

HANDBOOK OF REPORTS

for the

168th STATED MEETING

of the

SHENANDOAH PRESBYTERY

Tuesday, November 10, 2015

9:30 a.m.

Place:

**Woodstock Presbyterian Church
Woodstock, Virginia**

Shenandoah Presbytery is a covenant body where:

- ~congregations are empowered to be centers for mission,**
- ~people of God are equipped to be Disciples of Christ in a
challenging world,**
- ~church professionals are nurtured and strengthened for
service,**
- ~open communication and information are used constructively
and creatively to keep us connected.**

MEMO TO: Pastors and Commissioners to Presbytery
FROM: Kerry Foster, Stated Clerk
RE: NOVEMBER 10 MEETING OF PRESBYTERY

The Presbytery of Shenandoah will meet in stated session at Woodstock Presbyterian Church in Woodstock, Virginia, on Tuesday, November 10, 2015. A nursery will be provided for babies and small children. For childcare, please contact the church at 540-459-2646 no later than November 6, so that proper arrangements can be made.

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

HANDBOOK

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

DIRECTIONS

Traveling SOUTH to Woodstock:

Traveling south on I-81, take exit 283. Turn left onto West Reservoir Rd. Go .7 mile and turn left (at Sheetz) onto Main Street. Travel on Main Street for 1.2 miles. Turn right onto E. Court Street. 2nd church on the right.

Traveling NORTH to Woodstock:

Traveling north on I-81, take exit 283. Turn right onto West Reservoir Rd. Go ½ mile and turn left (at Sheetz) onto Main Street. Travel on Main Street for 1.2 miles. Turn right onto E. Court Street. 2nd church on the right.

INFORMATION PERTAINING TO MEETINGS OF PRESBYTERY

Number of Meetings – Our *Book of Order* (G-3.0304) requires presbytery to hold stated meetings at least twice each year. At this time, there will be four **STATED** meetings for 2015: February 14, May 12, August 25, and November 10. (See Manual, 7.1.1)

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

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

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

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

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

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

PROCEDURAL RULES

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

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

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

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

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

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

Seeking to be Faithful Together:

Guidelines for Presbyterians During Times of Disagreement

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

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

ANNOUNCEMENTS

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

VOTING MEMBERS OF SHENANDOAH PRESBYTERY

All ministers enrolled in Shenandoah Presbytery

Ruling elders commissioned to churches

Ruling elders from each church session

0-400 members = 1 ruling elder

401-800 members = 2 ruling elders

801-1200 members = 3 ruling elders

1201+ = 4 ruling elders

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

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

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

ACRONYMS YOU MAY HEAR AT TODAY'S MEETING

AC – Administrative Commission

ARE – Authorized Ruling Elder

CIT – Churches in Transition

CPM – Committee on Preparation for Ministry

CPT – Committee on Pastoral Transition

CRE – Commissioned Ruling Elder

CRM – Committee on Relational Ministry

DRT – Disaster Response Team

ECO – A Covenant Order of Evangelical Presbyterians

EECMY - Ethiopian Evangelical Church

Mekane Yesus

GA – General Assembly

IC – Investigating Committee

KCC – Key Church Communicator

LRT – Listening Response Team

O & P – Office and Personnel

PAM – Presbyterian Association of Musicians

PCA – Presbyterian Church in America

PCUS – Presbyterian Church in the United States

PCUSA – Presbyterian Church (U.S.A.)

PDA – Presbyterian Disaster Assistance

PJC – Permanent Judicial Commission

PLT – Presbytery Leadership Team

PNC – Pastor Nominating Committee

SPYCE – Shenandoah Presbytery Youth Council Extraordinaire

TPR – Temporary Pastor Relationship

WWM – World Wide Ministries

DOCKET

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

- 8:15 a.m. REGISTRATION BEGINS
- 8:30 a.m. Bills and Overtures Hearing – see pages 41-49
- 9:30 a.m. Call to Order and Opening Prayer
- 9:35 a.m. Worship
- 10:10 a.m. Determining a Quorum
Procedural Rules
Welcome and Introduction of Guests
First time commissioners
Seating corresponding members
Appointments by the Moderator
Correction and Approval of Minutes
New Business
Adoption of the Docket
Report of the Stated Clerk – pages 2-3
Omnibus Motion – pages 4-5
- 10:20 a.m. Nominations Committee, Teaching Elder Sally Robinson – page 6
- 10:30 a.m. Committee on Preparation for Ministry, Teaching Elder Tully Hunter (see supplemental)
- 10:40 a.m. Office and Personnel, Teaching Elder Ann Held – page 7
- 11:10 a.m. Transition Team Report – pages 8-21
Budget and Finance Report – pages 19-20
- 12:30 p.m. Lunch ORDER OF THE DAY
- 1:30 p.m. Intercessory Prayer
- 1:35 p.m. Shenandoah Presbytery Corporation – pages 22-23
- 1:50 p.m. Committee on Pastoral Transition, Teaching Elder Lisa Webb – pages 24-35
- 2:30 p.m. Committee on Relational Ministry, Teaching Elder Beth McCrary – pages 36-39
- 3:00 p.m. Presbytery Leadership Team, Teaching Elder Beth Pyles – page 40
- 3:15 p.m. Bills and Overtures Report
- 3:30 p.m. Anticipated Adjournment

SEE FOR INFORMATION ONLY REPORTS ON PAGES 50-53 from the Sessional Records Committee and the Disaster Response Team

STATED CLERK REPORT

I. Actions Taken

- A. The training of the Investigative Committee has been completed by the Stated Clerk. Training date was September 21, 2015.
- B. Denomination Vetting Group has been fully staffed and have begun their work. The individuals serving are Teaching Elders Amy Fetterman, Andy Sale, David Shearer; and Ruling Elders Linda Koogler, Bill Vance, Peggy Roberson. The goal is to report their findings at the February, 2016 of presbytery, as mandated in the August, 2015 meeting of presbytery.
- C. Upcoming Dates to Note:
General Assembly Deadlines:
 - December 21, 2015:** Names of commissioners and young adults advisory delegated from presbyteries.
 - February 19, 2016:** Overtures requesting amendments to or interpretation of the Book of Order.
 - April 19, 2016:** Overtures having financial implications for current or future budgets.
 - May 4, 2016:** All other overtures.
 - June 18-25, 2016:** General Assembly meets, Portland, Oregon
- D. Attended meetings of Stated Clerks and the Polity Conference in Portland, OR, Oct. 8-13, 2015. The site of the General Assembly Meeting was visited and provides a wonderful place for the Assembly. Portland is a wonderful city, and our commissioners should have an enjoyable time while serving the denomination.
- E. Read and signed off on Minutes of the Presbytery of Eastern Virginia, having found them in order.
- F. Hosts for Presbytery meetings in 2016: There are three (3) opportunities available to host the presbytery meetings in 2016. Hurry up and sign on before they are all gone! The dates that are open are Saturday, February 13, 2016, Tuesday, May 10, 2016 and Saturday, August 27, 2016.
- G. Gracious Separation Policy Update: 2 LRT's still in process, 1 AC moving towards resolution, 1 LRT to be moved to AC status (see PLT report in the docket).
- H. Received notice from the Presbyterian Church USA Investment & Loan Program, Inc. that the Monterey Presbyterian Church has honored their loan commitment and that the role of Shenandoah Presbytery as Guarantor of the loan is discharged, as of September 1, 2015.

II. Requests for Presbytery Action

- A. Appoint the current Listening Response Team for Warm Springs Presbyterian Church as the Administrative Commission as per the Shenandoah Presbytery Policy for Discernment Toward Reconciliation or Gracious Separation. The membership of the AC would be of Philip Sieck (teaching elder, honorable retired); Faye Bottenfield (ruling elder); Kenneth Campbell (ruling elder) and Elizabeth A. Pyles (teaching elder).

- B. To give notice to Shenandoah Presbytery of a Special Meeting of Presbytery for the purpose of receiving and acting upon the report from the Administrative Commission for First Harrisonburg Presbyterian Church, following the protocols of the Shenandoah Presbytery Policy for Discernment Toward Reconciliation or Gracious Separation. The meeting date will be December 8, 2015, and the location will be Cooks Creek Presbyterian Church. The Presbytery Manual requires a fifteen day notice for Special Meetings of Presbytery, so be advised to monitor your emails.

- C. Presbytery approve Opequon Presbyterian Church as the host congregation for our November 1, 2016 Meeting of Presbytery. This is the first Tuesday of the month, a departure from our usual second Tuesday meeting date, as the second Tuesday of November, November 8, is Election Day for the nation.

OMNIBUS MOTION

From the Stated Clerk:

- A. 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 Teaching Elder April Cranford as found below.
- C. That Presbytery receive the minutes of the commission to install Teaching Elder Joel Thornton as found on page 5

MINUTES OF COMMISSION TO INSTALL THE REV. APRIL CRANFORD, as pastor of the Westminster Presbyterian Church of Waynesboro, Virginia. In accordance with the appointment of the Presbytery of Shenandoah, the commission convened at the Westminster Presbyterian Church, on Wednesday, September 9, 2015 at 5:15 p.m.

Commission members present: Teaching Elders: Patrick Pettit, David Witt, Sarah Hill, and Ann Pettit
Ruling Elders: Lowell Lemons of Westminster, Harriet Thompson of Tinkling Spring, and Carole Witt of Opequon

Others invited by the presbytery to participate in the serve were: Reed, River, and Haven Cranford.

A quorum was present.

David Witt, convener, called the commission to order and led in prayer. The commission elected David Witt as moderator and Harriet Thompson as clerk.

The congregation was called to worship. Ann Pettit preached the sermon on the subject "Letters That Change Us" from 2 Corinthians 3:2-6. David Witt asked the questions of the teaching elder. Lowell Lemons asked the questions of the congregation. These being answered in the affirmative and with prayer led by Carole Witt, the commission installed April Cranford as pastor of the Westminster Presbyterian Church. The members of the presbytery and others welcomed the newly installed pastor into their fellowship in the ministry of the Word and Sacrament.

Patrick Pettit delivered the charge to the congregation, and Harriet Thompson 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 Sarah Hill.

David R. Witt, Moderator
Harriet Thompson, Clerk

MINUTES OF COMMISSION TO INSTALL THE REV. JOEL P. THORNTON, as designated pastor of the Ivanhoe and Wardensville churches. In accordance with the appointment of the Presbytery of Shenandoah, the commission convened at the Ivanhoe Presbyterian Church, on Sunday, September 20, 2015, at 2:00 p.m.

Commission members present: Teaching Elders: Lisa Webb, David Howard, and Roy Martin. Ruling Elders: Blanche Sager of Ivanhoe, Helen Rudy of Wardensville, Presbytery Moderator Houston Lynch of Broadway, and Morgan Saeler of Woodstock.

A quorum was present.

Houston Lynch, convener, called the commission to order and led in prayer. The commission elected Houston Lynch moderator and Morgan Saeler clerk.

The congregation was called to worship. Roy Martin preached the sermon on the subject "Who Am I, O Lord God" from II Samuel 7:18-29 and Ephesians 1:1-14. Houston Lynch asked the questions of the teaching elder. Helen Rudy asked the questions of the congregations. These being answered in the affirmative and with prayer led by Lisa Webb, the commission installed him as designated pastor of the Ivanhoe and Wardensville churches. The members of the presbytery and others welcomed the newly installed pastor into their fellowship in the ministry of the Word and Sacrament.

Blanche Sager and Helen Rudy delivered the charge to the congregations, and David Howard 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 churches came forward to their pastor and gave him an appropriate expression of cordial reception and affectionate regard.

The commission then read and approved their minutes. The commission adjourned with prayer led by Houston Lynch.

Houston Lynch, Moderator
Morgan Saeler, Clerk

NOMINATIONS COMMITTEE

RECOMMENDATIONS:

- B. That Presbytery elect the following to serve on committees:

Preparation for Ministry – Class of 2016 – Teaching Elder Christina Tutterow

- B. That Presbytery elect the following commissioners to the 222nd General Assembly:

PRINCIPAL TEACHING ELDERS

Betty Dax and John Haney

PRINCIPAL RULING ELDERS

Mary Lou Cox of Beulah Church

Dave Thalman of Winchester First Church

PRINCIPAL YAAD

Isaac Haney of Millboro Church

ALTERNATE TEACHING ELDER

David Witt

OFFICE AND PERSONNEL COMMITTEE

RECOMMENDATIONS:

1. The Office and Personnel Committee, in concurrence with The Resource Committee and the Presbytery Leadership Team, recommend the following to Shenandoah Presbytery:

That Shenandoah Presbytery give to Massanetta Springs Conference Center the Mary Lou McMillin Resource Center and any designated funds still available, which currently total approximately \$3,400.00.

Rationale: At the May 14, 2013 meeting of Shenandoah Presbytery, the body voted to terminate the staff position of the Resource Center Director and directed the Resource Committee to oversee the Mary Lou McMillin Resource Center, (MLMRC) which is housed in the Shenandoah Presbytery office. Over the past 2 years and 7 months, the resource center has been open for use within the presbytery but continues to have limited use. Over last year, the Resource Committee and DCEs of the Presbytery reviewed the material in the MLMRC and removed the items which were out-of-date, offering them to the members of Shenandoah Presbytery. What remains are updated and useful materials.

