report, he shared some thoughts on "Shall we obey God's law or human law" by Matt Slick, President and Founder of the Christian Apologetics and Research Ministry.

Clerk of Session Concerns. Roberta Lauder read an email from Greg Stiles stating that as requested by the Session, he had contacted John Heeringa, the Senior Pastor at the First Presbyterian Church in Harrisonburg. He declined speaking at this time but suggested inviting Dr. John Sloop, recently retired Senior Pastor at their church. Dr. Sloop is now the Interim Pastor Spring Hill Church in Augusta County - the first church in the Presbytery to leave the PC(USA). Dr. Sloop agreed to speak to our congregation and is available at 2 PM on Sunday, October 18. Greg Stiles suggested that we hold a church luncheon after worship as we await his arrival from Staunton. *Bobby Hallman moved that Greg's recommendation of a church luncheon and special congregational assembly to hear Dr. John Sloop on Sunday, October 18 be approved. Ritchie Schaeffer seconded. The motion passed unanimously.*



Buckton Presbyterian Church
2315 Strasburg Road, Front Royal, Virginia 22630

MINUTES OF THE STATED SESSION MEETING
October 14, 2015; 7:30 p.m.

The Stated Session Meeting was called to order in the church library at 7 :30 p.m. by Moderator and Commissioned Ruling Elder (Lay Pastor) James Boyette.

In attendance were Pastor Boyette, Bobby Hallman, Reta Hallman, Sue Megee, Tammy Ricketts, Ronnie Rutherford, Greg Stiles and Joy Stiles. Betty Chapman, Roberta Lauder and Ritchie Schaeffer were excused. A quorum was present.

Pastor Boyette opened the meeting with a silent prayer and a verbal Prayer of Blessing.

Pastor Boyette read John 18:37 and led a brief devotion entitled "Truth Decay." Jesus said, "I am the truth and the life." Truth is discovered, not invented. Truth is unchanging and immune from shifting human opinions. Truth is absolute and comes from the absolutely true Supreme Creator — God. We should remember this as we approach our duties as members of Session.

Session. Discussed the spiritual health of the congregation. Ronnie Rutherford said that the decisions the church must make regarding the Presbyterian Church (USA) are weighing heavily on the hearts of church members. Yet, worship services are well attended and people are cordial. A discussion of the situation led to the conclusion, by general acclamation, that the Session would continue to try to lead the church to a good decision.

Concerns, Receptions and Approvals

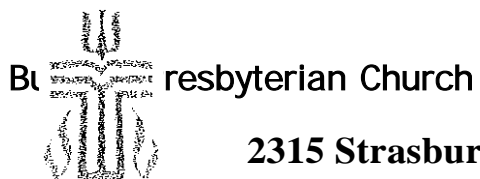
Pastor's Report. Pastor Boyette distributed his report for September (see attached report), which listed the numerous activities that he had completed.

He reported that the Uplifted Living meetings continue to be well attended and are helping a number of church members.

Pastor Boyette stated that he had offering envelopes from the House of Hope homeless rehabilitation center. The Session decided to place the envelopes next to the House of Hope donation box in the Narthex.

Clerk of Session Concerns. Greg Stiles noted that the nominating committee needed to meet to nominate elders for the Class of 2018. He said that he would speak with committee chair Ritchie Schaeffer.

He also noted that the transfer, by letter, of the membership of William C. Hawley, from the Strasburg United Methodist Church to Buckton Presbyterian Church, had been received. Pastor Boyette stated that he would schedule a member reception during an upcoming worship service.



2315 Strasburg Road, Front Royal, Virginia 22630

**MINUTES OF THE STATED SESSION MEETING
December 9, 2015; 7:30 p.m.**

The Stated Session Meeting was called to order in the church library at 7:30 p.m. by Moderator and Commissioned Ruling Elder (Lay Pastor) James Boyette.

In attendance were Pastor Boyette, Betty Chapman, Bobby Hallman, Roberta Lauder, Sue Megee, Tammy Ricketts, Ritchie Schaeffer, Greg Stiles and Joy Stiles. Reta Hallman and Ronnie Rutherford were excused. A quorum was present.

Pastor Boyette opened the meeting with a silent prayer and a verbal Prayer of Blessing.

