

HANDBOOK OF REPORTS

for the

171st STATED MEETING

of the

SHENANDOAH PRESBYTERY

Saturday, August 13, 2016

9:30 a.m.

Place:

**Shepherdstown Presbyterian Church
Shepherdstown, West Virginia**

Shenandoah Presbytery is a covenant body where:

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

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

The Presbytery of Shenandoah will meet in stated session at Shepherdstown Presbyterian Church in Shepherdstown, West Virginia, on Saturday, August 13, 2016. A nursery will be provided for babies and small children. For childcare, please contact the church at 304-876-6466 no later than August 1 so that proper arrangements can be made.

LUNCH No charge for lunch. Donations accepted. Half of donations will go to Caring Cupboard a weekend supplemental food program for school children from low-income households.

Items available to assemble own bag lunch. Sandwiches (several choices); chips; fruit; dessert (cookie, I assume); drink (soda; juice; water). Bags provided. Lunch can be eaten on the premises (inside or on portico) or at several sites nearby.

If anyone has special dietary needs, let us know by August 8.

HANDBOOK

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

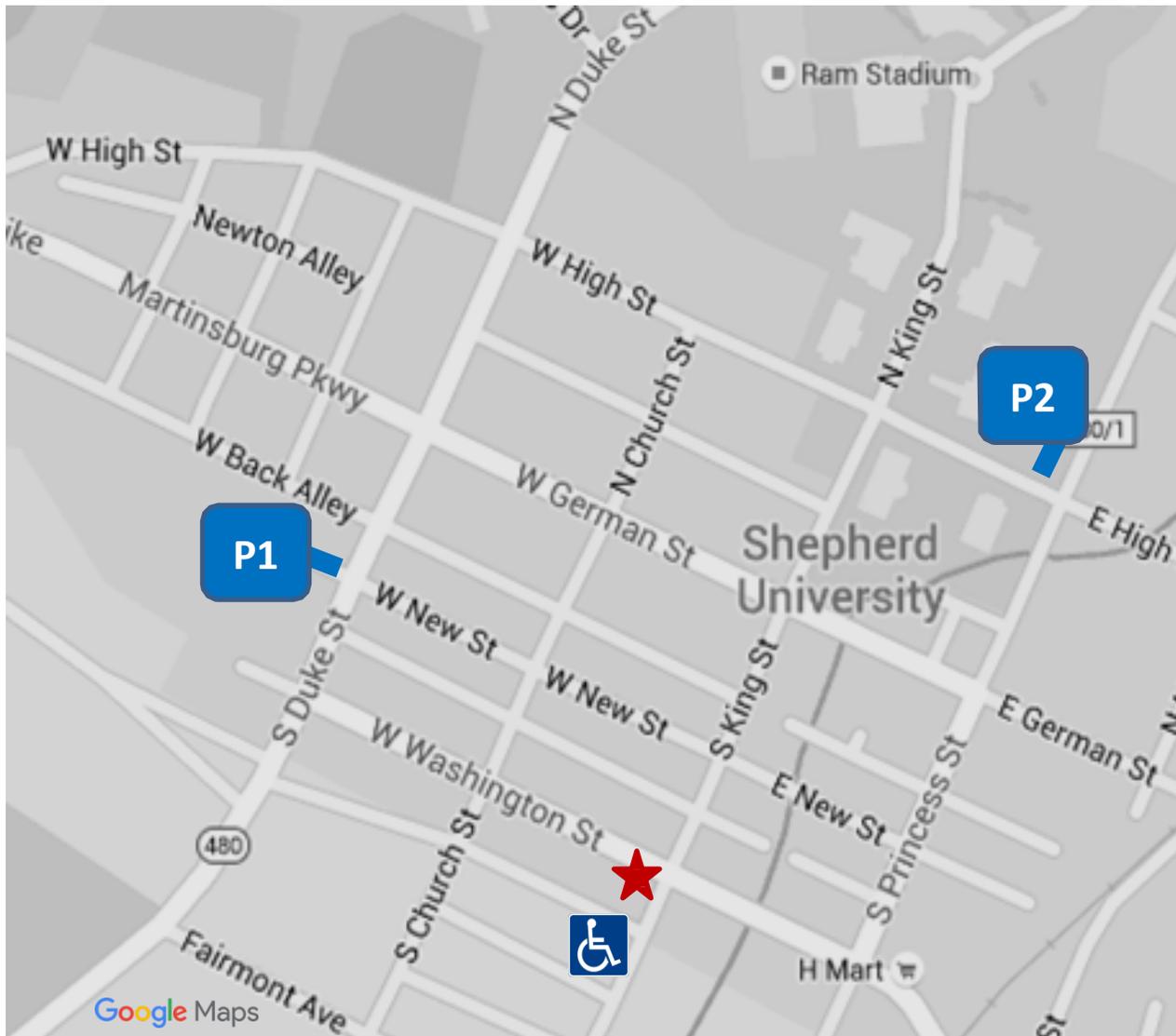
PARKING

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

DIRECTIONS (See next page)

Parking Map for Shenandoah Presbytery Meeting

★ Shepherdstown Presbyterian Church
100 West Washington St.



P1

Free Parking: St. Agnes Catholic Church , 106 S. Duke St (0.3mile walk)

Directions to P1 from Interstate 81 in West Virginia: Take exit 12, Turn right onto WV-45E. After about one mile, this road will become WV-9 E. Continue for 6.6 miles. Take the County Hwy-1 ramp toward WV-480/Kearneysville/Shepherdstown/Leetown. Turn left onto Leetown Road. Continue for 5.9 miles and the entrance to the church parking lot will be on your left.

P2

Free Parking: Shepherd University Lot A, 205 E High St (0.3 mile walk)