This year, conversations begun between Massanetta Springs Conference Center, the Resource Committee and Office and Personnel Committee of Shenandoah Presbytery about moving the MLMRC to Massanetta Springs. In this way, Shenandoah Presbytery and Massanetta Springs could jointly use the resources and offer the center to a larger user base. If approved, the MLMRC would be moved to Massanetta Springs and funds would be given for the establishment of the MLMRC at Massanetta Springs Conference Center. Massanetta Springs would be responsible for the upkeep of the MLMRC. Retired Christian Educators and Pastors who live at Sunnyside and others interested would volunteer to maintain the MLMRC. The MLMRC and its resources would be available to all members of Shenandoah Presbytery.

As there are still members of Shenandoah Presbytery who use the resources offered in the MLMRC, this is a way for the resource center to be revitalized and used by even larger numbers. The Resource Committee, the Office and Personnel Committee and the Presbyterian Leadership Team agree that this is a positive move to encourage use of our Presbytery's resources.

2. The Office and Personnel Committee, in concurrence with the Presbytery Leadership Team, recommend the following to Shenandoah Presbytery:

That Shenandoah Presbytery enter into a contract with realtor Lee and Associates for the sale of the Presbytery Office property on 1111 N. Main St., Harrisonburg and O & P be granted permission to negotiate the terms of the contract.

**REPORT AND RECOMMENDATIONS
OF THE
TRANSITIONAL PRESBYTER
AND THE
TRANSITION TEAM**

History and Process

The journey of transition for Shenandoah Presbytery has been long and not without some bumps in the road. While the decision to call a Transitional Presbyter instead of a General Presbyter was made in 2012 and the position filled in late 2013, it could be argued that the presbytery has been in a transitional mode since the beginning of 2009 when The Rev. Tom Hay left to accept a call as Associate Stated Clerk of our denomination. Over the next five years, there were three individuals who served as either interim or acting General Presbyter, all of whom contributed guidance to the future direction of the presbytery. There were also three attempts at processing a course for the presbytery, the Shenandoah 2010 Report, the 2013 Appreciative Inquiry process, and the PLT Comprehensive Plan.

In October of 2013, The Rev. Dr. Roy A. Martin began his call as the newly-defined Transitional Presbyter. The definition for this position was stated in the August 2012 presbytery minutes as follows: *“‘Transitional Presbyter’ is a relatively new concept in the life of the church, and reflects a particular need during this time of unprecedented change in the life our denomination, the Christian Church and the world around us. Unlike an Interim, who is called for a limited term to address specific issues during a change of personnel, a Transitional Presbyter is tasked with guiding a presbytery through a longer process of discernment about what God is calling us to do together. A Transitional Presbyter will have a specific charge: to shepherd Shenandoah Presbytery through this season of discernment, . . .”* The timeframe given by presbytery for his work was presented in the report of the Transitional Presbyter Search Committee to the August 2013 meeting of presbytery and approved by presbytery as follows: *“. . .for a period of three years beginning October 15, 2013 and ending October 14, 2016, renewable and/or transferrable to the position of General Presbyter.”*

At the February 2014 meeting of presbytery, Dr. Martin presented a motion to approve the formation of a Transition Team to work with him in designing and implementing a transition process. The motion was amended to add two additional members of the team from smaller congregations in the presbytery. Team members approved by presbytery were Kim Kline, Don Roll, John Leggett, Christine Librizzi, Carrie Evans, and John Peterson. Additional members added from smaller congregations were Carolyn Newman and Bill Barnett.

The Transitional Presbyter and Transition Team immediately began work to identify the parameters of the work, gather existing information and reports for review, and lay out steps to gather additional and more current input from individuals, congregations, and mission communities assessing perceived needs for the future of the presbytery. It was decided that, for a true process of discernment to take place, nothing was off limits for review. Time was taken to examine and analyze the Shenandoah 2010 Report, the 2013 Appreciative Inquiry results and the PLT Comprehensive Plan. From that review, it was decided to test the results of both documents to see if their findings were still on target.

We focused primarily upon the Appreciative Inquiry process since that had been utilized just a year earlier but had never been fully assessed. From that process, we interpreted and organized the results into three categories: What’s Clear, What’s Murky, and What’s Missing. The results were as follows:

WHAT’S CLEAR

There is a desire to be personal, not corporate.
There is a need to overcome the perception of an “us vs. them” split.

There is a desire for a strong presence with youth.
There is a desire to engage together in mission.
There is a tendency towards the individual over presbytery.
There is concern over church membership stagnation and/or loss.
There are concerns with regard to money for churches and the presbytery
How can we empower people to fulfill their call?
There is a desire for change without change.

WHAT'S MURKY

What is the role/value of the Resource Center?
Who wants what?
Where are decisions really made?
Is there a lack of understanding about presbytery?
What is the role of presbytery beyond administrative requirements?
What effect does culture play on church as we know it?
Who owns a larger vision of the church?
What is our definition of "mission"?
What do we do with Presbytery property?
What is our need with regard to staffing for the Presbytery?

WHAT'S MISSING

A unifying vision
Forward thinking
Joy
Passion
Spirituality
A purpose for Presbytery meetings
New worshipping communities
Camping ministry
Evangelism

During the summer of 2014, we engaged presbytery committees and mission communities in a process to test these questions and findings. Over 100 individuals participated in this effort and, overall, the responses confirmed the correct issues were being raised.

As a result of this review, we discerned four overarching issues:

- a. Presbytery was not living up to its Vision Statement and Organizing Principals in supporting and resourcing congregations.
- b. There is a lack of broad participation in the life and work of the presbytery.
- c. There is a real and pervasive disconnect between presbytery and its member congregations.
- d. There is a strong sense that presbytery is too corporate in its work and not personal enough in its relationship with its congregations.

These issues led to asking the question as to whether the presbytery was too large numerically and geographically to be as nimble and responsive to the ongoing needs of its congregations as it should be. Specifically, the following challenges to the current size and geography of the presbytery were identified:

- The competing understandings evidenced along several fronts: large church/small church, city church/rural church, mountain/valley, Virginia/West Virginia, Northern Kingdom/Southern Kingdom;
- A lack of people willing/able to serve within the presbytery's system of committees;
- A number of things "falling through the cracks" that were unintentionally dropped with the creation of mission communities;

- A lack of the financial resources needed to help the presbytery fulfill its mission to strengthen its congregations;
- And a lack of a vision compelling enough to gather around as the various members of Shenandoah Presbytery.

Ultimately, it was decided to put the question before presbytery along with a list of pros and cons for dividing the presbytery in two. It was felt that, until this question was decided, further work on the future of the presbytery could not proceed since a plan for two smaller presbyteries would look significantly different from a plan for one larger presbytery. In its May 2015 meeting, presbytery voted overwhelmingly to remain one presbytery and keep the presbytery at its current size.

With the issue of presbytery size decided, the committee engaged in a review of all the work that had been accomplished, the Vision Statement and Organizing Principals of the presbytery, and the current structure, staffing model, and budget. It was decided to engage the presbytery one more time in a process which gave everyone an opportunity to share their thoughts and experience of the presbytery. This was done in part because, over this two year period, there had been significant changes in who was involved in the life of the presbytery and because the questions to be asked could now be more focused. At the August 2015 meeting of presbytery, participants were divided into five focus groups. Each group was given a chart describing what the Book of Order requires presbyteries to do and asked each group to address the following questions:

- a. What are the Strengths, Weaknesses, Opportunities, and Threats (that is, risks and pressures) within the presbytery?
- b. What required processes are we not doing?
- c. What required processes are not being done effectively?
- d. What non-required processes would you like to be done?
- e. What non-required processes that are being done currently should continue?

Out of this workshop, several important observations were made that have served to inform the recommendations at the end of this report.

What are the Strengths, Weaknesses, Opportunities, and Threats (that is, risks and pressures) within the presbytery?

STRENGTHS

Good records
 Resources available
 Committees divided
 Administer the sacraments
 Nurture done well
 People are involved in synod and GA
 Budget formula is good – not a burden for small churches
 Collegiality
 Security for smaller churches
 Transitional presbyter and staff
 Diversity
 Ample opportunities to serve for those that desire/interested in
 Community/cooperation/connection
 Not “cliquey”/ welcoming
 Support for CIT
 Low-key
 Worship at presbytery
 Capable and good clergy
 Mission (including mission communities)

Doug Sensabaugh – communication work
Hunger staff
PW
Longevity of presbytery staff which is very capable
Many pastors stay in SP a long time
Corporation funding (moffett, strong, etc)
People resources – willing to say “yes”
Strong ruling elders and congregational members
CREs strong
Administration
Helping churches in crisis
Connectivity
Funding and doing mission
Presbytery includes a large group of dedicated persons

WEAKNESSES

Poor institutional memory with records – waste time reading what has been done
Communicate better about how and why records are kept
Presbytery has poor records due to not proper training
Keeping records in committees
Peace and social justice not lodged anywhere
Only once a year at presbytery is communion celebrated
CRE classes
Accurate supply list
If not a GA overture, information falls through the cracks
Session visits stopped
No communication
Lack of info on what is done with money
New church development
Preaching the word – we have 21 churches in transition (1/5 of Presbytery) need to attract
CRE class
Churches in transition needing leadership
Communication from synod and GA – connection with higher councils
NCD and redevelopment
Competitive compensation
Relationship between SP and sessions – lack of communication and understanding (eg calling a pastor)
Small churches very territorial (inter-related families)
Churches stay in SP because of property issues (over identification with property)
Lack of education and understanding of who we are as Presbyterians and how we are a connectional church
Not living up to educational standards for new member and officer training
What can the presbytery do for us? Who is the presbytery?
Wide geographical area (could also be strength)
Limited support for churches in transition, especially for immediately when a pastor leaves
Pulpit supply
Disconnect between the presbytery and the average church member
Not open and affirming of broad populations – lack of education lack of diversity
Lack of evangelism
New church development

OPPORTUNITIES

Lament and grief – recognize our losses and seek spiritual healing (OT)
Post-resurrection image – disciples regroup after resurrection (hope)
Spirit working

Numerical growth in population – newcomers within communities – how to reach out to and in to people’s lives
1001 worshipping communities
Better web site – bulletin board
More fellowship among persons in presbytery
Blending opportunities
Improve leadership for churches in transition process (esp nontraditional arrangements)
Become more proactive to head off trouble
Committees reflect geographical uniqueness
Help churches dealing with changes; provide resources
Provide healing/reconciliation in/among congregations remaining
Visit sessions/get information
We are the church! Presbytery is the church
Help sessions discern the new opportunities from nFog
Electronic records
Explore different styles of administering the sacraments
Education on what synod and GA can do for me

THREATS

Aging congregations – much death
Mega churches, music, digital age, millennials
Lack of imagination at SP level
Give and take – dialogue back and forth between SP and session
Communication challenges
PW
Change (worship and education) “That’s the way it was and should be”
Diminished commitment
Loss of congregations, membership, resources
Loss of trust in institution
What does it mean to be Presbyterian?
Need for education
Violence against churches
Being the church today
Rising secularism
The way culture views church and parenting denominations (brand loyalty is dead)
Economic pressure – inflation
Size of presbytery – do we need one another
Theological divide – how broad an umbrella do we want SP to be
Change is threat when it threatens change
Political correctness?
Accommodation
Not listening
Not being in conversation with society and culture
Recent changes to the constitution and the far reaching outcomes
Failure to understand to love one another
Too much focus on problems
Polarization
No CRE class for five years
Lack of communication
Changes causes lack of contact with Ethiopia
Fewer pastors

WHAT REQUIRED PROCESSES ARE WE NOT DOING?

Nurture covenant communities
Effective relationships with sessions
New church development (4 times)
Training CRE – new an on-going (twice)
Triennial visits/connectionalism
Peace: social justice
New church development and redevelopment
Trust rebuilding/reconciliation
W-74003
Evangelism (twice)
Church redevelopment – we do this, but just barely
New worshipping communities (twice)
Challenging the churches and people to do great things for God
Doing what needs to be done to break down the tensions and mistrust
Promoting peace and harmony
Not resourcing ministers to do prophetic ministry
Stewardship education
Ecumenical relationships
Offering help as mediators
Assisting/resourcing congregations in participating in mission of whole church

WHAT REQUIRED PROCESSES NOT BEING DONE EFFECTIVELY?

Doing things the old way which is no longer relevant
CPM – support of inquirers/candidates. Presbytery as a whole (education)
Christian education, biblical literacy, adult education
Mission communities – looking beyond survival/maintenance
Pastors “buying into” mission communities
Mentors/companions for new pastors/ces (twice)
Recognize identity of presbytery – 80% are small by Denomination standards
Not addressing challenges of medium-large churches – pastoral support
Nurturing all churches
Nurturing covenant communities
Poor stewardship of presbytery building use
Presbytery meetings and committees (ability to travel long distances)
Building relationships with all churches
Periodic visits to churches
Communicating with sessions in a way that breaks down us vs them
Strengthening stewardship in congregations
Strengthening the missions, _____(?), worship
Relationships with pastorless churches
Training and commissioning ruling elders
Pastoring pastors
Preach the Word – we have 21 churches in pastoral transition; we do not always follow our own procedures; evangelism.
Nurturing Covenant Communities – we need to look into sources of discord in more proactive fashion in order to keep small problems small
Relationship with sessions – Need intentional, proactive, and MORE volunteers for service to the presbytery
Budget – Don’t just say, “Where’s the gift?” but “Thanks for the gift!”
Record keeping on local level
Mission (records)
Evangelism

Curriculum training – Sunday school, vbs
PDA representation

WHAT NON-REQUIRED PROCESSES WOULD YOU LIKE TO BE DONE?