Pastor Boyette read Matthew 1:20 and led a brief devotion entitled "Touch the World." This time of the year we hear the Christmas story. But, it's much more than just a story. It is the revelation of how close Jesus will come to you. God touched Mary. Jesus grew in her until He had to come out. Then, He came into the world and, in turn, into you! Thus, every place we live is a Bethlehem. And, every day that we live is a Christmas. Let us deliver Christ into the world.

Session discussed the spiritual health of the congregation. Ritchie Schaeffer said that he had heard someone say that we were trying to brainwash the congregation regarding leaving the Presbyterian Church (USA). Joy Stiles responded by saying that Scripture stands and has stood for centuries. It is, in fact, the Presbyterian Church (USA) that is trying to brainwash its members into going along with the world rather than following the Lord. She noted that standing by scripture goes against the world, so it may seem like brainwashing to some. She said that, no matter what the world says, we need to be obedient to God. The rest of the Session agreed by general acclamation.

Concerns, Receptions and Approvals

Pastor's Report. Pastor Boyette distributed his report for November (see attached report), which listed the numerous activities that he had completed.

Pastor Boyette requested vacation for the week of December 27, 2015. He noted that Rev. James Kilby from Front Royal, Virginia, may be available to preach. *Greg Stiles moved that the request be approved as made. Bobby Hallman seconded the motion and it passed unanimously.*

Clerk of Session Concerns. Greg Stiles stated that he had received a report from Debi Barnett regarding the Special Presbytery Meeting held on December 8, 2015, at the Cook's Creek Presbyterian Church in Harrisonburg, Virginia. The subject of the meeting was the dismissal of the First Presbyterian Church of Harrisonburg from the denomination. The Presbytery's Administrative Commission had recommended separation with payment. After discussion, the Presbytery voted to approve the dismissal.

Appendix 7

To the Buckton Presbyterian Church family:

Our church's Mission Study shows the members of our congregation believe our church preaches the Bible as the Word of God and is a church which follows Christ's command to be a witness to the world while nurturing and supporting our church family. We are part of the larger *Presbyterian Church (USA)* [abbreviated PCUSA], where every church belongs to a *Presbytery* (a regional body designed to provide spiritual oversight and serve the local churches in its area). The *General Assembly* is a biennial national gathering of commissioners from all the presbyteries, where denomination-wide policies are created or modified by vote.

The Session of Buckton Presbyterian Church has been closely following the actions of the PCUSA for a number of years. We believe the PCUSA has been steadily deviating from a path of obedience to God. Until now, our decision was to disregard the actions of the larger PCUSA and focus on the mission and work of our church family.

In 2010, the General Assembly proposed changing the requirements for ordination to remove "the requirement to live either in fidelity within the covenant of marriage between a man and a woman, or chastity in singleness." This proposal was subsequently ratified. As this is in direct conflict with the Bible's instructions about marriage, this began a time of questioning by the Session whether Buckton Presbyterian should remain part of the PCUSA.

In the past five years, the involvement of the PCUSA in theological arguments, broad social issues and political matters has overshadowed their work in basic areas of Christian life and missions. Our session has had many discussions over questionable actions by the PCUSA and the subsequent effects that have begun to reach individual congregations. In June 2014, the General Assembly approved both an Authoritative Interpretation of the Constitution and an amendment to the Book of Order to redefine marriage. This action was in direct conflict with what is stated in the Holy Bible, our church Confessions and our existing Book of Order [these two latter documents govern the PCUSA]. At the July 2014 Session meeting, Buckton's elders voted unanimously to "repudiate these unbiblical actions and call for those who took such actions to repent and reform." The Session also voted to explore leaving the PCUSA for another Presbyterian denomination.

The Buckton Session exists to lead and guide the congregation. The elder ordination vows include these questions:

- Will you fulfill your office in obedience to Jesus Christ, under the authority of Scripture, and be continually guided by our confessions?
- Will you be a faithful elder, watching over the people, providing for their worship, nurture, and service?

As part of our duties, the elders have studied many sources in order to make educated, informed decisions to watch over our congregation and provide for their worship, nurture and service. We fervently believe, in obedience to Jesus Christ and under the authority of Scripture, it is in the very best interest of our congregation that Buckton Presbyterian Church seek to be dismissed from the PCUSA to another Presbyterian denomination whose beliefs more accurately reflect the beliefs and mission of our church.