Directions to P2 from Interstate 81 in West Virginia: Take exit 12, Turn right onto WV-45E. After about one mile, this road will become WV-9 E. Continue for 6.6 miles. Take the County Hwy-1 ramp toward WV-480/Kearneysville/Shepherdstown/Leetown. Turn left onto Leetown Road. Continue for 6.0 miles. Turn right onto W High St. Lot A will be about three blocks ahead on the left.



Six (6) Accessible parking spaces are available immediately behind the church.

Directions to handicap parking from Interstate 81 in West Virginia: Take exit 12, Turn right onto WV-45E. After about one mile, this road will become WV-9 E. Continue for 6.6 miles. Take the County Hwy-1 ramp toward WV-480/Kearneysville/Shepherdstown/Leetown. Turn left onto Leetown Road. Continue for-5.8 miles. Turn right onto W. Washington St. Church is about 2 blocks ahead on the right. Turn right onto King St and right into alley and small parking lot that is immediately behind the church

INFORMATION PERTAINING TO MEETINGS OF PRESBYTERY

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

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

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

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

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

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

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

PROCEDURAL RULES

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

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

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

When there is no apparent disagreement or objection to a motion, the moderator may declare it is adopted by common or general consent.
- I. No flash photography will be allowed during the worship service at meetings of presbytery.
- J. When presbytery meets in a location where seating is limited, priority shall be given to voting members for seating within the meeting area. If it is necessary to use other rooms for overflow seating, visitors and other non-voting members shall use these areas.

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

Seeking to be Faithful Together:

