

**Minutes of the
168th Stated Session**

**of the
PRESBYTERY OF SHENANDOAH**

November 10, 2015

**Woodstock Presbyterian Church
Woodstock, Virginia**

NEXT SPECIAL SESSION

**Tuesday, December 8, 2015
Cooks Creek Presbyterian Church
10:00 a.m.**

NEXT STATED SESSION

**Saturday, February 13, 2016
TBA**

**Tuesday, May 10, 2016
TBA**

SHENANDOAH PRESBYTERY IS A COVENANT BODY WHERE:

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

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SHENANDOAH PRESBYTERY CORPORATION
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Current Officers

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

Advisory Members

Brown Edwards & Company, LLP,

CAMP PADDY RUN
Address: 221 Camp Lane, Star Tannery, VA 22654; Telephone: 540-436-3665

CANDIDATES FOR MINISTRY OF THE WORD AND SACRAMENT

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

INQUIRERS FOR MINISTRY OF THE WORD AND SACRAMENT

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

GOVERNING BODIES

Synod of the Mid-Atlantic

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**PRESBYTERY OF SHENANDOAH
MINUTES OF THE 168th STATED MEETING**

The 168th Stated Meeting of the Presbytery of Shenandoah was held at Woodstock Presbyterian Church, in Woodstock, Virginia, at 9:30 a.m. on Tuesday, November 10, 2015. Moderator Houston Lynch called the meeting to order with prayer.

WORSHIP

The worship service featured congregational hymns and a homily from Teaching Elder Maren Sontegard-Spray from Psalm 103:1-5.

QUORUM AND ENROLLMENT

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

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

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

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

P	Crumley, Rachel	P	Tuscarora	Eric Hulett
E	Cushman, James E.	HR		
P	Cushwa, John W.	HR		
P	Dawkins, Edward C.	ML		
P	Dax, Betty G.	IP	New Providence	
P	Dent, William H., Jr.	HR		
E	Dietrich, Richard S.	HR		
A	Dobyns, Sharyl A.	ML		
P	Donohoe, Patricia A.	HR		
A	Dorn, Constance A.	ML		
A	Douty, Horace D.	HR/IP	Oxford	
A	Evans, Caroline B.	ML		
P	Evans, George W.	P	Cooks Creek	Gerald Harper
P	Everhart, William G.	Supply	Sunnyside	
P	Farthing, Stanley H.	Supply	Zetta	
P	Fetterman, Amy	IP	Finley Memorial	
E	Field, Robert F.	HR		
E	Fisher, Merle L., Jr.	HR		
E	Fisher, Otis L.	HR		
E	Forbes, Richard A., Jr.	HR		
P	Foster, M. Kerry	P	Bridgewater	Jim Enterline
E	Franklin, John S.	HR		
E	Garrison, John D.	HR		
E	Garriss, K. Braxton	HR		
E	Goodman, William R., Jr.	HR		
E	Goshorn, Robert D.	HR		
A	Habbersett, Bonnie D.	HR		
E	Hahn-Campanella Kitty	ML		
P	Hand, Kevin L.	P	Franklin	Paul Gutshall
			Ruddle	Absent
P	Haney, John H.	P	Goshen	Absent
			Millboro	Absent
			Rocky Spring	Absent
P	Haney, M. Olivia Kincaid	Supply	Mt. Carmel	
P	Harmon, Melissa L.	ML		
E	Harrison, L. Randolph	HR		
P	Hastings, John R. "Skip"	P	Collierstown	Absent
P	Hay, Kevin W.	Assoc	Opequon	
E	Hay, Thomas D.	Adm		
E	Hayter, J. T., Jr.	HR		
P	Heeringa, Jon E.	P	Harrisonburg First	Howard Simmons Judy von Seldeneck
P	Held, Ann Reed	HR		
E	Hellmuth, Barton L.	HR		
A	Hendy, Susanna	ML		
E	Hill, Robert S., Jr.	HR		
P	Hill, Sarah L.	Assoc	Lexington	
P	Holden, Thomas J., III	HR		
P	Hopkins, E. Reed	P	Loch Willow	Ann Conway
P	Howard, Carl D.	HR		
P	Howard, David D.	P	Strasburg	Absent
E	Hunt, Patricia	HR		
E	Hunter, Tully J.	P	Tinkling Spring	Lyle Moffett John Reed
A	Inglis, J. Leslie	HR		
A	Jackson, Katherine C.	ML		
P	Johns, Harry E.	IP	Staunton Third	
P	Johnson, Barbara R.	P	Romney	Marie Simon
A	Jones, Donald D. M.	HR		
A	Kennedy, J. Whitner	HR		

P	Key, Kyle W.	ML		
A	Klein, Deborah H.	ML		
P	Klein, William M.	P	Lexington	Bob James Absent Wayne B.
P	Lanaghan, Patrick R.	P	Burnt	
E	Langdon, J. Bradford	ML		
A	LaPrade, Lester N., Jr.	HR		
P	LaRue, H. Donald	ML		
P	Leggett, John P.	P	Massanutten	Betsy Hay Jim Oppy
P	Lewis, Elizabeth	Chap	Westminster-Canterbury	
E	Lewis, Herbert T.	HR		
E	Long, Karen J.	ML		
E	Lowe, Emory G.	HR		
E	Macbeth, Bruce A.	HR		
P	Martin, Roy A	TP		
A	Mathison, John T.	HR		
E	McClintock, Lynn	ML		
A	McCoig, Dan M., Jr.	Assoc	Winchester First	
P	McCrary, Elizabeth L.	P	Augusta Stone	Absent
P	McDonald, John L.	ML		
A	McLean, Karen E.	ML		
E	Miles, Larry C.	HR		
E	Moore, William L.	OM		
E	Muncy, Robert L.	HR		
E	Newman, Howard A.	HR		
E	Norville, Charles K.	HR		
P	O'Gorek, Paul A.	Chaplain	Sunnyside Community	
P	Osborne, Robert S.	P	Berkeley Springs	John Marple
E	Owen, Jan G.	HR/IP	Waynesboro Second	
P	Painter, William L., Jr.	HR	Excused for the morning session	
E	Pancake, Joseph S.	HR		
P	Pattison, Carl F.	IP	New Monmouth	
P	Peterson, John C.	P	Covenant	Cary Dahl Absent
P	Pettit, Ann R.	Assoc	Massanutten	
P	Pettit, Patrick S.	IP	Smyrna	
A	Poland, Ernest L. Jr.	Supply	Moorefield	
A	Pollock, Richard	HR		
E	Price, Norman G.	HR		
P	Pyles, Elizabeth	P	McDowell	Angelilka G.
A	Reed, Charles K.	P	Warm Springs	Absent
E	Reifsnyder, Richard W.	HR		
P	Reller, Charles K.	HR		
A	Rhyne, C. Thomas	HR		
P	Robertson, Helen	P	Fairfield	David Wade
P	Robinson, Sally O.	IP	Trinity	
A	Ross, Anne M.	HR		
P	Sale, M. Anderson	HR		
E	Sefcik, Joseph T.	HR		
P	Shearer, J. David	P	Bethel	Irene Elliott
A	Sherman, H. Wray	P	Hermitage	Absent
A	Sherrard, Robert L.	P	Windy Cove	Absent
P	Sieck, Philip L.	HR		
E	Slider, C. Richard II	HR		
E	Sloop, John F.	HR		
P	Smith, Evan R.	P	Staunton Second	Mary Rainey
E	Smith, Nancy A.	ML		
E	Snelson, Andrew L.	HR		
P	Sommer, Philip W.	HR		