Sincerely,
The Session of Buckton Presbyterian Church

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, 2015 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 installation 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 113-115

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

A (Adults) - 36-64
SA (Senior Adults) - 65 and up

MC-Male Clergy
ML-Male Laity

FC-Female Clergy
FL-Female Laity

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.

Rev. 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.

Rev. 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.

Rev. Teri Summers-Minette
Biographical Sketch

My call to serve God was a Jonah narrative. I am originally from Knoxville, Tennessee where my family lived near my grandparents. My grandfather was particularly instrumental to my faith development. He was a minister who was heavily involved in social justice and the civil rights movements. This made a huge impression on me as a small child; and I learned God often calls us to do difficult things and go places we would not choose for ourselves.

Once my dad finished his doctorate, our family began moving about every 2-3 years while he worked as a sociology professor. In 7th grade, I attended confirmation class in Champaign, Illinois and loved it. I remember dreaming of the day when it would commonly be accepted for women to be ordained ministers. Then in high school I drifted away from the church.

While earning my undergraduate degree at the University of Wisconsin-Madison, I married my husband and gave birth to our oldest daughter a year later. Around that time I felt called to be a Minister of Word and Sacrament. I couldn't imagine I was hearing correctly for a couple of reasons. First, I wasn't attending a church; and secondly, I hate writing. I decided that perhaps God would be satisfied with me ministering in other ways, so I earned a Master of Social Work degree. I loved working as a family and group therapist in clinical psychiatry and forensic social work.

Like many younger families, we wanted our children to have a church home. So when we moved to The Woodlands, Texas in 1992, we were thrilled to find Woodlands Community Presbyterian Church. Known for its mission outreach and social justice work, I felt right home there. It was because of this faith community that I began my ministry as an AIDS hospice worker. Thus I was led into a truly amazing journey. I learned so much about God from my patients. Through these powerful experiences I came to discern that perhaps God was not satisfied with my ministry of compassionate care. After running and hiding for so long, God was telling me it was time to go where I had not gone before.

Before graduating from seminary, I completed one unit of CPE at MD Anderson in Houston. I already knew I had a gift for being a non-anxious presence in times of death. What I learned there was how sacred such experiences can be. After being asked if I would apply for their residency program, I prayerfully declined because I believed --and continue to believe-- that God calls me to parish ministry.

I felt a call to transitional ministry even before entering seminary. My skill set and spiritual gifts of administration, mercy and discernment lend themselves to this highly specialized ministry. In addition, I feel particularly blessed that I am not tethered to one location so I can go where I am called. Wherever God leads me, I enjoy learning from the people I serve, and delight in watching the Holy Spirit work in and through others. Like Jonah, I needed to learn that I could not run from God's plan, and now I look forward to every new day's adventure.

Rev. Teri Summers-Minette
Statement of Faith

I believe in God the Holy Three-in-One, the dynamic communion of Creator, Savior and Sustainer. I believe out of nothingness God who made all things seen and unseen. God intends that all creation should live to give praise to God's glory and to live joyfully in God. Yet we turn away from God. Loving us still, our sovereign God rules over all and is always faithful to us.

I believe in Jesus the Christ, fully human, fully God. Coming to be with us in human form, God in Christ reveals to us that we might be reconciled to God. Jesus walked the earth: teaching and healing; calling for us sinners to repent, and giving us abundant life in the name of God. By his death on a cross, Jesus willingly accepted suffering, humiliation, and abandonment to be a living sacrifice for the forgiveness of our sins. He was raised victorious over death. His life, death and resurrection free us from the tyranny of evil, and reconcile us to God. Loving us beyond measure, we receive salvation in Christ even though it is undeserved and without merit.

I believe in the Holy Spirit, God breathing in us, with us and through us. The Holy Spirit is the life-

sustaining Advocate promised to us by Christ. The mystery of the Holy Spirit nourishes and nurtures us, transforming lives by grace through faith. The Spirit works powerfully in the world drawing people everywhere into relationship with God and each other, and giving gifts for the edification of the Body of Christ.

I believe the divinely-inspired Holy Scripture is the unique authoritative witness to God's covenant faithfulness and the true witness to Jesus Christ, the incarnate Word. Through the written Word and the Word proclaimed, God is being revealed that all may come to know and believe God's steadfast love which endures forever.