Guidelines for Presbyterians During Times of Disagreement

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

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

ANNOUNCEMENTS

VOTING MEMBERS OF SHENANDOAH PRESBYTERY

All ministers enrolled in Shenandoah Presbytery

Ruling elders commissioned to churches

Ruling elders from each church session

0-400 members = 1 ruling elder

401-800 members = 2 ruling elders

801-1200 members = 3 ruling elders

1201+ = 4 ruling elders

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

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

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

ACRONYMS YOU MAY HEAR AT THE MEETING

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

DOCKET

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

- 8:30 a.m. REGISTRATION BEGINS
- 9:00 a.m. NEW RULING ELDER TRAINING
- 9:30 a.m. Call to Order and Opening Prayer
- 9:35 a.m. Worship
- 10:30 a.m. Determining a Quorum
Procedural Rules
Welcome and Introduction of Guests
First time commissioners
Seating corresponding members
Appointments by the Moderator
Correction and Approval of Minutes
New Business
Adoption of the Docket
Report of the Stated Clerk – page 2
Omnibus Motion
Report of the Transitional Presbyter
Welcome from host church
- 10:50 a.m. Committee on Pastoral Transition, Lisa Webb – pages 6-18
- 11:30 a.m. Committee on Relational Ministry, Beth McCrary – pages 19-24
- 12:00 p.m. Committee on Preparation for Ministry, Tully Hunter
- 12:10 p.m. Committee on Mission and Outreach, Doug Sensabaugh
- 12:25 p.m. Lunch – ORDER OF THE DAY
- 1:25 p.m. Intercessory Prayer
- 1:30 p.m. Educational Hour led by Committee on Educational Resources
- 2:30 p.m. Committee on Nominations, Mary Lou Cox – page 25
- 2:35 p.m. General Assembly Commissioner Reports – pages 26-29
- 3:00 p.m. Transition Team Manual Revisions – pages 30-69
- 3:20 p.m. Anticipated Adjournment
- FOR INFORMATION ONLY reports see pages 70-71

STATED CLERK REPORT

FOR INFORMATION

1. Attended General Assembly Meeting of the PCUSA in Portland, Oregon, from June 17 to June 26, 2016.
2. Dates for the meetings of Shenandoah Presbytery for 2016 through 2017:
Tuesday, November 1, 2016: Opequon Presbyterian Church
Saturday, February 2, 2107: Your church name here*
Tuesday, May 9, 2017: Your church name here*
Saturday, August 26, 2017: Your church name here*
Tuesday, November 14, 2017: Your church name here*
*seeking host congregation
3. Received the report of the Buckton Presbyterian Church Administrative Committee.
4. Acknowledge that Pisgah Presbyterian Church officially closed as of July 31, 2016. The report from Administrative Commission to be completed by November, 2016 meeting of presbytery.
5. Attended installation of Rev. Karen Greenawalt, new pastor of Gerrardstown Presbyterian Church, on July 17, 2016.
6. Attended installation of Rev. Casey Clark and ordination and installation of Rev. Rachel Clark, new pastors of New Monmouth Presbyterian Church, on July 31, 2016.

RECOMMENDATION

As per the “Policy for Discernment toward Reconciliation or Gracious Separation of Congregations in the Shenandoah Presbytery” the Stated Clerk requests the formation of an Administrative Commission. As per “Section C. Discernment Phase, 1. *If resolution is not reached between the LRT, the session, and the congregation, the presbytery shall appoint an Administrative Commission [hereafter AC]. Ordinarily the members of the LRT shall be nominated to serve as the AC (Book of Order G-3.0109b, G-4.0207).* Those individuals currently serving are Ruling Elders Bonnie Wilson, Teaching Elder Deb Klein and Teaching Elder Martin Stokes. Further, the addition of Ruling Elder Josh Elrod, from Lexington Presbyterian Church, be added to the membership of the LRT.

OMINBUS MOTION

From Stated Clerk:

1. That the presbytery excuse from attendance all or a part of this meeting those whom have requested to be excused.
2. Receive the minutes of the Commission to Install the Rev. Debra McKune as found on page 3
3. Receive the minutes of the Commission to Install the Rev. Karen Greenawalt as found on pages 3-4

From Committee on Representation

Receive the report as found on page 5

MINUTES OF COMMISSION TO INSTALL THE REV. DEBRA McKUNE, as pastor of the Falling Waters Presbyterian Church of Hedgesville, West Virginia. In accordance with the appointment of Committee on Pastoral Transition, the commission convened at the Falling Waters Presbyterian Church, on Sunday, July 10, 2016 at 4:00 p.m.

Commission members present: Teaching Elders: Lisa Webb, Elizabeth Lewis, Carl Howard, and John Cushwa Ruling Elders: Judith Becker, William Moore, and Rob Sloan

Others invited by the presbytery to participate in the service were: Dr. Marilyn Johns from the Presbytery of the James.

A quorum was present.

John Cushwa, convener, called the commission to order and led in prayer. The commission elected John Cushwa as moderator and Elizabeth Lewis as clerk.

The congregation was called to worship. Dr. Marilyn Johns preached the sermon on the subject "Healthy Churches" from Romans 15:1-13. Lisa Webb asked the questions of the teaching elder. Judith Becker asked the questions of the congregation. These being answered in the affirmative and with prayer led by John Cushwa, the commission installed Debra McKune as pastor of the Falling Waters 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.