P	Sonstegard-Spray, Maren	Assoc	Winchester First	
E	Stanley, Arthur L.	HR		
E	Stephens, Millard M.	HR		
A	Stokes, Martin L.	HR		
E	Swezey, Charles M.	HR		
P	Symons, Charles D., Jr.	HR		
P	Thomas, Aaron Lee	P	Olivet	Absent
P	Thornton, Joel P.	DP	Ivanhoe	Absent
			Wardensville	Helen Rudy
P	Tremba, Randall W.	P	Shepherdstown	Jeananne S.
P	Tutterow, Christina B.	P	Bethesda	Karin Cron
E	Unger, Philip E.	ML		
E	Vernon, Joseph H. J.	HR		
A	von Oeyen, Jr., Robert	HR		
E	Watkins, John M.	HR		
P	Webb, Lisa M.	P	Woodstock	Morgan Saeler
A	Whiteley, Nancy S.	HR		
E	Wilkens, Jack B.	HR		
P	Wilson, Joan M.	Supply	Broadway	
E	Wilson, Stanton R.	HR		
P	Wing, Stephanie S.	P	Trinity	Carolyn Arbuckle
P	Witt, David R.	P	Opequon	Jean Steidel Graham Taylor
E	Woodworth, Robert B.	HR		
A	Wyche, Frank	P	Hebron	Anita Tuttle
A	Young, Betty Jean	HR		
A	Young, James R. M.	ML		
A	Young, Philip H.	HR		
A	Young, Richard O., Sr.	HR		
P	Ytterrock, Jonathan A.	P	Mount Horeb	Ron Clements

CHURCHES WITHOUT INSTALLED PASTORS

Ben Salem	Absent
Bethany	Absent
Beulah	Mary Lou Cox
Bloomery	Absent
Broadway	Duane Startin
Buckton	Absent
Buena Vista	Jane McElroy
Buffalo Gap	Absent
Bunker Hill	Betty Fulk
Burlington	Absent
Circleville	Debra Judy
Clear Brook	Absent
Craigsville	Beverly Thompson
Elk Branch	Absent
Elkton	Franci Edwards
Falling Waters	Kate Brown
Finley Memorial	Ellen Kell
Front Royal	Pat Younk
Gerrardstown	Joe Sturm
Glen Kirk	Absent
Halltown	Absent
Hedgesville	Glenn Jenkins
Highland Memorial	Roberta Lake
Hot Springs	Absent
Immanuel	Absent
Kearneysville	Absent
Keyser	Absent
Little Falls	Absent

Presbytery Staff
Kim Stroupe

Ilubabor Bethel Synod
Rev. Amena Burayu
Mr. Solomon Shiferaw

Visitors

Richard Armstrong
Wallace Beckner
Paula Charlton
Donna Cook
Jean Harris
Kimberly Kline
Grace Mitchell
Anna Lee Wilkes

Polly Bare
Ginny Biggs
Rick Comstock
John Dull
Caroline Hastreiter
Virginia Leach
Liz Startin
Mark Williams

Shirley Bare
Hannah Bush
Lee Ann Conover
Jeannie Hampton
Vicki Jenkins
Linda Licklitter
Pauline Sydnor

Teaching Elders = 75 Voting Ruling Elders = 69 Additional Guests = 32 TOTAL = 176

WELCOME

The Moderator welcomed all visitors and ruling elder commissioners were recognized for this being their first Presbytery meeting.

APPOINTMENTS

The Moderator appointed the following: Assistant Clerks – Teaching Elder Evan Smith of Staunton Second Church and Teaching Elder David Witt of Opequon Church.

MINUTES APPROVED

The Body approved the minutes of the stated session held on August 22, 2015, as distributed.

DOCKET

The docket was approved as distributed. (See page 134).

STATED CLERK REPORT

Teaching Elder Kerry Foster gave the following report, *which was approved*:

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 adult advisory delegates 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 (*all approved*)

- 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, (beginning at approximately 10:00 a.m.) 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

All items in the omnibus motion were approved.

From the Stated Clerk:

- A. That Presbytery excuse from attendance from all or part of this stated meeting those ministers who submit such a request.
- B. That Presbytery receive the minutes of the commission to install Teaching Elder April Cranford as found on page 135.
- C. That Presbytery receive the minutes of the commission to install Teaching Elder Joel Thornton as found on page 136.

GREETINGS FROM ETHIOPIA

Rev. Amena Burayu and Mr. Solomon Shiferaw brought greetings from the Illubabor Bethel Synod.

NOMINATIONS COMMITTEE

Teaching Elder Sally Robinson, chair, gave the following report, *which was approved*:

RECOMMENDATIONS:

- A. That Presbytery elect the following to serve:

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 (first alternate)

The following nominations were made from the floor:

Strong Ministers Program – Ruling Elders Betsy Hay (Massanutten) and Eric Hulett (Tuscarora)

General Assembly Commissioners

ALTERNATE RULING ELDERS

Susan Phend of Trinity Church (first alternate)
David Dax of Lexington Church (second alternate)

ALTERNATE TEACHING ELDER

Amy Fetterman (second alternate)

The motion was seconded and approved. There were no more nominations.