I believe God is revealed in the Word enacted in the sacraments of Baptism and the Lord's Supper. Ordained by Jesus Christ, Baptism and the Lord's Supper are visible signs of God's invisible grace acting in our community of faith and in our individual lives. By the waters of Baptism and the bread and cup at Table, our hearts are sealed with the assurance of God's promise in Christ.

I believe in one Church universal, the priesthood of all believers, the community of saints. With Christ as its Head, the community is the Body of Christ. God creates all people with gifts for the building of God's Kingdom. I believe all are called into communion with the triune God: into the unity of the Holy Spirit to witness God in Jesus Christ. It is our honor, duty and privilege to live in obedience to the Word of God by following the Word into the world: seeking justice for all; giving care and nurture to the least of God's children; sharing the Good News of Jesus Christ in worship, prayer, and fellowship with people everywhere.

Rev. Harold Tongen Biographical Sketch

I was raised on a potato farm in northern North Dakota. The north end of the farm on which I was raised was the Canadian border. That community was a homogenous community and was considered a good environment in which to raise kids. The environment was tranquil and safe.

I was raised in a yoked parish (though that language would have been foreign to me then) of the Presbyterian Church. I am one of seven children and we all were involved in the life of those two little churches.

Graduation from high school found me abandoning church participation. That abandonment continued for 8 or 9 years. My abandonment was not the result of being angry with God or the church. It just seemed to be an accommodation of the culture of which I was a part (college) which then turned into a habit. I look back on that period with mixed emotions. Of course, I have regrets, but also I remember never having doubts that God loved me. Somehow I had come to the conclusion that I could continue to ignore God, or at least, God's church, but God would not ignore me.

These 8 or 9 years encompassed, not only college, but my return to this same community and my becoming a farmer. I enjoyed my time as a farmer. I seemed fitted for that life and its demands and privileges. As the years evolved, an emptiness crept into my life. I kept asking myself, "Is this all there is?" Over time those questions resulted in my deciding that I needed a change. That period of my life also resulted in my searching the Bible for answers. Unfortunately, I still did not return to the church, but sought to find answers on my own.

At some point I decided to quit farming. There were mitigating circumstances in my decision which are too numerous to mention here. I had dropped out of college and felt I needed to return to college and get a degree. I went to Jamestown College in Jamestown, North Dakota and there came under the influence of three professors, two of whom were Presbyterian ministers. All three had attended seminary and somehow I was intrigued by the educational process of a seminary. I headed off to Princeton Theological Seminary without too much thought to what garnering a seminary education might afford me.

One thing of which I was certain was that I was not going to be a pastor. I continued with that thinking through my Junior year and into the Middler year. My Middler year found me needing to accomplish a seminary requirement to be involved in a church through the school year. So off I went looking for a church who would hire a seminary student who was not planning to become a pastor. I found such a church in Englishtown, New Jersey though I am still puzzled as to why they would have given me a second look. That church was being served by an interim pastor who had been a professor at the seminary. I don't recall being much of an asset to this church. About midway through my time there, the interim pastor said that the session would like to visit with me at their next meeting. I couldn't imagine why they wanted to visit with me, unless, of course, they were going to fire me. At the meeting they visited with me about my decision not to enter the pastorate. They said they thought I ought to reconsider that decision. They thought I had skills and a temperament well suited for the pastorate. I can tell you that was a kick in the stomach for me. Still, I promised these good people that I would consider their counsel. That led me to a change of heart and a change of plans.

That story is only one facet of my story. For the oversight and care I have been given by the church has continued with me all along my journey. I am so beholden to Christ's church. In that church I have experienced strength when I am weak. I have experience wisdom when my own understanding has proved inadequate. In retrospect I feel like the church has passed me along from congregation to congregation as I need new and different insights and experiences. The faces and the names of congregants stay with me and people my sermons with illustrations. With that in mind, and with this presbytery's blessing, I look forward to the Moorefield congregation and its impact upon my faith and my life. God is good.

Rev. Harold Tongen Statement of Faith

I believe in God Almighty who has made himself known to humankind through creation. He has also made himself known in Jesus Christ who is our redeemer. Thirdly, God has made himself known by the Holy Spirit who is the sustainer of life. These three persons work in harmony to give a full testimony of who God is and how God interacts with humankind.