CRM/CPT members visit churches
Presbytery-wide mission: EECMY, Hunger, PDA, Joint mission trips
SPYCE
Campus Ministry (JMU and other)
Professional development/continuing education
Find ways to provide resources to aid small congregations (replacement for resource center)
Process for fostering personal relationships between pastors in mission communities
Networking to find resources to help with solving problems
Presbytery-wide support for musicians might be a very helpful group/resource
Promote more fellowship between congregations, not just one or two representatives from congregations
Peace: social justice
Evangelism
Pastor for pastors
Stewardship training
Communication, not information
Ministers looking after other ministers
Ethiopian partnership – missionary work

WHAT NON-REQUIRED PROCESSES THAT ARE BEING DONE CURRENTLY SHOULD CONTINUE?

Building relationships with congregations/sessions before there are issues/concerns
SPYCE (4 times)
Ethiopian partnership (3 times)
campus ministry (4 times)
World wide ministry – differentiate between presbytery-sponsored and presbytery resourcing churches
Learning opportunities ie Big Event, Catch the Spark
Baja
Summerlee
Missional Presbyterian
Vision – budget accordingly
Camp paddy run (or not)

Shall we continue...

Ethiopian Partnership? It was a great idea in 1989. Has it become the work of a select few? Is it a clique? Our group did feel that regardless of how this ministry evolves, an international mission presence is essential.

Disaster Response Team? Yes

Paddy Run? There seemed to be consensus that Paddy Run may not be an effective ministry of our presbytery

Campus Ministry? Seems to be important to only a few congregations/people in our presbytery, and the money we do supply is a “token amount.”

SPYCE – This was a split. Some say yes, some say no. For the small churches in the presbytery that cannot do youth min, there is value. But we’re not sure it’s the best use of funding

Notes

- We have to recognize that the ways we used to do evangelism, outreach and communication will not reach the younger generations. In addition, people are looking for churches LESS than ever, if at all.
- We need to engage in consistent publicity to get our “brand” out there.
- We need to find ways to get positive and affirming stories “out there” to offset the controversial news about the denomination.
- We need a better digital presence.

After reviewing the input of those who participated in the August workshop and all previous work, it was decided that there are six questions with which to gauge our recommendations:

1. Are the recommendations faithful to the presbytery Vision Statement and Organizing Principals?
2. Are the recommendations responsive to the input from all the surveys, small group work, and previous documents?
3. Are the recommendations consistent with Book of Order requirements?
4. Do the recommendations take into account current budgetary realities?
5. Do the recommendations take into account a diminishing resource of people to do the work?
6. Do the recommendations demonstrate an awareness of the challenges congregations are facing?

Obviously, keeping these six gauges in balance is a challenge for any transitional plan to accomplish and reasonable people can disagree on what such a balance should look like. What follows is our sense of what the structure, staffing, and budget of the Shenandoah Presbytery can and should be. We are particularly indebted to the Office and Personnel Committee and the Budget and Finance Committee for their hard work in creating a staffing model and budget that we all feel will keep the six gauges in balance.

PROPOSED

PRESBYTERY COMMITTEE STRUCTURE

Committee on Congregational Redevelopment (CCR)

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

Committee on Educational Resources (CER)

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

Committee on Mission and Outreach (CMO)

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

Committee on New Congregational Development (CNCD)

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

Committee on Nominations (CN)

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

Committee on Presbytery Administration (CPA)

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

Committee on Preparation for Ministry (CPM)

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

Committee on Pastoral Transition (CPT)

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

Committee on Relational Ministry (CRM)

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

Committee on Representation (CR)

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

Coordinating and Planning Commission (CPC)

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

PROPOSED STAFFING MODEL

General Presbyter

The General Presbyter will serve the Presbytery by providing leadership, vision, nurture, support and encouragement in order to promote the ministry and mission of the Presbytery through its officers, committees, congregations, and members. He/She will serve as a resource to designated committees of the Presbytery. Depending on gifts for ministry, the General Presbyter may also serve as Stated Clerk.

Associate General Presbyter

Associate General Presbyter will serve the Presbytery by providing leadership, vision, nurture, support, and encouragement in order to promote the ministry and mission of the Presbytery through its officers, committees, and members. He/She will serve as a resource to designated committees of the Presbytery. Depending on gifts for ministry, the Associate General Presbyter may also serve as Stated Clerk.

Administrative Assistant

The Administrative Assistant will support the work of the Presbytery by keeping accurate records for the committees to which he/she is assigned. The Administrative Assistant will also maintain processes and procedures to maintain a system by which the Presbytery functions.

Funds Administrator

The Funds Administrator will support the mission of the Presbytery by overseeing the finances and funds of the presbytery, preparing and distributing reports on the current financial condition, providing financial information and advice to committees of the presbytery, and advising the Presbytery of matters of concern.

Office Manager (Part-Time: 20 hours/week)

The Office Manager will support the Presbytery's mission by performing office duties and by sharing communications about upcoming events and prayer concerns with members of the Presbytery, and its member congregations.

PROPOSED BUDGET WORKSHEET - 2016

	2014 <u>ACTUAL</u>	2015 <u>BUDGET</u>	2016 <u>NEW COMMITTEE STRUCTURE PROPOSED BUDGET</u>
Resources Provided by:			
Acceptances from Congregations	604,124	\$ 596,000.00	\$ 571,113.60
Undesignated Prior Year Payments	2474.65		
Hiett Bequest Tithe	8090.22		
Grants from GA & Synod	3,000	\$ 3,000.00	\$ 3,000.00
Corporation Income from Blue Funds	6,000	\$ 6,000.00	
Other	<u>19,136</u>		
TOTAL	<u>642,825</u>	<u>\$ 605,000.00</u>	<u>\$ 574,113.60</u>
Resources Used for:			
Committee on Congregational Redevelopment (CCR)			
Church Ministry Grants	\$ 1,207.03	\$ 5,950.00	\$ 5,950.00
Funds for Conferences	\$ 763.03	\$ 3,600.00	\$ 3,600.00
Church Support	<u>\$ 16,500.00</u>	<u>\$ 16,000.00</u>	<u>\$ -</u>
subtotal	<u>\$ 18,470.06</u>	<u>\$ 25,550.00</u>	<u>\$ 9,550.00</u>
Committee on Educational Resources (CER)			
<u>Communications Committee</u>			
Operating Expenses	\$ 81.58	\$ 350.00	\$ 100.00
Computers/Communication (Websites)	\$ 2,498.92	\$ 1,500.00	\$ 1,500.00
Communications Conf/Training	<u>\$ 31.10</u>	<u>\$ 950.00</u>	<u>\$ 950.00</u>
Sub-Total	\$ 2,611.60	\$ 2,800.00	\$ 2,550.00
Big Event	\$ 1,656.77	\$ 1,500.00	\$ 1,500.00
Adult Ministries		\$ 500.00	\$ 500.00
Resource Center Operating Cost	\$ 42.32	\$ 250.00	\$ -
Youth Council	\$ 5,000.00	\$ 5,000.00	\$ -
Montreat/Triennium Conference	<u>\$ 3,571.63</u>	<u>\$ 4,000.00</u>	<u>\$ -</u>
sub totals	<u>\$ 12,882.32</u>	<u>\$ 14,050.00</u>	<u>\$ 4,550.00</u>
Committee on Mission and Outreach (CMO)			
<u>Partnership Committee:</u>			
IBS Evan & DevSupport	7,500	\$ 7,500.00	\$ 4,500.00
Visits to & From Ethiopia	700	\$ 3,750.00	\$ 2,500.00
BSCO Support	5,500	\$ 5,500.00	\$ 2,050.00
ESL Program		\$ 950.00	\$ 950.00
Operating Expense	- 16	\$ 150.00	\$ -
Sub-Total	- 13,717	\$ 17,850.00	\$ 10,000.00
Disaster Response Team	275	\$ 275.00	\$ 575.00
<u>World Wide Ministries:</u>			
WWM Operating Expenses	150	\$ 200.00	\$ 200.00
Annual Mission Conference	-	<u>\$ 400.00</u>	
Sub-Total	- 150	\$ 600.00	\$ 200.00
General Assembly Expenses	4,750		\$ -
MISSION COMMUNITIES			
Eastern Panhandle	1,493	\$ 1,250.00	\$ 250.00
Potomac Highlands	1,000	\$ 1,250.00	\$ 250.00
Mountain Valley	1,500	\$ 1,250.00	\$ 250.00
Central Valley	1,500	\$ 1,250.00	\$ 250.00
Highlands-Augusta	1,500	\$ 1,250.00	\$ 250.00
Maury River	1,000	\$ 1,250.00	\$ 250.00
Sub-Total	- 7,993	\$ 7,500.00	\$ 1,500.00
OTHER PAYMENT;			
Camp Paddy Run - Utilities & Other	1,000	\$ 1,000.00	\$ -
Camp Paddy Run - Personnel Costs	- 5,000	\$ 5,000.00	\$ -
Sub-Total	- 6,000	\$ 6,000.00	\$ -
WV Council of Churches	150	\$ 150.00	\$ 150.00
VA Council of Churches	150	\$ 150.00	\$ 150.00

	2014 ACTUAL	2015 BUDGET	2016 New Committee WORKSHEET
Presbyterian Campus Ministry	7,500	\$ 7,500.00	\$ 2,500.00
Massanetta Springs	<u>1,750</u>	<u>\$ 1,750.00</u>	<u>\$ 1,000.00</u>
Sub-total	<u>9,550.00</u>	<u>9,550.00</u>	<u>3,800.00</u>
Sub-total	<u>42,434.63</u>	<u>41,775.00</u>	<u>16,075.00</u>

Committee on Presbytery Administration (CPA)

Payments to Governing Bodies: 14,080 2014 Membership

GA - Per Capita (2015-7.07) (2016 - 7.12)	109,210	\$ 102,769.52	\$ 100,249.60
Synod - Per Capita (2015 - .75) \$.80 for 2016	11,668	\$ 10,902.00	\$ 11,264.00
GA - Shared Mission Support	18,000	\$ 4,000.00	\$ 4,000.00
Synod - Shared Mission Support	<u>900</u>	<u>\$ 200.00</u>	<u>\$ 200.00</u>
Total	<u>139,778</u>	<u>\$ 117,871.52</u>	<u>\$ 115,713.60</u>

Administration:

Occupancy:			
Asbestos Removal		\$ 3,230.00	
Contracted Office Cleaning	7,000	\$ 7,000.00	\$ 7,000.00
Utilities	10,708	\$ 12,000.00	\$ 12,000.00
Bldg & Grounds Maintenance	6,858	\$ 5,950.00	\$ 5,950.00
Insurance	625	\$ 14,000.00	\$ 14,000.00
Office Expense:			
Telephone	2,398	\$ 3,420.00	\$ 2,900.00
Internet Service		\$ 3,000.00	\$ 3,000.00
Postage	1,305	\$ 500.00	\$ 1,000.00
Supplies, Paper, Drinks	5,285	\$ 5,000.00	\$ 4,000.00
Bank Service Charges	1,959	\$ 1,200.00	\$ 350.00
Equip Rental & Maintenance	13,866	\$ 11,000.00	\$ 11,000.00
Computer & Equip Purchases	7,299	\$ 2,500.00	\$ 5,000.00
Subscriptions & Dues	-	\$ 80.00	\$ -
Personnel Costs	310,700	\$ 320,187.00	\$ 345,000.00
Listening Team			\$ 2,000.00
Presbytery Meeting Expense	1,008	\$ 1,500.00	\$ 1,500.00
Office & Personnel			\$ 250.00
Total	<u>369,011</u>	<u>\$ 387,337.00</u>	<u>\$ 414,950.00</u>

Mileage			<u>500</u>
sub total	<u>425</u>	<u>2,700</u>	<u>500</u>
sub total	509,214.51	507,908.52	531,163.60

Committee on Preparation for Ministry (CPM)

Preparation for Ministry	\$ 1,306.43	\$ 1,500.00	\$ 1,500.00
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Committee on Pastoral Transition (CPT)

Pastoral Transition

Holy Cow Training		\$ 4,250.00	\$ 5,000.00
Holy Cow Consulting		\$ 2,400.00	\$ 2,000.00
CPT Operating Expenses	1,168	\$ 2,000.00	\$ 1,000.00
Examination Committee - Expense		\$ 150.00	\$ -
Sub-Total	4,731	\$ 8,800.00	\$ 8,000.00

Committee on Relational Ministry (CRM)

Relational Ministry:

Holy Cow Training		\$ 1,000.00	\$ 1,000.00
Professional Development Grants	1,000	\$ 1,500.00	\$ 1,500.00
CRM Operating Expenses	<u>418</u>	<u>\$ 1,575.00</u>	<u>\$ 775.00</u>
Sub-Total	\$ 5,317.53	\$ 5,350.00	\$ 3,275.00

TOTAL EXPENSES

594,356.77	604,933.52	574,113.60
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DIFFERENCE - TO OR (FROM) RESERVES

48,468	66	-
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Concluding Remarks

Les Brown, author and minister, defines purposeful change this way: “Purposeful change is systemic change that is controlled, evolutionary, and enduring.” It is controlled in that it is not change for change’s sake but has purpose and meaning designed to improve existing ways of doing things. It is evolutionary in that it advances from what has been done and seek to move in ways that make for progress and growth. It is enduring in that it provides for a measure of stability and durability during seasons of struggle and challenge.