COMMITTEE ON PREPARATION FOR MINISTRY

Teaching Elder David Shearer, gave the following report for information:

The following actions have been taken by CPM:

- A. Conducted 'Final Assessment' interview with candidate, John Craft on 9/23/15 and certified him ready for examination for ordination, pending a call.
- B. Granted permission to candidate Gwen Carr to preach at Buffalo Gap and serve communion as requested by Buffalo Gap on the following Sunday's: November 22, the month of January, and February 7, 2016.
- C. Conducted 'Annual Consultation' with inquirer Tom Forbes and approved his request to become a Candidate on 10/28/15, pending receipt of Form 5A and 5B (see pages 137-138)
- D. Conducted 'Annual Consultation' with inquirer Jacob Kave and approved his request to become a Candidate on 10/28/15 (see pages 139-140)
- E. Conducted 'Final Assessment' interview with candidate Kristy Ray on 10/28/15 and certified her ready for examination for ordination, pending a call.

CHARGE TO CANDIDATES

Tom Forbes - Teaching Elder Rufus Burton gave the charge and Ruling Elder Paul Wolverton led in prayer.

Jacob Kave – Teaching Elder Lisa Webb gave the charge and Teaching Elder David Shearer led in prayer.

OFFICE AND PERSONNEL COMMITTEE

Teaching Elder, Ann Held, chair, gave the following report, *which was approved*:

RECOMMENDATIONS:

- A. The Office and Personnel Committee, in concurrence with The Resource Committee and the Presbytery Leadership Team, recommend the following to Shenandoah Presbytery: (Teaching Elder Sarah Hill, Resource Committee Chair, read a statement from Mary Lou McMillin supporting the recommendation.)

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.

- B. The Office and Personnel Committee, in concurrence with the Presbytery Leadership Team, recommend the following to Shenandoah Presbytery: (A Power Point was presented detailing the repairs and expenses to the current office building versus selling and renting space)

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, Virginia, and O & P be granted permission to negotiate the terms of the listing contract.

It was noted that the Office and Personnel Committee would not agree to sell the building on their own. Final approval would come either from a meeting of Presbytery or from an authorized body with commission authority.

Rational for Selling Presbytery Property at 1111 North Main St. Harrisonburg, Virginia

We, the Office and Personnel (O&P) Committee have been given the responsibility to be good stewards of the Presbytery's resources. We have been given the task of maintaining the building and grounds as part of our committee. We are informing you that the cost of maintaining the building and grounds at our current location is not fiscally responsible with our calling to be good stewards.

In discerning this issue, O&P realizes that the Presbytery is more than bricks and mortar. The Presbytery is a faithful group of 106 congregations, who witness to Jesus Christ. An office does not demonstrate faith- it is a symbol of it. The building itself houses those who are working to witness to Jesus. The office is where the staff works, where meetings are held, where prayers are spoken, and fellowship happens. However, the building itself does not do those things; it is all of us together. We are the Presbytery.

We have been blessed, “count your blessings, count them one by one.” But now we see that a different way is needed. We have struggled for the last several years to keep basic maintenance cost down and delayed work to make the budget work. The building is old and needs much care- the kind of care we are just not capable of anymore.

Thus, to be good stewards of the Presbytery’s resources, O&P recommends that we list the property with Lee & Associates for sale.

The details of this rational will be presented during a power point presentation on Presbytery Floor on Nov. 10, 2015. We ask for your prayers and God’s guidance as we move forward.

The following motion was brought to the floor following the report of the Corporation:

The secretary of Shenandoah Presbytery Corporation is authorized and instructed to execute a listing contract with Lee and Associates listing for sale the Presbytery’s property at 1111 N. Main St., Harrisonburg, Virginia, at a price of \$995,000.

Motion seconded and approved

TRANSITION TEAM REPORT

Members of the Transition Team gave a thorough verbal report. The following recommendation ***was approved***.

- A. That the Vision Statement and Principals of Organization be reaffirmed and that the proposed committee structure for the presbytery be approved. ***Approved 133-10-0 by written ballot***

At this time, the Body found itself at the order of the day, and agreed to resume this report following the Committee on Relational Ministry.

RECESS

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

INTERCESSORY PRAYERS

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

SHENANDOAH PRESBYTERY CORPORATION

The Body convened at 1:35 p.m. as the Shenandoah Presbytery Corporation, with prayer by Alan Garrison.

Mr. Richard Creasesy, President, and Ms. Linnea Spradlin, Treasurer, gave the following report: (See pages 153-154 for full written report)

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.

The following directors were elected to the Class of 2018: (there were no nominations from the floor)

Elizabeth Bernhardt, D. Rae Carpenter, Rachel Koeniger, and John C. Peterson

The Corporation adjourned at 1:45 with prayer and the Body reconvened as the Presbytery of Shenandoah.

COMMITTEE ON PASTORAL TRANSITION

Teaching Elder, Lisa Webb, chair, gave the following report, *which was approved*:

I. FOR INFORMATION:

Received a written exit interview with the session of Front Royal and outgoing Teaching Elder Tom Rhyne.

II. 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.
- P. Approved Teaching Elder Randy Webb to labor inside the bounds of Shenandoah Presbytery as temporary supply pastor to the Nineveh Church from November 2-December 31, 2015, to complete the current contract.
- Q. Accepted the Little Falls mission study.
- R. Approved the contract between the sessions of Circleville and Seneca Rocks and Ruling Elders Gerald Harper and Richard Travis (Cooks Creek) and Teaching Elders Roxanna Atwood and Ann Held, from January 1-June 30, 2016.
- S. Approved Teaching Elder Merle Fisher moderating the session meeting at Pines Chapel Church November 10.
- T. Approved the Ministry Information Form from the New Monmouth Church.

III. RECOMMENDATIONS: *(all approved)*

- 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 154)
 - 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 page 155)
 - 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 156-157)
 - 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	15,925
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, 3:00 p.m.:

<u>Teaching Elders</u>	<u>Ruling Elders</u>
Randy Harrison	Houston Lynch, Moderator
Sarah Hill	Mary Meade, Staunton First
Evan Smith	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. Concerning Teaching Elder Stephanie Wing:

1. Recommend that Presbytery sustain the examination of Ms. Wing following the statement of her Christian experience and an opportunity for questions from the floor. (See pages 158-159)
2. Enroll her as a member of Presbytery (transferring from the Presbytery of Charlotte) to be the pastor of the Trinity Church following the examination and the signing of the Book of Obligations
3. Approve the following terms of call between the Trinity Church and Stephanie Wing beginning January 24, 2016:

Annual Cash Salary	35,700
Housing Allowance	15,300
Automobile Expenses	3,000
Continuing Education	1,500
Major Medical	11,730
Family Major Medical	765
Pension and Disability	6,120
Required SECA	3,901.50

Dental	1,636
Medical Reimbursement	600
Moving Expenses	5,000
Four weeks annual paid vacation, including four Sundays	
Two weeks annual paid study leave, including two 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. Stephanie Wing as pastor of Trinity Church on Sunday, February 14, 2016, 3:00 p.m.:

<u>Teaching Elders</u>	<u>Ruling Elders</u>
George Evans	Mary Lou McMillin, Trinity
Amy Fetterman	Houston Lynch, Broadway
Harry Johns	Beth Smith, Massanutten
Anne Ross	

In addition, presbytery is requested to invite Sheldon Sorge, teaching elder from the Presbytery of Pittsburgh and Andy Wing, teaching elder from the Presbytery of Charlotte to sit with the commission and share in this service.