I believe scripture, both the Old and New Testaments, serves as a tool wherein God articulates more fully God's intention for, and God's interaction with humankind. In scripture God uses a multitude of voices to articulate for us who God is and how God interacts with us.

I believe the sacraments of Baptism and The Lord's Supper are God's Word made visible. The sacraments are instituted by Jesus Christ and are for the benefit of Christ's Church which is also Christ's body. Baptism visibly proclaims God's claim on our lives. Even before we are able to understand or articulate, God is making himself and his claim upon us known to us. The Lord's Supper visibly proclaims God's readiness to sustain us in our life of faith. God, through Christ, feeds us as we serve in the kingdom.

I believe both scripture and the sacraments serve as a steadying influences for humankind and the Church each of which are subject to drifting off the mark. We do that by saying too much sometimes and being too focused on the wrong aspect of any given subject. Both scripture and the sacraments bring us back to a centralized understanding of who we are and whose we are.

I believe that the Church is the body of Jesus Christ brought into existence through Christ's calling. I have heard people say, "The Church is a volunteer organization." Such understanding differs from my understanding. I believe that we are called by Jesus Christ into the church. My being a part of the church is not a result of my superior understanding or the genius of my insight. Rather the church is entirely the product of Christ's design. Christ calls us into being his body. I believe that understanding the Church as being formed by Jesus Christ demands that we respect one another and that we ought to find unity rather than division as a priority.

Finally, I believe that it is God's design that we should never be separated from God. I believe that in God we find our purpose in life and our eternal happiness. I also believe that without God humankind is eternally lost. We are sinful beings and left to our own design, we will fail God and one another. But thanks be to God who gives us his only Son as expiation for our sins and thereby welcomes us into life with God eternally.

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.

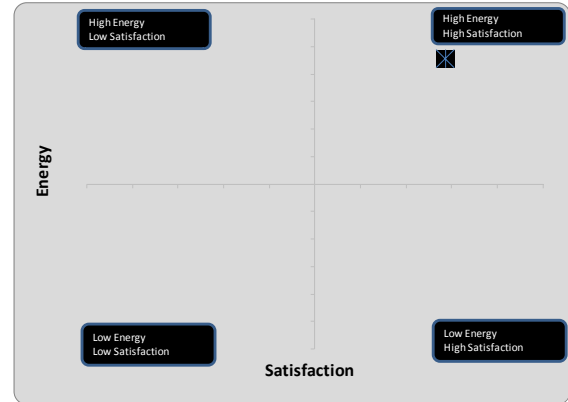
FAQ: The Satisfaction-Energy Map™

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.

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

**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	(EOF)
8. Does the denomination affirm grace alone, faith alone, scripture alone? F-2.04	YES	(EOF)
9. Is sovereignty of God in all things upheld? F-2.05	YES	(EOF)
10. Reformed and always being reformed according to the Word of God by the power of the Holy Spirit. F-F2.02	YES	(BO G.23)
11. Does the denomination affirm baptism as the sign and seal of incorporation into Christ, God's gift of grace, and God's summons to respond to that grace? W-2.3	YES	(BO W.3-1)
12. Does the denomination affirm the Lord's Supper as the sign and seal of eating and drinking in communion with the crucified and risen Lord, wherein God's people are in communion with Christ and with all who belong to Christ? W-2.4	YES	(BO W.3-3)
13. Freedom of conscience upheld? F-3.0101	YES	(BO G.2-3)
14. Are the principles of Presbyterian Government found in F-3.02 affirmed?	YES	(BO G.2)
15. Affirm the ordination of women to all offices of the church? G-2.01 01, Brief Statement of Faith	YES/NO*	(BO G.9-2, WM)
16. Find guidance in confessions subordinate to scripture? F-2.02	YES	(EOF)
17. Has property "in trust" clause?	NO**	(BO)
18. Are clergy allowed to marry gay/lesbian couples?	NO	Web
19. Ecumenical in perspective?	YES	Web
20. Has ordained Elders/Deacons in parity with clergy?	YES	Web

EPC Reference Index

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

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

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

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

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.

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	2015	Yes	31200		Yes	1248				Yes	9735	3932	Yes	923	4803	641	186
Bethel	D Shearer	2016	Yes	31512		Yes	1260				Yes	9735	2632	Yes	3500	4939	992	594
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		PG148			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				PG 149	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	

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
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		

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