We believe that the proposed committee structure, staffing model, and budget address many of the issues raised in the surveys, workshops, and earlier work and reports about the presbytery. We believe these proposals are faithful to the presbytery’s excellent Vision Statement. We believe all the requirements of presbyteries given in the Book of Order are included. We believe due consideration has been given to budgetary constraints, availability of people to do the work, and the challenges congregations are facing. We will share how we feel all this is achieved in our verbal report on the floor of presbytery on November 10th.

As with any change, there will follow a period of adjustment that will require of us all patience and forgiveness. No one should think that everything will work perfectly from the beginning. There will need to be constant assessment of what is working well in the transition and what needs further work. And so, we encourage everyone to consider prayerfully these recommendations and be open to the work of the Holy Spirit to, “make all things new.”

Respectfully submitted,
Your Transitional Presbyter and Transition Team

SHENANDOAH PRESBYTERY CORPORATION
FINANCIAL REPORT TO THE MEMBERS OF THE CORPORATION
July 1, 2014 THROUGH JUNE 30, 2015

The Corporation's fiscal year is from July 1st to June 30th. All income from interest and dividends will be available for use/distribution at the end of the current calendar year pursuant to directions on file. Funds will be available only on a quarterly basis and must be requested in writing prior to the end of each quarter. This is necessitated because the funds invested with the Corporation are long-term investment funds and not available on a demand basis. All funds are invested in the same manner as a mutual fund and a valuation of all investments will be made at the end of each quarter to determine the value of principal and income for each fund held by the Corporation. No investments shown on the 2014 General Assembly Divestment List are held by the Corporation. A copy of this list is available from Presbytery office upon request.

Total assets of the Corporation on June 30, 2015, totaled \$10,798,026 up from \$9,975,532 on June 30, 2014. \$755,006 is in non-income producing real estate, unchanged from last year. For fiscal 2014-2015 income on investments (interest and dividends) totaled \$290,802 (2.896%) compared to \$258,677 in the last fiscal year. The overall investment portfolio experienced a total return of 2.7%.

1. Funds for Christian Education: Applications for the Brown, Hogshead and Currie Funds, when approved by the Presbytery and signed by the Funds Administration Committee, are to be sent to the secretary or president of the Corporation. Applications for Blue Fund, when approved by Presbytery and signed by the Chairman of Presbytery Council, are to be sent to the secretary or president of the Corporation.
2. Funds for Church Development: Applications for Church Development Funds, when approved by Presbytery and signed by the Chairman of the Committee on Church Development send to the secretary or president of the Corp.
3. Challenge Funds for Small and Needy Churches: Grants from the Dudley Fund are to be made by the Corporation after consulting with the Committee on Church Development. Funds may be used for capital improvements or operating expenses.
4. Funds for the Education of Candidates: Applications for funds for education of candidates, when approved by Presbytery and signed by the Chairman on the Committee on Preparation for Ministry, are to be sent to the secretary or president of the Corporation for funding.
5. Strong Ministers Program (formerly Minister's Grant Fund): Grants of up to \$10,000 are awarded to ministers who are first time homebuyers or who qualify based on need.
6. Global Mission Funds: The Corporation forwards each year the income from Global Mission Funds to the General Assembly for the Ministry Unit on Global Missions. Income from the Sam Ramsey Fund is paid to the World Wide Ministries Committee of Presbytery for use in Global Missions.
7. Harry S. McClung Estate: The income is to be paid to fund mission scholarship requests, camping scholarship requests, and other requests with the aim of a servant ministry.
8. Trust Funds for Churches: Income is disbursed annually unless otherwise requested in writing.
9. Capital Funds for Churches: Income and principal disbursed to the churches as requested. If not requested, income is added to the principal.
10. Trust Funds for Cemeteries: Income and principal disbursed as requested by the Cemetery.
11. History Fund: The History Fund results from income from the sale of Lexington Presbytery Heritage book. Income to be disbursed upon request of the History Committee through the Stated Clerk.
12. Jane Ramsey Fisher Memorial Trust: Pay the income each year to the Council of the Parish of the Pastures (Goshen, Rocky Springs and Millboro Presbyterian Churches) if the Council ceases to exist to Goshen Presbyterian Church.

CURRENT OFFICERS

Richard Creasey	President
Ronald J. Hylton	Vice President
John C. Peterson, III	Vice President
Linnea J. Spradlin	Treasurer
Alan F. Garrison	Secretary

DIRECTORS

CLASS OF 2015

John C. Peterson, III
Rachel Koeniger
D. Rae Carpenter, Jr.
Elizabeth L. Bernhardt

CLASS OF 2016

Richard Creasey
Alan F. Garrison
Ronald I. Hylton
Kenneth H. Miller

CLASS OF 2017

Lowell Lemons
Richard Kauffman
Ann T. Burkholder
Burnie Powers
Mark Dale Williams

Accountant: Brown, Edwards & Company, LLP
Union Bank & Trust, Investment Portfolio Manager

COMMITTEE ON PASTORAL TRANSITION REPORT

I. ACTIONS TAKEN:

- A. Approved Teaching Elder Merle Fisher to serve as liaison to Elkton Church.
- B. Approved Teaching Elder Dan McCoig to serve as CAT facilitator at Front Royal Church.
- C. Approved adding Teaching Elders Carrie Evans, Kyle Key and Anne Ross to the supply list.
- D. Dismissed Teaching Elder Keith Cornfield to the Presbytery of Detroit effective September 1, 2015.
- E. Approved the contract between Stacy Meyerhoffer and the Mt. Olive Session from September 1, 2015-March 1, 2016 with Teaching Elder Tom Holden serving as mentor and moderator, pending approval of remuneration to Tom Holden.
- F. Approved the temporary supply pastor contract between Teaching Elder John Cushwa and the Gerrardstown Session from September 1-December 31, 2015.
- G. Approved the dissolution between Teaching Elder. Skip Hastings and the Collierstown Church effective January 3, 2016. (Congregational meeting was held May 31)
- H. Approved the mission study from the Staunton Third Church and authorized them to call a congregational meeting to elect a pastor nominating committee.
- I. Sustained the examination of Teaching Elder Ron Obenchain as suitable for service as the temporary supply pastor at the Second Opequon Church. (Rev. Obenchain is a member of Peaks Presbytery and will not be moving his membership.)
- J. Approved the following moderators:
Beulah, Monterey and Pisgah – Beth Pyles
Clear Brook – Patrick Lanaghan
Front Royal October 12 meeting – Lisa Webb
Keyser – Nancy Smith
Staunton First November 15 meeting – Lisa Webb
- K. Approved the temporary supply pastor contract between the Rev. Mary Jane Lock (Methodist) and the sessions of Clear Brook and Highland Memorial from November 1, 2015-October 31, 2016.
- L. Approved the dissolution of the pastoral relationship between Teaching Elder Melissa Harmon and the Parish of the Maples (Beulah, Monterey, and Pisgah churches) effective October 11, 2015. (The congregational meetings were held October 4, 2015.) The dissolution agreement includes a three months' severance package.
- M. Dismissed Teaching Elder Randy Webb to the Presbytery of Abingdon effective May 1, 2015.
- N. Approved the Ministry Information Form from the Warrenton Church and authorized Kim Stroupe to input the data onto the Church Leadership Connection web site.
- O. Approved a new pastoral call form and worksheet that replaces the current terms of call form.

II. RECOMMENDATIONS:

A. Concerning Teaching Elder Joseph Condro:

1. That Presbytery sustain the examination of Mr. Condro following the statement of his Christian experience and an opportunity for questions from the floor. (See page 27)
2. That Presbytery enroll him as an honorably retired member of Shenandoah Presbytery (transferring from the Presbytery of Baltimore) following the examination and the signing of the Book of Obligations.

B. Concerning Teaching Elder Carl Pattison:

1. That Presbytery sustain the examination of Mr. Pattison following the statement of his Christian experience and an opportunity for questions from the floor. (See pages 28-29)
2. That Presbytery enroll him as an at-large member of Shenandoah Presbytery (transferring from the Presbytery of Carlisle) following the examination and the signing of the Book of Obligations.

C. Concerning Teaching Elder Karen Allamon:

1. Recommend that Presbytery sustain the examination of Ms. Allamon following the statement of her Christian experience and an opportunity for questions from the floor. (See pages 30-33)
2. Enroll her as a member of Presbytery (transferring from the Presbytery of Greater Atlanta) to be the pastor of the Staunton First Church following the examination and the signing of the Book of Obligations
3. Approve the following terms of call between the Staunton First Church and Karen Allamon beginning November 23, 2015:

Annual Cash Salary	43,000
Housing Allowance	20,000
Med Flex Account	2,000
Automobile Expenses	1,500
Books and Continuing Ed	1,500
Professional Discretionary	1,500
Major Medical	14,950
Pension and Disability	7,800
Required SECA	4,972.50
Moving Expenses	10,636
Five weeks annual paid vacation, including five Sundays	
Three weeks annual paid study leave, including three Sundays	
Three month Sabbatical after six years of service	
Disability clause included	

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

4. Approve the following commission to install Rev. Karen Allamon as pastor of the Staunton First Church on Sunday, January 24, 2016:

Teaching Elders

Randy Harrison
Sarah Hill
George Chapman

Ruling Elders

Houston Lynch, Moderator
Mary Meade, Staunton First
David Bottenfield, Augusta Stone
Mary Lou McMillin, Trinity
Harriet Thompson, Tinkling Spring

In addition, the Presbytery is requested to invite Teaching Elder Joshua Lee Bower from the Presbytery of Flint River, to sit with the commission and share in this service by preaching the sermon.

Convener – Houston Lynch

Preside and Propound Questions to Teaching Elder – Houston Lynch

Ruling Elder to Propound Questions to Congregation – Mary Meade

Preach – Joshua Lee Bower

Charge Congregation – Sarah Hill

Charge Teaching Elder – Mary Lou McMillin

Leadership Roles of other members:

Prayer – Harriet Thompson

Reading Scripture – David Bottenfield

Reading – Randy Harrison

- D. That Presbytery approve the Examination Policy as found on pages 34-35.

REV. JOSEPH F. CONDRIO BIOGRAPHICAL SKETCH

I was born into a Christian home with my father being a Presbyterian minister in the Bronx, New York and my mother an organist at the same church. I lived in the Bronx with my parents and older brother until my father received a call to a church in the suburbs of Scranton, Pennsylvania. While there, I graduated from high school and then attended Grove City College where I graduated in 1965 with a B.A. degree with a major in history. Having received a call to ministry in my junior year of college, upon graduation, I enrolled at Union Presbyterian Seminary (UTS/PSCE) in Richmond, Virginia and graduated four years later with a B.D. having taken an intern year to work in the United States Senate.

Upon graduation in 1969, I accepted a call to be the Associate Pastor of the Avondale Presbyterian Church in Charlotte, North Carolina where I remained through 1972. I then was called as Pastor of the Adelphi Presbyterian Church in Adelphi, Maryland (Silver Spring) where I worked for some twenty years. During that time I earned a Doctor of Ministry at UPS. It was there that I met my wife Tricia and were blessed with two children. I then received a call to the Bethany Presbyterian Church in Staunton, Va. where we remained for almost eight years and where our third child was born. In 1999, I was called to the Churchville Presbyterian Church in Churchville, Maryland and remained there until I retired in 2011. Having received interim ministry training at UPS, I became an interim for four years at the Perry Hall Presbyterian Church in Baltimore, Maryland. That position ended in June of this year.

I have really enjoyed my forty six years of ordained ministry and still hope to be involved in local Presbyterian churches in some way to help folks and share my experiences. I enjoy being with my family. Our daughter Ruth, a graduate of Roanoke College lives in Williamsburg. Our oldest son, Benjamin is a recent engineering graduate from JMU and our youngest son, Peter, is a freshman engineering student at JMU. I like to golf, garden, do yard work, engage in politics and study the weather. I hope to publish a book or two. I have enjoyed playing sports but now enjoy watching my favorite teams.

I look forward to transferring into the Presbytery of Shenandoah and to serve as Christ would lead me. I have been richly blessed and always want to respond with grace and thanksgiving.

STATEMENT OF FAITH

I believe in the Triune God who has been and continues to be revealed as Creator, Redeemer and Sustainer of life. God created all that was and is including the heavens and the earth and the universe itself. God's greatest creation was humankind and all that God created was called very, very good. God created male and female but God also created boundaries within which the human community was to live. But women and men decided to go beyond those boundaries and begin to live as though they were the Creator thus bringing sin into the world. This sin caused disruption between the human community and God and between the human community itself. God came in the flesh, Emmanuel, to save humankind from its sin and to reconcile the relationship between God and humankind. This saving grace provides the foundation through which we can forgive others and be involved in the ministry of reconciliation.

God's visible presence can be seen in and through the church which is the visible sign of the resurrected body of Jesus Christ. The Holy Spirit gives power to church members to proclaim the gospel and to maintain the faith. It enables Christians to speak the truth of Christ and unmask the idolatries of culture and work for true peace and justice in the society in which we live. The church is Reformed and Always Reforming according to the Word of God of which the Holy Spirit helps to inform us.