Convener and Presider – Anne Rose
 Preacher – Sheldon Sorge
 Prayer of Installation – Amy Fetterman
 Questions to Teaching Elder – Anne Ross
 Questions to Congregation – Beth Smith
 Declaration of Installation – Anne Ross
 Charge to Teaching Elder – Mary Lou McMillin
 Charge to Congregation – Harry Johns
 Other Leadership Roles:
 Confession and Assurance: George Evans
 Prayer for Illumination and Scripture Reading: Andy Wing
 Offering and Prayer of Dedication: Houston Lynch

- E. That Presbytery approve the Examination Policy as found on pages 160-161.

COMMITTEE ON RELATIONAL MINISTRY REPORT

Teaching Elder, Beth McCrary, chair, gave the following report, *which was approved*:

I. 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.

II. RECOMMENDATIONS: (*all approved*)

- 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 162-163)
 - 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 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.

COMMISSIONING OF RULING ELDERS

Presbytery approved the commissioning of the following ruling elders for service in the specified field and the Moderator of the Presbytery commissioned 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.

HONORING THE REVEREND JOHN “SKIP” HASTINGS

Teaching Elder Skip Hastings was recognized for his upcoming retirement on January 3, 2016.. Teaching Elder Bob Osborne voiced his appreciation of Skip and his years of service to the Presbytery and Collierstown Church. Skip was joined by his wife Faye. (See page 167 for written resolution)

TRANSTION TEAM continued

The report continued from before lunch (see page 126) The following recommendations *were all approved*:

- B. That the proposed 2016 budget be approved as a proposed budget. *Approved 94-15-1 by written ballot*

- C. That the proposed staffing structure be approved and that the Committee on Administration bring to the February 2016 presbytery meeting a plan for transition to the new staffing structure. ***Approved by voice vote***
- D. That the Ethiopian Partnership be reviewed by the Committee on Mission and Outreach and a recommendation be submitted to presbytery in 2016 on whether to continue the partnership and, if continued, under what provisions. ***Approved by voice vote*** A motion to have a recommendation by the February meeting of Presbytery was defeated.
- E. That SPYCE, Campus Ministry, and Camp Paddy Run be reviewed by the Committee on Educational Resources and recommendations be submitted to presbytery in 2016 on whether to continue these ministries and, if continued, under what provisions. ***Approved by voice vote***
- F. That the size of all new committees not be greater than 12 members including a chair and a vice-chair in three equal, rotating classes and that the Committee on Nominations and the Committee on Representation in consultation with the Transitional Presbyter and Transition Team be authorized to present committee sizes and names of people to serve for all new committees for approval to the February 2016 meeting of presbytery. ***Approved by voice vote***

See pages 141-152 for full written report.

PRESBYTERY LEADERSHIP TEAM

Teaching Elder, Beth Pyles, chair, gave the following report:

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.

BILLS AND OVERTURES REPORT

After conducting hearings during the morning on two overtures from Trinity Church, the Bills and Overtures Committee suggested approval for both overtures.

- A. The recommended overture from Trinity (see page 163) regarding discernment and innovation in peacemaking, ***was approved by voice vote.***
- B. The recommended overture from Trinity (see page 164) regarding fossil fuel divestment, ***was defeated by voice vote.***

ADJOURNMENT

The meeting adjourned at 4:00 p.m. with the Moderator leading the Benediction. Presbytery will meet in special session on Tuesday, December 8, 2015, at 10:00 a.m. at the Cooks Creek Presbyterian Church.

Houston Lynch, Moderator

M. Kerry Foster, Stated Clerk

Kim Stroupe, Recording Clerk

DOCKET

(Members of Presbytery are urged to be registered and seated by 9:30a.m. If not yet registered, please do so right after worship)

- 8:15 a.m. REGISTRATION BEGINS
- 8:30 a.m. Bills and Overtures Hearing –
- 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
Omnibus Motion
- 10:20 a.m. Nominations Committee, Teaching Elder Sally Robinson
- 10:30 a.m. Committee on Preparation for Ministry, Teaching Elder David Shearer
- 10:40 a.m. Office and Personnel, Teaching Elder Ann Held
- 11:10 a.m. Transition Team Report
Budget and Finance Report
- 12:30 p.m. Lunch ORDER OF THE DAY
- 1:30 p.m. Intercessory Prayer
- 1:35 p.m. Shenandoah Presbytery Corporation
- 1:50 p.m. Committee on Pastoral Transition, Teaching Elder Lisa Webb
- 2:30 p.m. Committee on Relational Ministry, Teaching Elder Beth McCrary
- 3:00 p.m. Presbytery Leadership Team, Teaching Elder Beth Pyles
- 3:15 p.m. Bills and Overtures Report
- 3:30 p.m. Anticipated Adjournment

SEE FOR INFORMATION ONLY REPORTS ON PAGES 165-166 from the Sessional Records Committee and the Disaster Response Team

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

TOM FORBES
BIOGRAPHICAL SKETCH

We are all called to be God's people and we will spend our entire lives trying to figure out just what this means. We do this together, as a community, seeking to discern the path we are each being urged to follow. Often we can't see the path until we stop and look back at what God has done in and through us. In my first weekend at the University of Dubuque Theological Seminary we walked a labyrinth together and this idea took shape in my mind. As we journey through the labyrinth, we know where we've been because we've been there. We know where we are because we look down and see we are on the path—between the lines. But, when we try to look ahead, before we get very far, the parallel lines converge and the path is obscured. We proceed forward, step-by-step, trusting that the path will lead us through to the goal.

Where I've been: I'm a life-long Presbyterian and the son of a Presbyterian minister. I studied theatre at James Madison University; served in the Army; worked in the information technology industry for 32 years; and retired from Hewlett Packard in 2011 so I could begin my seminary studies. Along the way I married Alison Fain, an elementary school teacher from Louisville, KY, and together we recently celebrated our 34th wedding anniversary. We have lived in Martinsburg, WV for 27 years where we raised our two children, Jessica and Dave. Along the way several members of Shenandoah Presbytery came alongside me to help discern God's claim on my life. I then attended Commissioned Lay Pastor training and have been walking this path as a pastor for seven years.