Kate Brown delivered the charge to the congregation, and Rob Sloan 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 Carl Howard

John Cushwa, Moderator
Elizabeth Lewis, Clerk

MINUTES OF COMMISSION TO INSTALL THE REV. KAREN GREENAWALT, as pastor of the Gerrardstown Presbyterian Church of Gerrardstown, West Virginia. In accordance with the appointment of Committee on Pastoral Transition, the commission convened at the Gerrardstown Presbyterian Church, on Sunday, July 17, 2016.

Commission members present: Teaching Elders: John Cushwa, John Bethard, Rachel Crumley, and Bill Everhart Ruling Elders: Judith Becker, Ron Hansen, Betty Fulk, and Kate Brown

Others invited by the presbytery to participate in the service were: CRE Hugh Lackey from Central Florida Presbytery.

A quorum was present.

John Cushwa, convener, called the commission to order and led in prayer. The commission elected John Cushwa as moderator and Judith Becker as clerk.

The congregation was called to worship. Hugh Lackey preached the sermon on the subject "A Living Sacrifice" from Romans 12. John Cushwa asked the questions of the teaching elder. Kate Brown asked the questions of the congregation. These being answered in the affirmative and with prayer led by Hugh Lackey, the commission installed Karen Greenawalt as pastor of the Gerrardstown 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.

Rachel Crumlely delivered the charge to the congregation, and Bill Everhart 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 John Bethard.

John Cushwa, Moderator
Judith Becker, Clerk

PRESBYTERY REPORT TO SYNOD COMMITTEE ON REPRESENTATION

Membership break-down of: Officers, Council, Nominating Committee and Committee on Ministry

	Work Unit	MC	ML	FC	FL	A	AA	H	NA	ME	W	D	Y	YA	A	SA
1	Officers	2									2				1	1
2	Council	5	2	4	1						12			1	6	5
3	NOM	2	1	1	1						5				2	3
4	COM	10		4	8						22				13	9

Key:

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

Y (Youth)-25 and under
YA (Young Adults) - 26-35

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

MC-Male Clergy
ML-Male Laity

FC-Female Clergy
FL-Female Laity

COMMITTEE ON PASTORAL TRANSITION

I. FOR INFORMATION:

Received written exit interviews from John Haney with outgoing interim Carl Pattison from New Monmouth Church and from the Session.

II. ACTIONS TAKEN:

- A. Approved adding Teaching Elder Carl Pattison to the supply list beginning July 1, 2016.
- B. Sustained the examination of Teaching Elder Rose Wayland and found her suitable for the position of interim at the Sherando Church.
- C. Approved the part-time interim contract between the Sherando Session and Teaching Elder Rose Wayland from June 13, 2016-June 18, 2017.
- D. Approved renewing the interim contract between the New Providence Session and Teaching Elder Betty Dax from May 15-August 14, 2016.
- E. Sustained the examination of Teaching Elder Steve Willis for transfer from Peaks Presbytery to serve as interim pastor at Collierstown Church and received him as a member of Shenandoah Presbytery effective July 17, 2016. (See pages 15-16 for faith statement and bio)
- F. Approved the interim contract between the Collierstown Session and Teaching Elder Steve Willis from July 17, 2016-July 16, 2017.
- G. Sustained the examination of Teaching Elder Casey R. Clark for transfer from New Hope Presbytery to accept the call from the New Monmouth Church and received him as a member of Shenandoah Presbytery effective July 26, 2016. (See pages 8-9 for faith statement and bio)
- H. Approved the following terms of call between New Monmouth Church and Teaching Elder Casey Clark and Candidate Rachel Clark beginning July 26 for Casey and July 31 for Rachel:

Casey Clark

Annual cash salary	\$29,250
Use of manse (value)	7,650
Utilities, furnishing and appurtenances	4,350
Automobile allowance	1,875
Continuing Ed allowance	750

Major Medical with family
Pension and Disability
SECA

Moving expenses to the field, four weeks annual paid vacation including Sundays, two weeks annual paid study leave with Sundays
Sabbatical leave at the end of six years per Presbytery policy
Death or disability clause

Rachel Clark

Annual cash salary	\$ 9,750
Use of manse (value)	2,550
Utilities, furnishing and appurtenances	1,450
Automobile allowance	625
Continuing Ed allowance	250