The scriptures serve as the rule of faith and practice. The scriptures are the inspired Word of God informing us of Jesus Christ and giving us insight into the world in which we live. The scriptures provide not only guidance on how to live but serve as authority as well.

The sacraments give expression to God's grace and love. The sacrament of baptism is the sign and seal of Christian grace welcoming infants and adults into the community of faith. It is the recognition that God has been working in this person's life. The Lord's Supper is a sign of the presence of our Lord. It is not just a time to remember God's love through Jesus Christ but also a time to celebrate the very presence of Christ in our daily lives. The bread and cup are reminders of the gifts of God and how God nourishes us on a daily basis.

The continuing mission and purpose of the church is to "go and baptize all nations" in the name of the Father and the Son and the Holy Spirit. This is the great commission because it proclaims Jesus Christ as The Way, The Truth and The Life for the human community and for the world itself. It serves as the foundation for reconciliation and justice in a world searching for hope and stability.

REV. CARL F. PATTISON
BIOGRAPHICAL SKETCH

I was born in Baltimore, MD and raised in Wytheville, the eldest of seven children born to Edna May Campbell and Alfred B. Pattison.. I participated actively in all aspect of church life as I became capable.

I attended Marion Lutheran College earning a General Culture degree. I then attended two other Lutheran colleges: Newberry and Roanoke - graduating with a B.A. My theological education was at Lutheran Theological Southern Seminary, earning a M.Div., 2015 will be the 43rd anniversary of my graduation and ordination. I have also earned an M.Ed degree from James Madison University in Counseling and Consultation. Numerous hours of additional class credits have been earned by me through the years. I has been a guest lecturer at several colleges and universities in mental health law.

Upon graduation from seminary, I took a 5 point rural parish in the Shenandoah Valley of VA. Over a 33 year period, I have served 4 other Lutheran churches - one city and one town, the others rural. In 2003 I was called to serve 2 rural Presbyterian churches in WV. I served on the Development and Finance Committee of the West Virginia Presbytery for five years. In 2012 I served a commissioner to the GA in Pittsburgh, PA for the West Virginia Presbytery. In 2013 after seminary training, I served as an Intentional Interim pastor in PA. Today I am serving as Intentional Interim pastor at New Monmouth Presbyterian Church.

In August 1986 I married Rachel B. Johnson, BSN, RN and nursing instructor and VA guidance counselor, in several colleges in VA, now retired. She is also a social worker in the state of WV. There are 5 children ranging in ages from 36 to 52, and 3 grandchildren. My wife and I are avid backcountry/wilderness canoeist and campers and are both long time Boy Scouters and cavers. Both of us are also artists - Carl uses pastels and does waterfalls, and Rachel does stained glass.

Other areas of my vocational service have been as Director of Volunteer Service for the S.C. Commission for the Blind, establishing a statewide organization. I developed and became Coordinator of Emergency Services for Mental Health for two cities and two counties in VA. I also held the position of Director of Mental Health services for the same agency during the 1990's - for over ten years. I am a licensed professional (pastoral) counselor in the state of VA, as well as, a Forensic Evaluator for the courts in VA. I have served in private and state mental health agencies.

I very much enjoy leading worship and preaching, visiting in homes, work places, hospitals, nursing homes and in the farmer's field. My greatest joy in ministry is being with people and learning to love them better.

STATEMENT OF FAITH

I believe in God, the Father: the zeal of love. He is the creator of heaven and earth; this whole universe, with all its vastness and mysteries; this earth upon which we live with all its creatures great and small, and the heavens which we explore.

I believe in Jesus Christ, the only-beloved Son of God. For love of all of us, He has willed to share our history, our very life and existence with us. I believe that God also wanted to be our God as a human being. He has dwelt as a human being among us, a light in the darkness, but the darkness did not overcome him. We nailed him to the Cross, and he died and was buried. Knowing that I am by "nature sinful and unclean; in bondage to sin and unable to free myself"; Jesus made this choice/decision to go to the cross - the ultimate act of forgiveness by God for me and others. He trusted in God's final word,

and is alive, risen, once and for all; He said that He would prepare a place for us in His Father's house, where He now dwells, and even as He is with us unto the end of the worlds.

I believe in the Holy Spirit, who is the Lord that gives life and sustains it. And for the prophets among us, He is language, power and fire. I believe that together we are all on a journey in an alien land, called and gathered together to be God's holy people, the communion of saints, and assigned the task of bringing justice and the courage to love as Jesus has loved us. I believe in eternal life, in love that is stronger than death, and in a new kingdom to come.

And I believe that I may hope for a life with God and with one another for all eternity. Praise and glory for God, and peace for all mankind. Amen

REV. KAREN HENN ALLAMON
BIOGRAPHICAL SKETCH

We're all on a journey, aren't we? Mine started in the mind of God, and for a long time I didn't know where I came from, or how much I was loved, or grasp the wonderful calling on my life.

From the time I can remember, I had a sense of a God, and would dream of Jesus in my sleep, and a vague sense of wanting to "work for God", but had absolutely no framework - socially or spiritually or institutionally - to even begin to understand what all of that meant.

Born in Jackson, Michigan to the daughter of a Greek immigrant and the son of a "Philadelphia 500" family (think of the characters in "My Big Fat Greek Wedding"), my mother made sure I was baptized, but our church attendance was sporadic.

When I entered Junior High, we moved to the Bible Belt for my father's job. I think it was prudency that compelled church membership. I was thrust from no church to youth group, and felt very odd and out of place. I was dutifully confirmed, because that was what one did. Then I saw a movie called "The Trouble With Angels". That was it!!! I had the "scathingly brilliant idea" that I wanted to be a nun!! My parents found that quite amusing. "You can't! We're not Catholic!"

So I became an actress, an agnostic actress. But God pursued me. In my dreams, in my waking moments of God-incidents, in sending witness after witness after witness. Missionaries they were, every one of them, including the Baptist Texan I married.

My husband made a bargain with God that concerned work and church attendance. I was offended that I wasn't consulted. But we started going to church regularly, a Presbyterian church. I still didn't quite fit in. I thought there was a "norm" to being female and Christian that I was missing.

When my first son, Matthew, was born, a light bulb went off. "Oh!! This is how God loves us!!" But could God possibly love me? Two years later - two full years of membership, two years after having my son baptized, two years of hearing the Word every Sunday - I turned myself over to Christ. I was alone in my home. I was pretty miserable. I said to God, "I hear you want my life. I don't know why you would, but here it is." And I heard a voice say, "I love you". And I was instantly appalled at my sin - which I had never had a second thought about. And I instantly understood why I had felt drawn to being a "religious" all my life. And I knew the message God had given me to bear was "love".

I had to finish my undergrad, but, mortified that God had been calling me for so long, I quit my job in management and went to work as a church secretary. A Presbyterian church secretary. God's wisdom let me know what it was really like in the messiness of ministry! I also became completely committed to the Presbyterian form of government - knowing that with my background (eldest child, boss, INFJ), polity would keep me from being a tyrant! I was ordained as a ruling elder. I served on a PNC. I went to seminary - two children and husband in tow.

My first field placement, entering a church in a pastoral role, I suddenly "fit". Being in that role in church was "home". This was who God created me to be. And every single one of my experiences previous to that were shaping me for the calling. A pastor who knew the "real world," a Presbyterian with ecumenical appreciation, a leader with a creative bent, an adult convert with a heart for the outsider.

While pastoring the local church I have served the larger church as, among other things, Commissioner to General Assembly (2014); member of the national committee for mid-level governing council; grader for Ordination Exams; chair of Final Assessment for the Committee on Preparation for Ministry; member of the Bills and Overtures committee; member of an Administrative Commission; a leader of workshops for everything from Worship to Officer Training to Commissioned Ruling Elder classes; and turned out 5 Teaching Elders and 2 Commissioned Ruling Elders from the 2 churches I have served.

There are many, many more chapters in this story - danger, peril, comedy, heartbreak, drama, dreams - after all, I've been in ministry 20 years and lived a bit longer than that. But let's just fast forward to now.

In February of 2015 I felt the stirring of call, and entered into a period of discernment. In April I posted my PIF. In July I met the First Presbyterian Church of Staunton through their MIF and PNC and experienced a sense of love and joy and call that is only comparable to my earliest experience of call. I could barely contain my excitement. Seriously, I was like a teenager in love. I bragged about them to my Presbytery Exec in Atlanta. I bragged about them to my family. (As I left for my interview, my earthly

Father, now a faithful Methodist, told me he was praying for me. It was the first time I ever heard those words from him, and I carry them with me as a blessing.) I had one of those “God dreams” that helped me understand why I was leaving my current church. I had the sense of having known the members of the First Staunton PNC for a long time. This is my tribe. Not only the church, but the field as well. As my son, Lucas, and his wife, Ali, said, “That town is so you!!” The icing on the cake is that my first grandchild, Greyson, lives in Barboursville. Close enough to get occasionally swooped up by his grandmother, far enough away not to irritate the kids.

“Oh! This is how God loves us!” The banner over us is Love - may God’s Holy Name be praised!

REV. KAREN HENN ALLAMON
STATEMENT OF FAITH

I BELIEVE IN GOD THE FATHER...God is the Eternal. One in three, God was and is and always will be.

Into God's own eternity God spoke and love poured out in beauty and power and form and substance. Into the possibility of anything that could be God chose the tranquility of blue tides; out of the same power that molds mountains God fashions mockingbird wings; and from the Infinite Mind came the intricate firing of human thought.

One in three, God was and is and always will be.

I BELIEVE IN GOD THE HOLY SPIRIT...Coexistent with the Creator's Skill is the Creator's Spark.

Spirit, hovering above the tranquility of blue tides and breathing "life"; Spirit, blowing on the mockingbird's wings and whispering "beat"; Spirit, whispering in the ear of the human and praying, with sighs too deep for words, "Love".

I BELIEVE GOD HAS REACHED TO US FOR RELATIONSHIP... And the human heard the Word. And the human opted out. In many and various ways, the human opts out.

Too busy, too tired, too selfish, too ignorant, too dismissive, too easily bored, too fickle, too frightened, too worldly, too ism-ed, too literal, too figurative, too much a creature of habit...

And God the eternal spoke promise and warning. And God the eternal spoke covenant and change. And God the eternal spoke sorrow. And Then God the eternal who speaks love, spoke in compassion:

And the Word, who was and is and always will be, became flesh.

I BELIEVE IN GOD THE SON....Coexistent with Skill and Spark, our Savior-

Into the possibility of anything that could be, God chose vulnerability. Out of the same power that molds eternity, God chose temporality. And from Infinite Life God chose finitude.

And we called Him Jesus and Lord and Son of God. Some called him Mary's kid and Friend and Teacher. Some called him Savior and Redeemer and Lion of Judah. And some called him Trouble Maker and Beelzebub and Blasphemous.

I BELIEVE IN REDEMPTION AND RESURRECTION BY CHRIST'S WORK...

And by those who were too - busy/tired/selfish/ignorant/dismissive/easily bored/fickle/frightened/worldly/ism-ed -

And for those who were too - busy/tired/selfish/ignorant/dismissive/easily bored/fickle/frightened/worldly/ism-ed -

Christ was put to death by us and by our sins. For us and for our sins.

And to us - who are so quick to end things at the slightest provocation - God gave the ultimate ending:

No ending at all.

Life again, and abundantly.

We call this Resurrection, and Easter, and Eternity. We call this Grace and Undeserved.

I BELIEVE IN THE COMMUNION OF THE SAINTS... with this one act of mortality, God gave us immortality. With this one act of love, God gave us second chances, and thirds. With this one act of creativity, Creator's Skill and Creator's Spark and Creation's Salvation breathed into being - yet again - another new creation.

And we call her Church and Militant and The Provisional Sign; And we call her Home and we call her Body and we call her Priesthood; And some call her Hypocritical and some call her Out Dated and some call her Delusional. But she is God's Creation, by Water and the Word.

Here we catch a glimpse of the already not yet. Here we are formed and reformed to be the Body in the World. Here we are given Word - and Word in deed - reminded that we are sustained in daily life by daily bread and sustained into eternal life by the Bread of Life - both ours freely given by the One God, the One Eternal, out of love.

Here we are given Word - and Word in deed - reminded by the waters of our baptism that from the waters of birth, through the waters of danger, and past the waters of death we are claimed and named (see how much God loves us?!); we are carried safe in God's loving arms to a beautiful shore.

Here we are called and challenged to be what God has created us to be:

Brothers and Sisters in Word and Word in deed:

Evidence of God's love to a waiting and wanting world.

And to God's glory - the One Eternal God - Father, Son, and Holy Ghost

Be love breathed into all our words and deeds. Amen!

Shenandoah Presbytery Exam Policy:

The Committee on Pastoral Transition works through the commission authority of the 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 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.

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).

Exam Process

1. The Exam Process begins when the CPT Liaison for a Search Committee 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 the 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 congregations Mission Study or the results of the Holy Cow profile along with the Ministry Information Form.
4. The Chair of the Exam Committee will contact the Presbytery Executive to get the results of conversations held with the Executive or other officials from the person receiving the call's Presbytery of membership, or other similar officials for those coming from outside the PC(USA).
5. The Chair of the 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 emphasis identified by the book of Order of the PC(USA) (Theology, Bible, Polity and 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 the CPT that the Exam be sustained, and that the Session be allowed to 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 the Session to submit a contract to the CPT for approval (Situation 3-5 from above). If the Exam Committee does not approve the exam it will be reported to the 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 meeting packet 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 at the completion of which the Teaching Elder will be welcomed into membership in the Presbytery and asked to sign the Book of Obligation.
10. Should motion be made to reconsider the CPT's action under its Commission Authority the Teacher Elder being called or contracted with 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 recalled and notified of the result.