Where I am: The congregation of the Piedmont Presbyterian Church and I will mark the beginning of our fourth year together on December 1st and I am in my fourth and final year of seminary. Along the way I have walked with many wonderful people in joyful times and in sorrow, in births, marriages, and deaths, and in sickness and recovery. I am continuing to learn and practice the variety of ways ministry is done, worship and preaching, teaching, pastoral care, missions, ecumenical relationships and collaboration, and spiritual disciplines. I am also learning how to be a chaplain and how to start a missional church.

Where I'm going: With God's help I will graduate from seminary in May 2016 whereupon Alison will retire from teaching and we will begin the next great adventure of our lives together. I will continue working toward ordination but beyond that the lines of my path converge and I do not know where the journey will take us. I will trust God each step on the way and walk this path as I am led.

TOM FORBES
STATEMENT OF FAITH

My faith, hope, and trust is in the Triune God, revealed by Jesus Christ, in the apostolic testimony of scripture as one God in three Persons, the Father, the Son, and the Holy Spirit. God is a living, personal God who has a plan for my life and is acting personally in the world to nudge me along those paths. God is the creator of everything that exists. God is both loving and just. God is my anchor.

Jesus of Nazareth, the Christ, the second Person of the triune Godhead was born to the virgin Mary by the power of the Holy Spirit. He is fully human and fully God. He was crucified by order of Pontius Pilate. He died, was buried, and on the third day was resurrected bodily by the power of the Holy Spirit. He ascended bodily to heaven where he prays to the Father on our behalf until he comes again in the Day of Judgment. Christ is my comforter and liberator.

God, alone, is the author of the sacraments of Baptism and the Lord's Supper as the signs and seals of our faith in God's gracious promises of the forgiveness of sins and eternal life, and our communion in the body of our Savior, Jesus Christ. Baptism by water signifies regeneration and cleansing from sins. One baptism is sufficient for a perpetual sealing of our adoption into Christ yet, not so inseparably tied to grace and salvation that no one can be saved without it.

The elements of common food and drink in the Lord's Supper signify Christ's body which was given for us and his blood which was shed for us. We remember that by his incarnation, his life and ministry, and his death and resurrection Christ has made atonement for all our sins and redeemed us from death to eternal life. Christ is spiritually present to those who receive the Lord's Supper who then, by faith, are strengthened and sustain in their Christian life.

The Holy Scriptures of the Old and New Testaments are the true word of God which bears witness to Jesus Christ, the Word of God, with authority that comes from hearing through the inspiration of the Holy Spirit. The scriptures are sufficient for all instruction in Godliness and, therefore, no other word of God is to be invented nor expected from heaven. The interpretation of scripture comes from scripture itself, by the Holy Spirit, in its plain language and context, and in agreement with the rules of faith, hope, and, above all, love. God's word is spoken to his church today where the scriptures are faithfully preached and read through the illumination of the Holy Spirit.

There is one Church, chosen by God, in all times and places, who rightly worship and embrace, in true faith, Jesus Christ, the only Head of the Church. Christ has given to the Church the ministry, word, sacraments, and

discipline of God for the “gathering and perfecting of the saints” in this world and, by his presence and Spirit, makes these effective. Within the Church are the means of grace by which believers, as we grow and mature in faith, move from self-centered sinfulness toward God-centered lives bearing the image of Christ. As the communion of forgiven sinners, the Church must testify to a sinful world, in faith and obedience, in word and deed, that Christ is Lord. The Church is sent, by God, into the world with God’s message of reconciliation, that, by the Holy Spirit, hatreds which separate people from each other and from God may be healed.

The Church waits with urgent hope for the “triumph of God over all that resists his will and disrupts his creation.” Christ will come again, to claim his own, to destroy evil, and to judge the living and the dead. Those whom God has chosen will receive mercy in eternal life. The wicked, who do not know God or obey God’s commandments, will receive eternal separation from the presence and power of God. The day of judgment will come but we do not and cannot know when so that we may always be prepared and say, “Come, Lord Jesus! Amen.”

JACOB KAVE
BIOGRAPHICAL SKETCH

I come from a very supportive, caring, and tight knit family. We have grown very close together through our experiences as a family. I was born in Raleigh, North Carolina where my father was a corporate business man with McDonalds Corporation and my mother was a stay at home mom. When I was three we traveled to Paris, France in order for my father to assist with reconditioning McDonalds in Europe. We lived there until I was ten. The experience of growing up in a foreign country really made our family unified, and provided me with a very diverse and unique upbringing. After France, my dad was transferred to McDonald's headquarters in Naperville, Illinois. We were only there for two years before we moved to Lexington, Virginia. Since that time my mother has completed her licensure as a Licensed Clinical Social Worker and has built a private practice. My father has changed jobs several times, and is currently a plant manager at a local embroidery plant. In the meantime, my older brother graduated high school, the Naval Academy, and flight school. He then advanced to be a Major in the Marine Corps and an instructor at Top Gun in Fallon, Nevada. He and his wife have two beautiful girls and he has recently left the Marine Corps to become a civilian flight instructor with Lockheed Martin.

Throughout high school, I was a four year letterman in two sports and participated in two others, and also participated in Young Life. Since I graduated high school in 1998, I have spent a lot of time searching for myself, and eventually for where the Lord wanted me to be. After high school I worked in construction and went to community colleges for a year and a half, and realized I was not ready to attend a full time university due to the fact that I didn't know myself or what I wanted to do. After searching for my place in the construction arena, I decided I should transition my service to serve my country in the Army for a few years. I enlisted in 2000 as a Patriot Missile Operator. I was stationed mainly in Ansbach, Germany, but was deployed to Kuwait in 2001 and Iraq in 2003.

After my four years of active duty, I transitioned to the reserves and accepted my endorsement to attend James Madison University. My reserve job was as an assistant instructor of Military Science through the ROTC Department. I helped in developing and running a class two days a week for civilian students to help recruit for the ROTC program. We also conducted weekend training exercises for the cadets. It was during my time at JMU that Christ really took over my life, and I spent a substantial part of my college career as a Young Life leader. As a leader I volunteered 14 hours a week building relationships and sharing the good news of Christ with middle school students. I started school as a math major, but two years into my degree I realized that leading Young Life and studying math were taking up more time than I could give to both, and I was not doing both as well as I wished. I also decided that I loved working with middle school students, so changed to Interdisciplinary Liberal Studies with a concentration in middle school math and science education. I completed my undergrad degree in 2007 and my Master of Arts in Teaching in 2008. I taught middle school math and science for three years gained my endorsement to teach high school math. I spent the next three years teaching high school math. In total I taught for six years in Shenandoah County where I also coached wrestling for three years, lacrosse for one year, and track for one year. During this time, in 2011, I married my wife, Ashley, who I met leading Young Life at JMU. We now have a two year old son.