Major Medical with family
Pension and Disability
SECA

Moving expenses to the field, four weeks annual paid vacation including Sundays, two weeks annual paid study leave with Sundays
Sabbatical leave at the end of six years per Presbytery policy
Death or disability clause

- I. Approved the commission to ordain/install Casey and Rachel Clark on Sunday, July 31, at 4:00 p.m. at the New Monmouth Church.
- J. Approved the commission to install Debra McKune on Sunday, July 10, 4:00 p.m. at the Falling Waters Church.
- K. Sustained the examination of Teaching Elder James Lunde for transfer from East Tennessee Presbytery to accept the call from the Warrenton Church and received him as a member of Shenandoah Presbytery effective September 1, 2016. (See pages 17-18 for faith statement and bio)
- L. Approved the following terms of call between Warrenton Church and Teaching Elder James Lunde beginning September 1, 2016:

Annual cash salary	\$42,000
Housing allowance (personally owned)	28,000
Dental	800
Automobile allowance	1,500
Books and subscriptions	100
Continuing Ed allowance	450
Major Medical with family	
Pension and Disability	
SECA	
Moving expenses to the field, four weeks annual paid vacation including Sundays, two weeks annual paid study leave with Sundays	
Sabbatical leave at the end of six years per Presbytery policy	
Death or disability clause	
- M. Approved Teaching Elder Betty Dax to serve as moderator to the New Providence Church until CPT finds a replacement.
- N. Approved Teaching Elder George Chapman to serve as liaison and moderator to Bethesda Church.
- O. Approved Teaching Elder Patrick Pettit to serve as liaison to the Tinkling Spring Church for their associate position.
- P. Approved Teaching Elder Elizabeth Lewis to serve as moderator to Winchester First Church as needed.
- Q. Sustained the examination of Ruling Elder Jean Steidel and found her suitable to serve as commission ruling elder to the Buckton Church.
- R. Approved the commissioned ruling elder contract between the Buckton Session and Jean Steidel from July 1, 2016-June 30, 2017.
- S. Approved extending the interim contract between the Warrenton Session and Teaching Elder Phil Sommer to include the month of August 2016.
- T. Approved the dissolution of the pastoral relationship between Teaching Elder Barbara Johnson and the Romney Church effective June 30, 2016. (Congregational meeting was held April 10)
- U. Approved the dissolution of the pastoral relationship between Teaching Elder Christina Tutterow and the Bethesda Church effective June 26, 2016. (Congregational meeting was held June 12)

Casey Clark Biographical Sketch

I was born and mostly raised in Virginia, living outside of DC and Richmond. Growing up in the Presbyterian Church, I grew in my faith and felt the call of God on my life early on. I wasn't sure where God would use me when I enrolled at James Madison University, initially thinking I'd be a high school teacher. But while there, God confirmed a call to pastoral ministry, building upon years of involvement in youth groups, the local church, and para-church ministry. I always appreciated the teachers who had clear passion for their subject, and I felt like I should proclaim my passion, Jesus Christ.

From college I went to Princeton Seminary where I continued to learn and grow, and also there I met my wife, Rachel. Following seminary I received a call to be an associate pastor in Durham, NC. I have been there since 2008.

Soon after making the move from New Jersey to North Carolina, Rachel joined the church on staff and we have enjoyed the blessing of being able to serve together. The years in Durham have been a wonderful time of serving the local body of Christ, getting new experiences where we've been stretched by the Spirit.

While in Durham, we've had four children and have enjoyed watching the way they've been welcomed and involved at church.

Currently I feel called to the next chapter in church ministry, doing so again alongside my wife, in a new location and with new challenges.

I am a big fan of soccer and being able to spend time with my family. The latter has often prevented me from being a player of soccer, but I at least enjoy being a viewer. I hope the next time I have a chance to play my body won't be too old to enjoy it.

Casey Clark Statement of Faith

I believe in one God, Father, Son, and Holy Spirit. But I was far from this God, in fact an enemy to him and his ways. But in God's gracious mercy I have been saved in Jesus Christ.

Jesus is the Christ, the long awaited savior, who made me a part of God's people. This people who had been chosen long ago and been guided by God's hand. The people, Israel, whom God had chosen not because of anything extraordinary or righteous in them, but whom God chose by his sovereign grace to be his very own and for his perfect plans. Even though they were a "stiff-necked people", quick to turn from our faithful God to lesser things, God was always faithful and even dwelled in their midst.