Rationale for Commission Authority:

This policy seeks commission authority for the Committee on Pastoral Transition 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. The primary reason such authority is being sought is to provide greater flexibility for CPT as it works with Pastoral Nominating Committees, diminishing the wait time between a call being extended and the teaching elder coming onto the field and beginning ministry. Without commission authority a Search Committee and their called pastor could have to wait up to 3 months for that pastor to be examined and the call approved if that call were offered soon after a presbytery meeting. In the past called pastors have been allowed to move to the field prior to examination on the floor but that has been done with some risk should the exam on the floor not be sustained. Commission Authority gives CPT the ability to sustain the exam and grant permission for ministry to begin. The called pastor would then be presented at the next presbytery meeting without vote unless a motion would be made to reconsider the CPT's decision. St. Augustine Presbytery is an example of a presbytery already using this system with success. Also our own Committee on Preparation for Ministry has been given similar authority over the transition from the Inquirer to the Candidate phase of the ordination process.

COMMITTEE ON RELATIONAL MINISTRY REPORT

I. FOR INFORMATION:

II. ACTIONS TAKEN:

- A. Approved the parish associate contract between the Harrisonburg First Session and the Rev. Don LaRue from September 6, 2015-August 28, 2016.
- B. Approved renewing the interim contract between the Staunton First Session and the Rev. Mary Johns from December 1, 2015-November 30, 2016.
- C. Approved renewing the interim contract between the Staunton Third Session and the Rev. Harry Johns from November 10, 2015-November 10, 2016
- D. Approved renewing the interim contract between the Timber Ridge Session and the Rev. Steve Cathcart from May 1, 2015-May 1, 2016.
- E. After consulting with the Consumer Price Index, recommend that churches provide at least a 1.5% cost of living adjustment effective January 1, 2016, for all pastors and educators.
- F. Approved renewing the commissioned ruling elder contract between the Halltown Session and Ruling Elder Alvin Russell for one year beginning January 1, 2016.
- G. Approved renewing the temporary supply contract between the Sunnyside Session and Teaching Elder Bill Everhart from October 1, 2015-September 30, 2016.

III. RECOMMENDATIONS:

- A. Concerning Teaching Elder Edward Dawkins:
 - 1. That Presbytery sustain the examination of Mr. Dawkins following the statement of his Christian experience and an opportunity for questions from the floor. (See pages 38-39)
 - 2. That Presbytery enroll him as an at-large member of Shenandoah Presbytery (transferring from the Presbytery of National Capital) following the examination and the signing of the Book of Obligations.
- B. That Presbytery approve the re-commissioning of the following ruling elders for service in the specified field and that the Moderator of the Presbytery commission them for service:

Concerning Tom Forbes:
 - 1. Mr. Forbes be re-commissioned as ruling elder of the Piedmont Church through December 31, 2018.
 - 2. That Rev. Joan Wilson continue to serve as mentor to Mr. Forbes.
 - 3. That Mr. Forbes be authorized to perform the functions of the Book of Order G-2.1001 at the Piedmont Church.

Concerning Alvin Russell:

1. Mr. Russell be re-commissioned as ruling elder of the Halltown Church through December 31, 2018.
2. That Rev. John Bethard continue to serve as mentor to Mr. Russell.
3. That Mr. Russell be authorized to perform the functions of the Book of Order G-2.1001 at the Halltown Church.

Concerning Ron Wilkes:

1. Mr. Wilkes be re-commissioned as ruling elder of the Bloomery Church through December 31, 2018.
2. That Rev. John Cushwa continue to serve as mentor to Mr. Wilkes.
3. That Mr. Wilkes be authorized to perform the functions of the Book of Order G-2.1001 at the Bloomery Church.

- C. That Presbytery approve the request from the Sherando Session to sell 0.63 acres of land adjacent to Three Millers Inc (aka Miller Hardware) for the sum of \$75,000 to Three Millers, Inc.

REV. EDWARD C. DAWKINS

BIOGRAPHICAL SKETCH

The Rev. Ed Dawkins is a native Floridian, and has lived in northern Virginia for the past 12 years. He was graduated from Georgia Tech with a Bachelor's degree in Civil Engineering; worked in the business world at Badger America/Tampa Electric for 7 years; and attended Princeton Theological Seminary where he was graduated with his Masters of Divinity, emphasis New Testament and Preaching. He served as an Associate Pastor in a large church in Richmond, Virginia; solo pastor and then head of staff in a small then medium church in San Antonio, Texas; and then senior pastor/head of staff in a larger church in Arlington, Virginia. He is currently Parish Associate at a very large church, Vienna Presbyterian Church, outside Washington, D.C.

Ed says about his ministry, "I want to glorify God, and by the power of the Holy Spirit provide opportunities for all people to know, love, and follow Christ. There's nothing better to me than bringing Christ to people/people to Christ. I find myself listening, learning, and growing with people. God uses ordinary people like you and me to do quite extraordinary things."

STATEMENT OF FAITH

As a life-long Presbyterian, I am most comfortable within the Reformed Tradition. I fully affirm the Apostle's Creed as a brief but sound statement of my beliefs. I understand my call to lead in the local church as a practical theologian, spiritual entrepreneur, and pastor whose call is:

To lead, sustain, and nurture others to faith in and discipleship to Jesus Christ;

Christ said, "*I am the way, the truth, and the life.*" *John 14: 6*. Through Jesus Christ, God shows us the way to live, gives us all truth, and promises us life and eternal life. Jesus' sinless life exemplifies God's intentions for our lives. Jesus' death – sacrifice, satisfaction, ransom/payment – is for our benefit – to redeem and set us free from sin. For those who trust and believe in the Son of God, Jesus' resurrection results in victory over the power of evil/death and gives us direction and hope. My call is to share through Christ the forgiveness, companionship, guidance, peace and eternal life Christ offers to all.

To encourage others to become more knowledgeable of God's Biblical Word;

"*Thy Word is a light unto our feet, and a light unto our path.*" *Psalm 119: 105*. God's Word is about transformation, not information. God's Word is a living word which is foundational, practical, and relevant for our understanding of who we are, whose we are, and how we are to live. We can understand and apply Biblical, historical, and theological doctrines, principles, and truths to our contemporary world. I strive to become more and more competent in interpreting, proclaiming and applying God's inspired Word to my life so I can help others do the same for theirs.

To help others be an effective and prevailing Christian presence in society;

"*Faith without works is dead.*" *James 2: 17*. I lead, teach, give spiritual direction, study the scriptures, pray and provide resources to help people apply their faith in Christ to relationships in their homes, communities, and workplaces. We cannot earn God's love, but we can show we accept God's grace and respond to God's mercy by striving for justice, loving kindness, and walking humbly with our God in service to others.

To train and encourage others to become skilled in the many aspects of ministry;

We are a “*priesthood of believers.*” *Rev. 1: 6; Calvin’s Institutes, 2: 15.* We are to bear one another’s burdens, teach, serve, love, and listen to and live with one another as Christ does with us. The Holy Spirit, “God with us,” directs and moves each of us toward God and toward humanity. Spiritual gifts must be discerned and put into practice.

And to help others see God’s redemptive vision for the world.

“*Go therefore and make disciples of all nations.*” *Matt. 28: 19.* God calls us to world-wide ministry, so we are a *missional* or “*sent-out*” church. We need to formulate strategies that lead to effective mission, evangelism, and discipleship within our church, our neighborhoods, and throughout the world.

PRESBYTERY LEADERSHIP TEAM

ACTIONS TAKEN:

- A. Approved requesting the change for the fall 2016 Presbytery meeting date to November 1.
- B. Approved requesting a special meeting of Presbytery to be held December 8, 2015, at Cooks Creek Church.
- C. Approved requesting an administrative commission to the Warm Springs Church.
- D. Referred two overtures from Trinity Church to the Bills and Overtures Committee.
- E. Concurred with the Office and Personnel Committee the request to move the Mary Lou McMillin Resource Center to Massanetta Springs.
- F. Concurred with the Office and Personnel Committee the request to enter into a contract to sell the office property in Harrisonburg, Virginia.
- G. Approved including the peacemaking affirmation in the hour for education at the February meeting of Presbytery.

Overture on discernment and innovation in peacemaking

The Session of Trinity Presbyterian Church recommends that Shenandoah become a concurring presbytery to the following:

The Presbytery of Mission overtures the 222nd General Assembly (2016) of the Presbyterian Church (USA) to:

- 1. Celebrate with gratitude and joy the completion of the six-year discernment process initiated by the 219th General Assembly in 2010 to “seek clarity as to God’s call to the church to embrace nonviolence as its fundamental response to the challenges of violence, terror, and war” and to “identify, explore, and nurture new approaches to active peacemaking and nonviolence.”*
- 2. Call upon Presbyterians at all levels of the church to employ the understandings and insights gained by this process to meet the challenge of the 219th General Assembly to respond to and prevent violence on the local level, the national level, and the international level through prayer, direct action, and advocacy; and to address sexism, racism, and other patterns of oppression as tasks of peacemaking and justice seeking.*
- 3. Recognizing that discerning God’s will is an ongoing task, commit to continue to seek clarity as to God’s call to the church to embrace nonviolence as its fundamental response to the challenges of violence, terror, and war; and to continue to explore and nurture new approaches to active peacemaking and nonviolence as the peacemaking witness and ministry of the church grows.*

Rationale

In response to several overtures on peacemaking, the 219th General Assembly (2010) initiated a six-year process of church-wide discernment on peacemaking. Congregations, presbyteries, seminaries, colleges, and conferences have participated and responded. This overture asks the 222nd General Assembly to continue the process of discernment and innovation as an ongoing and essential part of peacemaking programs at all levels of the church.

The Session of Trinity Presbyterian Church recommends that Shenandoah become the originating presbytery to the following overture:

The Presbytery of Shenandoah overtures the 222nd General Assembly (2016) to:

1. Express its profound concern about the destructive effects of climate change on all God's creation, including a disproportionate impact on those living in poverty and in the least developed countries; the elderly and children; and those least responsible for the emissions of greenhouse gases. The 222nd General Assembly (2016) thus recognizes the moral mandate for humanity to shift to a sustainable energy regime in a way that is both just and compassionate. This mandate compels us to action as a denomination to divest from the fossil fuel industry even as we reduce our use of fossil fuels and shrink our carbon footprint.
2. Call upon the Board of Pensions and the Presbyterian Church (USA) Foundation to:
 - a. Immediately stop any new direct investment in fossil fuel companies
 - b. Work to ensure that within three years, none of the Board's or the Foundation's directly held or commingled assets includes holdings of either equities or corporate bonds in the fossil fuel companies identified in the Carbon Underground 200 list¹ by:
 - i. Working with current and prospective asset managers to develop and implement institutional fossil free investment options
 - ii. Establishing within one year fossil free investment options for fund participants
 - iii. Actively seeking out and investing in renewable and energy efficiency related securities
 - iv. Notwithstanding the above provisions, retaining or acquiring minimal sufficient investment in fossil fuel companies to participate in shareholder engagement activities
 - v. Notwithstanding the above provisions, taking no action inconsistent with fiduciary duty or principles of sound investment, including the real and substantial risk of stranded carbon assets
 - c. Incorporate into public financial reports regular updates detailing progress made towards these ends
3. Call upon the Stated Clerk of the PC(USA) to inform affected fossil fuel companies and the larger public of the passage and implementation of this resolution
4. Call upon, and provide instructional materials to assist all levels of the denomination (presbyteries, congregations, and individual members) in taking action to slow climate change, including: divestment of fossil fuel holdings; shareholder activism; investments in renewable energy; advocacy at local, state, and federal levels for policies to reduce greenhouse gas emissions; and local efforts to reduce carbon footprint consistent with the 2006 call² for denominational carbon neutrality, and the 2008 "Power to Change" recommendations.³

¹ <http://fossilfreeindexes.com/the-carbon-underground-2014/> or current equivalent (accessed 06-17-2015)

² <http://www.pcusa.org/resource/guide-going-carbon-neutral/> (accessed 06-17-2015)

³ http://www.pcusa.org/site_media/media/uploads/acswp/pdf/energyreport.pdf (accessed 06-17-2015)

2016 PCUSA Fossil Fuel Divestment Overture Rationale⁴

In 1981, our church made clear through the document “The Power to Speak Truth to Power” the importance of transitioning away from a fossil fuel-based economy.

In 2008, our church made clear through the document “The Power to Change” that the catastrophic effects of climate change make this transition essential to the preservation of human life and God’s good creation.

Our church has voiced support for legislation encouraging a fossil-free economy, but has no power to enact it. Our church has voiced support for taxes on carbon emissions, but has no power to levy them. Our church has asked us and our institutions to cut carbon emissions, and we have, but that is not enough to shift the course of the economy or the climate.

Our church also invests hundreds of millions of dollars in fossil fuel companies.

We, as Christians, have the privilege, responsibility and obligation to speak with moral authority on issues of great importance. This is such an issue.