Three years ago, in August 2012, my wife and I were hired to be the campus leaders for Ukirk-Harrisonburg, the Presbyterian Campus Ministry for JMU and the Harrisonburg area. With this ministry we organize a weekly worship service and Bible study, spend time fellowshipping with college students, conduct service projects in the area, and go on retreats. We have grown the ministry from 4 to 25 students over the past two years and have developed strong relationships with our students. We have also seen their faith and maturity grow tremendously in this time.

Finally, I confirmed my drive and love of learning about theology and how to minister well the past few years. These past few years have also solidified my sense of call. I started by taking one class per semester online through Denver Seminary for one year, and one year at Eastern Mennonite. Taking those classes affirmed the idea that this is what I am supposed to be doing so last year I started seminary full time at Eastern Mennonite and continued serving with Ukirk at JMU. Combing the academic life of seminary with the practical experience of ministry with college students has undoubtedly solidified my sense of call. My wife and I will also participate in the life of our home congregation, Woodstock Presbyterian Church, where time and distance allow. The rest of my time will be spent taking care of our two year old son, my amazing supportive wife, and devoting my time to building a close-knit supportive family like the one I grew up with.

JACOB KAVE
STATEMENT OF FAITH

I believe in one triune God, that being God the Father, God the Son, and the Holy Spirit. God the Son is Jesus Christ, who came to the Earth in the form of a human infant through the miraculous conception of a virgin, in order to pay the price for all of our sins. He is only able to pay this price because He is both fully God and fully human. He was tempted the same way we are, suffered like we do, died a human death in the worst possible way, was buried, and rose three days later. He lived a perfect life, teaching us what it means to usher in the Kingdom on Earth. In death He took all of humankind's sins, in order that we might bare his righteousness and be coheirs with Him. This destroyed the division between us and God the Father due to the fall and our sinful nature that followed. He now reigns beside God the Father, and intercedes for us. It is not by my efforts or works that I am saved, but through the offering of Jesus Christ. Through this demonstration of love I have been set free of the law of sin. So because of what Christ has done and the relationship that I have with Him, I do not need to live by the sinful nature any longer, but have been set free to live by the law of the Spirit of life.

God the Father is the creator of all things good, the author of my salvation, and the one who loved me first. Through love God bestowed his mercies on us first; the reason why I am to respond in certain ways is by and because of the mercies of God. What I do with my life is a response to the mercies that God has already shown me, it is not a matter of earning His mercies. Second, because of this, I am to offer myself as a living sacrifice. This means that I am not to question what part of my body or how thoroughly I serve; it is my whole body with no question. Therefore I am to discern what my body is to be used for and strive to live fully into that calling. All of life is a response to God's grace.

The Holy Spirit is the Spirit of God who Christ sent for us as a guide. The Spirit is our teacher and guide who directs us to God the Father and speaks to us through our souls, and travels with us along life's path. The Spirit of Christ speaks to me and to God for me, provides me with the spiritual and personal gifts I have received, and teaches me daily how to use them to honor The Father.

The Church is the body of Christ, which is extremely diverse and yet it works together for one aim, and that is to serve and Glorify God and the head of the body, Jesus Christ. We live in a broken world surrounded by sin. Sin is the sickness of the heart which leads each of us to seek after our own gratification instead of caring for God and others. As the body of Christ, the Church is called to be salt in this broken world, preserving it from decay through ushering in the Kingdom of God on earth. The sacraments, those being baptism and the Lord's Supper, are reminders that God loved us first. They are symbols and seals that bind us together as one family, all connected together in one community for the service of God. The sacraments are corporate in that they unite the community of believers in one body, while at the same time they are personal in that they keep in the front of our mind that Christ loves us as individuals and loved us while we were still sinners.

**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	2015	2016
	<u>ACTUAL</u>	<u>BUDGET</u>	NEW COMMITTEE STRUCTURE <u>PROPOSED</u> <u>BUDGET</u>
Resources Provided by:			
Acceptances from Congregations	604,124	\$	\$
Undesignated Prior Year Payments	2474.6		
Hiett Bequest Tithe	8090.2		
Grants from GA & Synod	3,000	\$	\$
Corporation Income from Blue Funds	6,000	\$	\$
Other	19,136		
TOTAL	<u>642,825</u>	<u>\$</u>	<u>\$</u>
Resources Used for:			
Committee on Congregational Redevelopment (CCR)			
Church Ministry Grants	\$ 1,207.03	\$	\$
Funds for Conferences	\$ 763.03	\$	\$
Church Support	\$ 16,500.00	\$ 16,000.00	\$
subtotal	<u>\$ 18,470.06</u>	<u>\$ 25,550.00</u>	<u>\$</u>
			9,550.00
Committee on Educational Resources (CER)			
Communications Committee			
Operating Expenses	\$ 81.58	\$	\$ 100.00
Computers/Communication (Websites)	\$ 2,498.92	\$	\$
Communications Conf/Training	\$ 31.10	\$ 950.00	\$ 950.00
Sub-Total	<u>\$ 2,611.60</u>	<u>\$</u>	<u>\$</u>
		2,800.00	2,550.00
Big Event	\$ 1,656.77	\$	\$
Adult Ministries			\$ 500.00
Resource Center Operating Cost	\$ 42.32	\$	\$
Youth Council	\$ 5,000.00	\$	\$
Montreat/Triennium Conference	\$ 3,571.63	\$ 4,000.00	\$
sub totals	<u>\$ 12,882.32</u>	<u>\$ 14,050.00</u>	<u>\$</u>
			4,550.00
Committee on Mission and Outreach (CMO)			
Partnership Committee:			
IBS Evan & Dev Support	7,500	\$	\$ 4,500.00
Visits to & From Ethiopia	700	\$	\$ 2,500.00
BSCO Support	5,500	\$	\$ 2,050.00
ESL Program		\$ 950.00	\$ 950.00
Operating Expense	16	\$ 150.00	\$
Sub-Total	<u>13,717</u>	<u>\$</u>	<u>\$ 10,000.00</u>
		17,950.00	
Disaster Response Team	275	\$ 275.00	\$ 575.00
World Wide Ministries:			
WWM Operating Expenses	150	\$ 200.00	\$ 200.00
Annual Mission Conference		\$ 400.00	
Sub-Total	<u>150</u>	<u>\$ 600.00</u>	<u>\$ 200.00</u>
General Assembly Expenses	4,750		\$
MISSION COMMUNITIES			
Eastern Panhandle	1,493	\$	\$ 250.00
Potomac Highlands	1,000	\$	\$ 250.00
Mountain Valley	1,500	\$	\$ 250.00
Central Valley	1,500	\$	\$ 250.00
Highlands-Augusta	1,500	\$	\$ 250.00
Maury River	1,000	\$ 1,250.00	\$ 250.00
Sub-Total	<u>7,993</u>	<u>\$</u>	<u>\$ 1,500.00</u>
		7,500.00	
OTHER PAYMENT;			
Camp Paddy Run - Utilities & Other	1,000	\$	\$
Camp Paddy Run - Personnel Costs	5,000	\$ 5,000.00	\$
Sub-Total	<u>6,000</u>	<u>\$</u>	<u>\$</u>
WVCouncil 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 Massanetta Springs	7,500	\$ 1,750	\$ 2,500.00 1,000.00
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)	109.21	\$	\$
Synod - Per Capita (2015 - .75) \$.80 for 2016	11,668	\$	\$
GA - Shared Mission Support	18,000	\$	\$
Synod - Shared Mission Support	900	\$	200.00
Total	<u>139,778</u>	<u>\$ 117,871.52</u>	<u>\$ 115,713.6</u>

Administration:

Occupancy:			
Asbestos Removal		\$	
Contracted Office Cleaning	7,000	\$	
Utilities	10,708	\$	
Bldg & Grounds Maintenance	6,858	\$	
Insurance	625	\$	
Office Expense:			
Telephone	2,398	\$	
Internet Service		\$	
Postage	1,305	\$	500.00
Supplies, Paper, Drinks	5,285	\$	
Bank Service Charges	1,959	\$	350.00
Equip Rental & Maintenance	13,866	\$	
Computer & Equip Purchases	7,299	\$	
Subscriptions & Dues	-	\$	80.00
Personnel Costs	310,700	\$	
	0	\$	320,187.00
Listening Team		\$	
Presbytery Meeting Expense	1,008	\$	
Office & Personnel		\$	250.00
Total	<u>369,011</u>	<u>\$ 387,337.00</u>	<u>\$ 414,950.00</u>

Mileage			500
sub total	<u>425</u>	<u>2,700</u>	<u>500</u>
sub total	<u>509,214.5</u>	<u>507,908.5</u>	<u>531,163.6</u>

Committee on Preparation for Ministry (CPM)

Preparation for Ministry	\$	\$	\$
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Committee on Pastoral Transition (CPT)

Pastoral Transition			
Holy Cow Training		\$	\$
Holy Cow Consulting		\$	
CPT Operating Expenses	1,168	\$	
Examination Committee - Expense		\$	150.00
Sub-Total	<u>4,731</u>	<u>\$</u>	<u>\$ 8,800.00</u>

Committee on Relational Ministry (CRM)

Relational Ministry:			
Holy Cow Training		\$	\$
Professional Development Grants	1,000	\$	
CRM Operating Expenses	418	\$	1,575.00
Sub-Total	<u>\$</u>	<u>\$</u>	<u>\$ 3,275.00</u>
TOTAL EXPENSES	<u>594,356.7</u>	<u>604,933.5</u>	<u>574,113.6</u>

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

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

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Rachel Koeniger
D. Rae Carpenter, Jr.
Elizabeth L. Bernhardt

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

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

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 prudence 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!

STEPHANIE WING
BIOGRAPHICAL SKETCH

I am the daughter, granddaughter, and niece of ministers and missionaries, married to a son, grandson, and cousin of ministers and missionaries. One might say that the Christian faith has been firmly at the center of our lives. My familial faith background is rather Pentecostal and Evangelical, but when I was 7, our immediate family joined the PC (USA), which has been my denomination of nurture and Christian formation. My first handful of paid jobs were in the church – babysitting, filling in for the church secretaries, and cataloguing and filing huge stores of music for my dad, then Minister of Music. Even so, I never pictured myself in ministry!

Just before I started high school, we moved to a small town in southwestern Virginia, where my dad accepted a call to pastor a congregation. It was a time of deep and painful transition for our family, as my mom left our family a year after the move. Though my dad continued to have a profound influence on my life during this time, I lacked external outlets for Christian nurture and support. Negative experiences with the Youth Group helped to sharpen my judgment against the church, and my natural tendency to question things combined with those negative experiences to create cynicism rather than foster faith development.

When I went to college, I still felt a pull towards God, but again, negative experiences with more conservative Bible studies on campus led me away from institutional engagement with religion. I minored in Religious Studies, with a focus on Christianity, and found that my questions could be welcomed, and that in fact, I was not the only one asking them. It was a welcome revelation, but not one that led me back into the church. It wasn't until a few years after graduation, when I was working for a nonprofit organization in Boston, that I visited a church again. As soon as I stepped foot in that place, I felt like I was coming home.

It was apparent to me that God had never stopped working in me, even if I had been trying to ignore it. I became very active in the church, joining and then leading a small group, and the whole balance of my life and priorities began to change. My work, which was stimulating, challenging, and rewarding, was also all-consuming. There was much I loved about it, but I also started to feel a sense of agitation, that something wasn't quite *right*. I finally started considering a career change, and ministry kept coming up. That led me to go to Louisville Seminary, where I felt particularly called, and try as I might, I couldn't escape God's call to enter into congregational ministry following that.

During my senior year, I met and married my husband, who was a senior at Columbia Seminary, and together we discerned a call to co-pastor a congregation. We served there together for three years, at which point I stepped down to pursue other ministries. That led me to my next position as an Interim pastor, which I greatly enjoyed. Sooner than we anticipated, Andy's call came to an end. At the time we were expecting our first son, and so we focused on Andy's search for a new position. He found that in North Carolina, just north of Charlotte. I served through June 30, drove down to NC July 1st, and three weeks later, our precious son, Isaac, was born.

Within our first year here, an opportunity arose for me to serve as part-time Associate Pastor for Campus Ministry at Davidson College Presbyterian Church, just 10 minutes from our home. It has been a wonderful gift to serve here, and yet, we have found ourselves again in a time of great transition – Andy's position ending, now expecting our second son, and my own sense of call to return to full time pastoral ministry. It has been amazing to witness God's providence and the guidance of the Holy Spirit in this time of transition over the past few months, and it is with great excitement that I look forward to this next chapter in our lives, and this new call to ministry.