As we work to mitigate the climate crisis, we must shed the burden of our investments in climate destruction. This act will speak more loudly and more clearly than any prophetic declaration.

This overture asks us to sever our financial ties to the fossil fuel industry as a means of social witness in the world. When we join the worldwide divestment movement, our voice will amplify the voices of others as we collectively say that it is wrong to profit by harming creation.

Biblical and Theological Rationale

This action is rooted in the foundational theological and biblical principles of our Presbyterian identity. In Genesis 1 and 2, God gave humanity our vocation as stewards of creation. In Matthew 25: 31-46 Jesus calls on us to care for our fellow human beings, including “the least of these.”

Human caused climate change is destroying creation and creating a reality in which more and more people are hungry, thirsty, homeless and devastated by diseases, wars and civil unrest. This destruction and the suffering it creates are directly at odds with our vocation as stewards and with what Jesus commanded.

Climate Change Rationale

Most world governments – and the PCUSA – agree that we must hold global warming below a 2°C increase. To do so, we must stay within a carbon budget that was estimated in 2011 to be 565 gigatonnes (GT) of CO₂ equivalent. By the 222nd General Assembly, we will have less than 400 GT – around 10 years – left in our carbon budget. Meanwhile, fossil fuel companies have nearly 3,000 GT of CO₂ equivalent, or seven times our remaining budget, buried in fossil fuel reserves they intend to produce, and they spend hundreds of billions of dollars a year looking for more.

Denominational Rationale

Our denomination has long recognized a moral obligation to be faithful stewards of God’s creation. We have acknowledged the realities of climate change and its impacts on the “least of these,” and the need to take action. Previous General Assemblies (1981, 1998, 1999, 2003, 2006, 2008) have passed overtures, resolutions and reports warning us of the dangers of climate change and calling on us to reduce our energy consumption and transition away from fossil fuels. Divestment is the logical next step in accomplishing these ends.

Divestment Rationale

⁴ A fully footnoted version of this rationale is available at <http://www.fossilfreepcusa.org/resources/overture2016>

Divestment has a long history in our denomination as part of a strategy for pursuing mission objectives of the church in the world through socially responsible management of the church's assets.

The 196th General Assembly approved the report "Divestment Strategies: Principles and Criteria," noting that we can use our investments as a powerful tool to bring about social change. Divestment is contemplated only after persistent shareholder efforts to persuade a company to change have failed.

For more than two decades, our church's Committee on Mission Responsibility through Investment has engaged in shareholder action with fossil fuel companies. This approach can continue to provide a seat at the table to engage with the industry, but it has had no impact in addressing climate change.

The divestment principles and criteria also recognize the importance of working with the ecumenical community and acting in solidarity with other Christian bodies. To date, Episcopalians, Unitarians, Lutherans, Anglicans, Quakers, Methodists, the United Church of Christ, some Presbyterian congregations and the Churches of England and Scotland have committed to divestment.

Divestment also protects our financial interests. In the carbon-constrained world we are entering, the value of fossil fuel companies will decline. The International Energy Agency projects that carbon cuts great enough to stay below the 2°C threshold could leave nearly \$300 billion in fossil fuel investments stranded by 2035.

Jobs

Divestment is a prophetic witness that challenges the country to shift from fossil fuels to renewable energy and energy efficiency as quickly as possible. Job loss in the fossil fuel industry is a serious concern, especially to our brothers and sisters in states where the industry is prevalent. We as church can advocate for sustainable jobs and worker retraining. We as church can reinvest in sustainable industries. We as church must be sympathetic and caring about job losses in a single industry, but must also consider the greater good generated for wage earners, families and all of creation by moving away from fossil fuels. In the end, job losses will be more than offset by job creation in energy efficiency and renewable energy.

More Than Symbolism

When people act singly, their impacts may be more symbolic than effective, but when many act in unison, they can bring about massive social and economic changes. Consider the powerful social changes that divestment brought about with Apartheid, tobacco and Darfur.

Some say it is hypocritical to divest from fossil fuels while remaining dependent on them. It is equally hypocritical to gamble on the continued profitability of the fossil fuel industry while urging individuals to use less fossil fuels. Divestment and conservation go hand in hand, and both will work together to make renewable energy and energy efficiency more widely and economically available.

Summary

As Christians, we have the privilege and obligation to speak with moral authority on issues of great importance. The power and clarity of our prophetic voice must not be undermined by the hypocrisy of our investments in fossil fuel companies that amount to nearly two hundred million dollars.

Divestment declares that we are refusing to stay neutral in the fight against climate disruption. We stand united with our brothers and sisters around the world in refusing henceforth to make money from an industry that is harming all of God's creation.

"Can we hear the grave warnings in reports like this one [Power to Change] from Christians who have carefully studied these matters? And then can we act as stewards of God's earth, witnessing to Christ in the re-direction of our lives toward a more sustainable future? I pray that we can, and that our church's good work can help in this great change."

- Gradye Parsons, Stated Clerk of the General Assembly, April 2009

The Basics about Divestment

1. What is divestment?

Divestment is a moral and prophetic act. It is a refusal to invest in or profit from companies engaging in unethical actions. Burning fossil fuels creates global warming, which in turn creates changes in the environment causing suffering for humans and other living things. It is thus morally wrong to make money from the extraction, processing or sale of fossil fuels.

Divestment is the opposite of an investment. It simply means selling stocks, bonds or investment funds that are unethical or morally questionable. Fossil fuel investments are a risk for investors and the planet, that's why we're calling on the PC(USA) to divest from these companies.

There have been a handful of effective divestment campaigns in recent history, including Darfur and tobacco, but perhaps the most impactful one helped break the power of the apartheid government in South African in the 1990s.

2. What are we asking?

We want the PC(USA) to do three things:

- Immediately refrain from making any *new* direct investment in the top 200 fossil fuel companies.
- Divest from direct ownership of stocks and any commingled funds that include fossil fuel public equities and corporate bonds within 3 years.
- Report with regular updates on progress made towards full divestment.

3. Why divestment?

Divestment is a powerful public statement removing the moral license from big oil, gas, and coal companies. These companies currently generate huge profits and overly influence public policy, even while the planet is quickly warming toward an uninhabitable state. As a strategy, divestment educates the public about the increasing amounts of CO₂ in the atmosphere and its causal effect on global warming. It communicates the urgent need to leave untapped 80% of the known carbon reserves and invest in renewable energies capable of meeting humanity's needs.

As the divestment campaign grows, there is strength in numbers, which ultimately can bring sufficient negative publicity to hurt the public image of these companies and remove their "social license" to continue to do business as usual. At this time, the divestment movement is growing internationally, including hundreds of universities, cities, and other denominations.

We have an opportunity to be part of this world-wide divestment movement. Recall for just a moment how powerful past movements have been – they have led to the abolition of slavery; stopped wars; provided civil rights to all citizens regardless of their skin color and most recently led to the end of Apartheid in South Africa. Movements change society. Movements are of the moment. This overture asks Presbyterians to join a movement to save the planet by pressuring the fossil fuel industry to stop the production of fossil fuels. The underlying moral imperative for the church, in keeping with God's covenant with all things alive and yet to be born (Genesis 9), is to withdraw its support from companies that profit from destroying creation.

4. What other groups have divested?

Across this country and internationally many colleges and universities, cities, foundations, and faith groups have voted to divest. U.S. faith denominations that have committed to divestment are the UCC, Unitarian Universalist, Episcopalians and Methodists. Other commitments include the World Council of Churches, the Church of England, Lutheran World Federation, Union Theological Seminary, The Rockefeller Foundation, the City of San Francisco and the Norwegian Sovereign Fund. In addition there are divestment campaigns on over 300 college campuses, as well as in many other institutions. Internationally there are more universities, municipalities and institutions which have divested from fossil fuel companies. Find the list: <http://gofossilfree.org/commitments/>

Prior to the 221st General Assembly 12 Presbyteries in PC(USA) voted to approve the overture to divest from fossil fuels.

5. Companies like ExxonMobil, Shell, and BP have billions of dollars. How can divesting the funds from a few institutions like universities, pensions and churches make an impact?

Divestment isn't primarily an economic strategy. It's a moral stand, an educational strategy and a publicity campaign. Just like in the struggle for civil rights in the U.S. or the fight to end apartheid in South Africa, the more we can make climate change a deeply moral issue, the sooner society will act. We need to make it clear that **if it's wrong to wreck creation, then it's also wrong to profit from that wreckage.**

In addition, while sale of stock might not have an immediate impact on a fossil fuel company, what it does do is **sow uncertainty about the viability of the fossil fuel industry's business model.**

Divesting from "dirty" industries also builds momentum for moving money into clean energy and other more sustainable investments. Divestment opens up the opportunity to move our money from the problem to the solution.

The bottom line is that the divestment movement creates public discourse which adds momentum to creating legislation limiting carbon emissions.

6. Can we still make a reasonable return without investments in fossil fuel companies?

Yes. Studies show that over time, the performance of fossil free portfolios is as good or better than portfolios that include fossil fuel industry holdings. See:

<https://www.msci.com/documents/10199/c75b5c93-1f22-4393-aa56-5722891c6445>
[http://www.msci.com/resources/factsheets/MSCI ESG Research FAQ on Fossil-Free Investing.pdf](http://www.msci.com/resources/factsheets/MSCI_ESG_Research_FAQ_on_Fossil-Free_Investing.pdf)
<http://fossilfreeindexes.com/fossil-free-indexes-us/>
<http://treealerts.org/type/alerts/2015/01/fossil-free-stocks-outperform-the-sp-500/>

The research linked above shows that looking back over 10 or more years, the "tracking error" of index funds without fossil fuel company stocks is very low: less than 1%. This compares favorably to an average tracking error of 5% for active managers, and indicates that a "fossil free" index fund would have performed nearly identically to its fossil fuel counterpart with no increased risk. (Tracking error is the difference between the price changes of a portfolio and the price change of a benchmark such as the S&P 500.)

While large fossil fuel companies have been profitable investments in the past, the recent drop in oil prices and the continuing devaluation of coal markets around the world show that these are increasingly risky investments. The fact is that coal, oil and gas companies' business models anticipate emitting five times more carbon into the atmosphere than civilization can handle.

One factor in predicted future volatility is "the carbon bubble." In order to keep warming below 2°C, a target that the United States and nearly every other country on Earth has agreed to, the International Energy Agency calculates that the fossil fuel industry will need to NOT burn about 80 percent of known reserves of coal, oil, and gas. The value of those reserves factors significantly in the share price of every fossil fuel company. When governments act – as they eventually must – to require companies to keep those reserves in the ground (in order to preserve a livable planet), those assets will have to be written off, "stranding" those assets and bursting the carbon bubble. The globally growing divestment movement creates political space for governments to act as pension funds and others protect investors and pensioners from the consequences of the inevitable market collapse.

Disasters like the Exxon Valdez and the BP oil spills demonstrate other ways in which these investments are "risky."

The three-year divestment timeline allows ample opportunity for Presbyterian Church (U.S.A.) fund managers to develop an alternative investment strategy.

7. Shouldn't we keep our shares invested in fossil fuel companies so that we have a voice of leverage with these companies. Isn't shareholder activism a better way to get companies to change their practices than divestment?

In the 2016 overture, we have included a provision to keep the minimum number of shares required (\$2000) to participate in shareholder action. We encourage the PC(USA) to bring shareholder pressure to bear over the next three years as they gradually divest.

Shareholder activism refers to the Committee on Mission Responsibility through Investment (MRTI) process of implementing the General Assembly's policies on socially responsible investing (also called faith-based investing) by engaging corporations in which the church owns stock. This is accomplished through correspondence, dialogues, voting shareholder proxies and recommending similar action to others, and occasionally filing shareholder resolutions. Shareholder action can be an effective tool to make small reforms at a company, such as instituting better labor practices, but there have not been successful shareholder actions aimed at changing a company's core business.

Fossil fuel companies will not change because we ask them to change. They are in the business of making money by mining, developing, transporting and refining coal, oil and gas. These companies make extremely high profits at least partly because they are not required to pay for cleaning up their waste (pollution). Unless mandated by the federal government, which they would vigorously oppose, they will not change their business model because we ask them to. The moral authority of our denomination speaking at a stockholders meeting will not deter fossil fuel companies. What will deter them is government regulation brought about by public pressure and moral outrage.

When the Committee on MRTI process of phased selective divestment, which includes shareholder activism was developed, our church leaders never contemplated using it to solve a problem as complex, harmful or large as climate change that involves hundreds of companies all over the world. It was also not intended to deal with a problem with such urgency for resolution or such deadly consequences. The MRTI process is excellent at education over long periods of time, but not effective in convincing hundreds of companies to change their business models overnight. It is the wrong process for the problem of climate change. See our website: <http://www.fossilfreepcusa.org/why-advocacy-isn-t-enough/> for more information on shareholder advocacy.

8. What about the hard-working people who mine coal, drill oil and run fracking equipment for a living? How can I support this overture given the hardships it would cause them?

The overture in and of itself will not cause folks to lose their jobs, because its purpose is to provide leverage to start a dialogue on shifting from fossil fuels to renewable energy. Over time, divestment along with other change strategies and our worsening climate will lead to changes in our energy policy. At that time, there will be economic disruptions and personal hardships and we must use our church resources to assist folks through this transition.