STATEMENT OF FAITH

I believe in the Triune God, Creator of all that is, seen and unseen. We cannot comprehend the known universe, much less that which is unknown. Much more ineffable is our comprehension of God, who created all of this, and so much more, yet who remains intimately involved with God's creation. God the Father is revealed to us most fully in the life, death, and resurrection of God the Son, Jesus Christ, the eternal Word of God, who - being fully God - emptied himself to become fully human. He united himself to humanity, so that we may be reconciled and restored to proper relationship with God. I believe in God the Holy Spirit, breathing over the waters of creation and moving in and among us still, our comforter, advocate, and guide.

God is love, and God's love for us is beyond measure. Though God's creation was good, humanity radically separated itself from its creator. We are created in God's image - in the image of a Triune and inherently relational God - and we are called to love God with all of our hearts, minds, and spirits, and to love our neighbors as ourselves. We have not done that. Through what we have done and what we have left undone, we have failed to worship God alone, and we have failed to love and care for all of God's creation. We are truly a stiff-necked people, relying on our own accomplishments, turning away from God and towards false worship. In the way we treat individuals and in the systems in which we are participants, we ignore the image of God in others. In our stubbornness we have denied our need for salvation and our utter dependence on God for that healing salvation.

God, in love, came down and took human form so that all of humanity could be redeemed and restored before God. Jesus' life and teaching call us to be reconciled to God and to each other. The incarnate God united

completely to humanity, experiencing suffering, oppression, alienation, sorrow, and death itself. His humiliating death on the cross at the hands of the powers of his day unmasked the powers of this world. In the apparent defeat of death on a cross, God in Jesus Christ displayed ultimate victory over all evil powers, systems, suffering, and death itself. In life, Jesus united himself to humanity; in death, Jesus conquered all; and by Jesus' resurrection we are united to him, redeemed and restored to right relationship with God. Through his atonement - literally "at-one-ment" - Jesus has reunited all that had been alienated by sin.

The Scriptures of the Old and New Testaments are the unique and authoritative witness to Jesus Christ. Through the power of the Holy Spirit, in study, prayer, and through the community of believers, God's wisdom and Word continue to be revealed through the Scriptures to us today. God's grace is also revealed to us in the sacraments of Baptism and the Lord's Supper. These are visible signs of God's eternal and invisible grace at work in our lives, claiming us and sustaining us as we live out our calling in Christ.

Baptism is God's initiating act of grace towards us. It is an engrafting into the body of Christ, and union with Christ. In baptism, Christ unites himself to us so that we are united to God in life, death, and resurrection. Through baptism we are claimed and called by God to service, to build up the body of Christ. The sacrament of baptism is administered once in a person's life, but remembered often. We are invited to celebrate the sacrament of the Lord's Supper frequently in our life together. There, we are fed and sustained by the bread of life and cup of salvation, the body and blood of Christ sacrificed for our salvation. We are invited by our host, Jesus Christ, and take our place among the great cloud of witnesses and the full communion of saints. At the Lord's Table we are reminded of our connection to believers in every time and every place. We are all invited guests, there is more than enough room for all around the table, and God's invitation to us is rooted in divine love, rather than our own worthiness. At the Table, we grow deeper in our fellowship and communion with God and with each other. At the Table we are renewed for service, knit more closely in divine fellowship, and then sent out to be the body of Christ in the world. The Table is a foretaste of the coming kingdom of God, where all of humanity and creation will be reconciled to one another and to God, and where peace, righteousness and justice will be restored once and for all.

I believe that we, the church, are the body of Christ in the world. Comprising many members, we are one body with Christ as our head, gifted and called for ministry and service. In the familiar words of Teresa of Avila, Christ has no hands but ours, no feet but ours, and ours are the eyes through which Christ's compassion looks out to the earth. As we have all been created equally in God's image, we are called to love each other, individually and corporately. We are called to reach out to all populations and respond in love to all peoples. We are called away from indifference or self-imposed ignorance towards injustices at all levels. We are called to love the Lord our God with all of our heart, soul, and mind, and to love our neighbors as our self. As recipients of the good news of the gospel, we are sent to share that good news with others. In doing this, we heed the call to follow Jesus Christ, and bear his name and witness as Christians in the world.

SHENANDOAH PRESBYTERY
EXAM POLICY
Approved November 10, 2015

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.

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.

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)

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

Resolution of Honorable Retirement for the Rev. John Robert “Skip” Hastings by the Presbytery of Shenandoah, November 10, 2015

Whereas, John Robert “Skip” Hastings was delivered by a vet, named after a dog, and been on the run ever since then; and

Whereas, Skip came to Shenandoah Presbytery in August 1988 to become the Certified Director of Christian Education at First Presbyterian Church, Harrisonburg; and he had served in similar positions at three congregations since his graduation in May 1973 from the Presbyterian School of Christian Education in Richmond, Virginia; and

Whereas, while working at the Bannerman Folk Dance Weekend at Massanetta Springs over Thanksgiving weekend in 1971, Skip met and fell in love with his wife Faye. They were married by her Union Seminary graduate Baptist preacher Dad on August 12, 1972. Faye and Skip have two grown daughters, Anne and Ginny; and one granddaughter, Kathleen. All of these ladies have been a great source of encouragement, strength and support over all the years of life and ministry; and

Whereas, while on staff at First Pres, he was involved in too many Presbytery committees, Massanetta Springs conferences, Montreat conferences, mission trips and numerous organizations to be listed in this 250 word retirement outline; and

Whereas, while on staff at First Pres, he was urged by family and friends, staff and church members-especially with the guidance and support of Dr. John Sloop, to pursue ordained ministry. Skip returned to Richmond in July of 2001 to begin his MDiv degree at Union-PSCE Seminary. and

Whereas, the folks at Collierstown Presbyterian Church extended Skip a call and he began his ministry there on January 2, 2005; and while being a pastor in our Presbytery, Skip has again served on too many Presbytery committees to be named here; and

Whereas, upon retirement, he will be joining his family in Salem, Virginia, seeking part-time ministry opportunities, and

Whereas, Skip has declared: "It has been, mostly, a joyful ride on this road called ministry. Lots of "successes" and lots of time falling short, but always trying to do one's best in answering God's call to ministry. God's richest Blessings to you all!"

We hereby extend to Skip the status of honorably retired, and wish the Rev. Skip Hastings all peace, blessings, and Godspeed, this day, with all the appreciation of the Presbytery of Shenandoah.

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