The church will need to help individuals deal with grief and change, and advocate for corporate and governmental policies to mitigate the damage. The church must stand with those who lose their jobs, even as we pursue this change.

If humanity does not make this transition, the disruption and cost will be incalculable, as our world will cease to be hospitable to miners, drillers, or any of us.

Our economy has gone through severe dislocations in the past. When slavery was an issue, many felt that the economy (including the textile industry in the North) could not survive the loss of cheap cotton harvested by slave labor. This did not deter our nation's leaders from passing the 13th Amendment. It is not easy to make these changes, but sometimes it is necessary.

There will be many new jobs created in the renewable energy sector. According to some modeling estimates, by converting to renewable energy there would be 5.1 million construction jobs over 40 years and 2.6 million operations jobs over 40 years. More jobs will be created in renewable energy than will be lost in the fossil fuel industry. The jobs future really is bright for a transition to renewable energy.

9. What is the history of the PC(USA) on divestment?

“The Presbyterian Church (U.S.A) believes that church investment, as well as personal investment, are more than practical questions. Church investment is an instrument of mission and includes theological social and economic considerations. We believe that the Lordship of Jesus Christ is at the heart of all that we do and therefore, directs all aspects of our lives, including how we earn, use and invest our money.” (183rd General Assembly, United Presbyterian Church USA, 1971)

Our denomination has over 40 years of history recognizing the importance of our investments to our church’s mission.

The earliest experience of the Presbyterian Church on this issue is the traditional ban on investing in tobacco, liquor and gambling stocks which probably originated in the days of the temperance and moral welfare movement. This is generally referred to as categorical divestment since it removes funding from an entire business category.

This was followed by divestment from military-related production in 1980.

In 1981 the importance of divestment was brought into sharp focus by the 193rd General Assembly which directed the General Assembly Mission Council to “study the possibility of divestment of stock in corporations that do business in the Republic of South Africa...” Eventually the PC(USA) divested from 14 companies doing business in South Africa.

In 1986 an office—Mission Responsibility through Investment (MRTI)—was established from both predecessor denominations’ established committees on corporate social responsibility. This office recognized the church’s unique opportunity to advance its mission faithfully and creatively through the financial resources entrusted it.

Most recently the Presbyterian Foundation has created a fossil fuel free fund to which one church in our denomination moved its entire endowment funds as of July 1, 2015. As of September 2015, a common fund will be established that other churches and individuals may use. It will contain all the traditional PC(USA) screens plus no fossil fuel holdings.

In conclusion, our denomination has a long history of tying its investments to its mission which has culminated in the formation of a committee and an office to implement the General Assembly’s policies on socially responsible investing (also called faith-based investing).

10. Do we know how much money the PC(USA) has invested in fossil fuels?

Our denomination has approximately \$10 billion in investments managed by two entities, the Board of Pensions (BOP) and the Presbyterian Foundation. A relatively small percentage, less than 3% in each program, is invested in fossil fuel stocks, but we are still talking about a large amount of money. As of December 31, 2014, BOP staff reported that it had investments in 37 of the companies listed in the Carbon Underground 200 list for a market value of \$161 million. Based on 2013 data, we learned that the Presbyterian Foundation had around \$47 million in fossil fuel holdings. This is over \$200 million of our money being used to produce and market greenhouse gases.

We aren't talking about taking this amount of money *out of* these funds, but merely redirecting it into the rest of the portfolio. Thus the only change in earnings will be the difference between the return on fossil stocks and the return on the rest of the portfolio. This is likely to be negligible unless/until the "carbon bubble" pops, in which case it will be seen in retrospect as a very wise move. In fact, a fossil free index fund would have outperformed the S&P 500 in 2014 by 1.5%. The “bubble” may already be popping.

<http://treealerts.org/type/alerts/2015/01/fossil-free-stocks-outperform-the-sp-500/>

11. Shouldn't the PC(USA) be focusing on the demand side of this problem? People need to cut down on their use of energy if the problem is to be solved.

The answer is “both and,” not “either or.” Yes, we as individuals and churches must continue to reduce our carbon footprint, and reduce it with even more urgency as global warming accelerates. The PC(USA) addressed precisely this issue in 2006, passing a resolution at the 217th General Assembly:

“...finds that the urgency, injustice, and seriousness of this issue calls us as Christians to act NOW and to act boldly to lead the way in reducing our energy usage.”

“.....strongly urging all Presbyterians to immediately make a bold witness by aspiring to live carbon neutral lives.”

Now it is time for the PC(USA) to address the supply side of the problem, which is what the overture to divest from fossil fuels does. Until the fossil fuel companies stop extracting carbon from the ground and begin to develop new energy sources that are clean, renewable and sustainable, we will never be able to live “carbon neutral lives.” Some changes, such as our national energy infrastructure, can only be made at a societal level.

12. Why are we bringing a new overture when the 221st GA assigned the fossil fuel divestment overture to MRTI for study. Shouldn't we wait to hear what they recommend?

There are three reasons why we are bringing a new overture.

First, it is a different overture than the 2014 one. We listened carefully at the 221st GA to commissioners, the Board of Pensions, the Foundation, and MRTI. We heard their concerns and crafted a 2016 overture that we think addresses some of these concerns.

Specifically, we added “seeking out and investing in renewable energy”, and retaining minimal sufficient investment to participate in shareholder engagement activities. See the overture recommendation with commentary on our website: <http://www.fossilfreepcusa.org/resources/overture-2016> for more information. Specifically the sections 2.b. iii, and iv. address these concerns.

Second, we want to show the extent of support from many Presbyteries around the country for this overture.

Third, we want to have as many overture advocates as possible to testify in committee to the urgent need to act on the issue of climate change in an impactful way.

We have no idea what MRTI will recommend. We want to make sure there is an overture to divest from fossil fuels at the 222 GA so that the discussion can continue. Creation can't wait. We need to do everything possible on behalf of creation.

Finally, we have been working closely with MRTI since June of 2014. The moderator of Fossil Free PCUSA (FFPCUSA) has attended every meeting thus far. He has testified about the overture several times, as well as built relationships with members of MRTI. They have received a copy of the overture and will be considering it in their discussions.

13. Do you really think divestment will work?

It's not at all clear whether we can do enough fast enough to save civilization and the hospitable planet to which we and all species have adapted. But this we know: we must do all we can to respond to the greatest moral crisis of our age, perhaps of all time.

We have to ask ourselves, what kind of world do we want to leave to our children. How will we respond when they ask us in 20 years, “what did you do to stop this”?

As people of faith, we bring the element of hope, not a naive optimism, but a hope that does not depend on continuity. Hope embraces breakthrough. Hope embraces miracle. Hope believes that a single sermon can change your life. Hope believes that a single person can change history. However strong the forces against us may be, we do not lose hope.

References:

<http://fossilfreepcusa.jimdo.com>

<http://www.fossilfreepcusa.org/resources/overture-2016/>

<http://gofossilfree.org>

FAQ's from the United Church of Christ, some material used with permission

Carbon Tracker 200 List: The list is from the Carbon Tracker Initiative which aims to improve the transparency of the carbon embedded in equity markets. This is done by identifying the scale of unburnable carbon currently listed on stock exchanges around the world in order to demonstrate the systemic risk to markets.

THE REMAINDER OF THE HANDBOOK CONTAINS REPORTS FOR INFORMATION ONLY

2015 Report of the Sessional Records Committee to Shenandoah Presbytery

The Sessional Records Committee of Shenandoah Presbytery completed the review of the 2014 minutes of the congregations within the Presbytery's bounds in late spring/early summer 2015. The committee would like to thank the Sessions of the Presbytery for submitting their records for review, and most especially the Clerks of Session within the Presbytery for their diligence and excellent work in recording the important and significant events in the lives of their churches. It is truly a pleasure to read about the life and important ministry of our congregations – no matter the size – which reflect God's gifts to us, and our gifts to God.

The committee notes the following:

- 56 churches had no exceptions
- 38 churches were found to have one or more exceptions
- 12 churches did not submit minutes for review

The most frequent exceptions were:

- No ordering and conducting of a full financial review of the church's financial records annually
- Commissioners were not elected to Presbytery, and no report from the Presbytery meetings were given
- The Annual Statistical Report was not approved by the Session and not included in the minutes
- The findings of the review of the minutes by the Sessional Records Committee was not included in the minutes.
- Observances of the Lord's Supper were not reported in the minutes.

As a result of the review, the committee recommends the following for Clerks, Moderators, and Sessions as they prepare the 2015 minutes for reading in early 2016:

- 1 It is important that the Clerk's Checklist be completed by the Clerk of Session and included in the minutes when they are submitted in 2016.
- 2 It is important that the Clerk of Session complete the four introductory questions on the checklist concerning form of government, bylaws, administrative manual, and incorporation process.
- 3 Include a copy of the church's administrative manual with the minutes when they are submitted so that the reader may ascertain what constitutes a quorum for a Session and congregational meeting, the terms of office for the Clerk and the treasurer, and other policies that may be referred to in the minutes.
- 4 The Session should call for and complete a full financial review of all financial books and records annually, and include the findings in the minutes. Treasurers must either be bonded, or money-counters be duly appointed by the Session.
- 5 All Sessions should elect commissioners to Presbytery meetings, and hear the report of the commissioner at a subsequent Session meeting. If no commissioner is able to attend, obtain the summary report from the Presbytery website to share with the Session.
- 6 A number of minutes continue to be submitted on copy paper in loose-leaf notebooks. Due to the historical nature of the minutes, the committee strongly urges Sessions to purchase regular minutes books and use acid-free paper to record the minutes of the Session and the congregation.
- 7 Sessions should establish dates for observance of Holy Communion during the year, and record when the observances were actually held.

While the minutes of Session and Congregational meetings are recorded by the Clerk of Session, the committee would like to remind all congregations that the contents of the minutes are the responsibility of the Session as the approving body for those minutes. The committee is most grateful for the work put forth by the Clerks of Session in Shenandoah Presbytery.

Disaster Preparedness & Response Team

Report to Presbytery

November 2015

Our Disaster Preparedness & Response Team (DRT) remains strongly connected to our denomination's great healing and relief ministry, Presbyterian Disaster Assistance (PDA). Their ever-present motto: *Out of chaos – Hope* witnesses to the healing love of Christ that cares for individuals and communities at home and abroad adversely affected by crises and catastrophe – both natural and human-caused. Refugee ministry, one of PDA's founding mandates, is receiving more attention. Recently, the PDA National Response Team (NRT) held a summit in San Antonio to learn about refugee needs and develop a strategy for response – stay tuned - Carolyn Thalman, a member of the NRT and our DRT, was a participant. We are all urged by PDA to “Stand in the GAP”- that space of loss created by the disaster, and fill that void with something survivors might not be able to provide for themselves. We are challenged to:

- **Give** generously to the One Great Hour of Sharing offering or to the general designated PDA account DR000148. These gifts are PDA's only source of funding.
- **Act** to make work a witness by making disaster kits or joining a volunteer work team to help with clean-up or re-building efforts. Stay informed by visiting the new PDA website (pda.pcusa.org) and “liking” them on Facebook.
- **Pray** into the boundless grace of the heart of God creating a healing space in which we and survivors together express with thanksgiving that hope that comes out of chaos.

Aside from keeping current with PDA, our DRT has been busy as usual and here is a summary of our recent activities and current events.

- Our annual Gift-of-the-Heart disaster kit project will be conducted at the Presbytery meeting on Nov. 10 at Woodstock Church. Mission community DRT representatives are coordinating bringing completed kits to the Presbytery meeting to be transported to the Church World Service warehouse in New Windsor, MD. The MVMC shower trailer will be used for the transport of kits and will be at the Woodstock meeting for inspection.
- PDA and Presbyterian Women (PW) recently launched a collaboration project to train PW trainers who will reach out to churches with presentations and discussions around church and family disaster preparation. Carolyn Thalman serves as the national PDA team lead for this connectional project. Pam Snyder from our presbytery attended the initial training event at the PC(USA) Center in Louisville. Carolyn and Pam will be coordinating this project within the Presbytery.
- Covenant Church, Staunton, completed construction and testing of our second shower trailer using a \$9,350 matching grant from PDA. The Presbytery is assuming ownership of this trailer that will be maintained by Covenant Church and operationally managed by the DRT.
- The DRT commissioned a video project to capture the experiences of the four Presbytery churches that had church fires since 1983. They are Waynesboro First, Lexington, Mt. Horeb, and Strasburg. The first screening of the video was conducted during the Disaster Preparation workshop at the Big Event.
- The DRT conducted a training event for Central Valley Mission Community that focused on church disaster preparation and disaster plans.
- Mossy Creek and Massanutten Churches continue to work on disaster plans that began with a training from Dave & Carolyn Thalman.
- Dave Thalman coordinated the 13th work trip to the Gulf Coast since Katrina; had six participants and worked on three houses. The next trip is planned for February 27 – March 5, 2016. Contact Dave Thalman if you or someone you know is interested (dthalman@comcast.net).
- Mountain Valley Mission Community deployed their shower trailer in support of the Winchester Area Temporary Thermal Shelter (WATTS) at two churches last winter.

Anyone interested in learning more about our disaster response ministry or in joining the DRT, please contact Dave Thalman (dthalman@comcast.net, 540-336-1125).

Thank you all for supporting this vital ministry of our Presbytery.

For the Team,
Dave Thalman, Director