At just the right time, in a greater way the presence of God came to this world in Jesus Christ. He is the image of the invisible God, yet also fully human, like us in all ways yet without sin. All the promises, hopes, and plans revealed in the Old Testament find their fulfillment in him. Surprisingly Jesus came and took our sins upon himself, humbling himself as a servant, and died for us on the cross. His death is the perfect sacrifice to cover my sin. It is entirely by his work that I can now be called a child of God, it is nothing of my own. By the blood of Christ I can be brought near to our God, and this sacrifice is what has also brought those who were not God's people into the flock, as well. By faith I am now a child of Abraham, who can call God, "Father", because of the life-changing work of Jesus.

Those who are in Christ are now new creations and those gathered together in him are his church. By the power of his Holy Spirit, the Spirit who came to us as Christ had promised, we can live as we are called. The church now seeks to live in Christ, think with the mind of Christ, and proclaim the good news to a world in need. We live with Jesus as King, seeking to work in and for this world, doing so for Christ and his kingdom.

The Holy Spirit empowers, encourages, teaches, and guides the church in our work to lift the name of Jesus Christ.

The church remembers and enacts the good news when we celebrate the sacraments. We remember Christ's love and sacrifice at the Lord's Table, and we give thanks for the communion we have with God and with each other. In baptism, we remember that we are cleansed and claimed by God, knowing that our identity is firmly placed in Jesus--in his death and resurrection. In these shared acts, God works upon the church by the Spirit, nourishing us, claiming us, renewing us, and cleansing us.

We are blessed as God's church to have received his holy Scriptures, shared with us by the inspiration of his Holy Spirit. What the church needs to know of God and his purposes for us are revealed in his word. The Bible is completely sufficient for our faith and is the authority for us in all matters of the faith. As we prayerfully read it, we encounter a living God who continues to care for and guide his people. For God still is at work and has a plan for creation. Trusting in this plan, with eager anticipation for Christ's return and the resurrection of our bodies to new life, we seek to live out this salvation, working for the kingdom until Jesus comes again.

Rachel F. Clark
Biographical Sketch

I grew up in the western suburbs of Chicago, attending church with my family and being nurtured in the Christian community. During high school I began to sense a call to serve God through church ministry, which was further confirmed during my college and seminary years. I met and married my husband, Casey, while attending seminary and after graduating in 2008 we moved to Durham, NC to serve in a church. I have worked for almost eight years as the part-time director of congregational involvement, working with small groups and new members.

During our time in Durham we have welcomed four children into the world and I have the pleasure of being home with them while still working at the church.

In my free time (and there's not too much of it!) I enjoy cooking, baking, walking and going on adventures with my family.

Casey and I have enjoyed working together, serving Christ and the church. We look forward to continuing to minister as a family.

Rachel F. Clark
Statement of Faith

I believe in the one Triune God who has revealed himself as Father, Son and Holy Spirit. God has created all things out of his great love and continues to lovingly sustain all things by his sovereign rule.

God created human beings in his own image and covenanted to be their God. Throughout all time God has been steadfast and faithful and yet, we as human beings have rebelled against God and ignored his commands. Despite our sin, God has continued in his love and faithfulness and from the beginning has had a plan to rescue humanity.

Scripture bears witness to the special activity of God among the people of Israel: how he made a promise to Abraham to be the father of many and to bless all the nations through him, how God delivered the people of Israel from their captors, how he spoke to them by his prophets and reminded the people that a Savior and Deliverer would come. The Bible- both the Old and New Testaments- is the Word of God written, which bears witness to God's loving and gracious activity in the world to rescue us through Christ.

I believe that Jesus Christ is both fully God and fully human. To know Christ is to know God, for Jesus is Immanuel: God with us. Jesus revealed to us the will of the Father and demonstrated what it means to be truly human. Jesus came into the world to redeem the world, offering up his own life as a sacrifice for the sins of human beings. Jesus' life, death and resurrection demonstrated God's desire to be with his people. In Christ alone are we chosen, forgiven, redeemed and called to be workers in God's Kingdom. There is no other name by which we are saved.

By the power and testimony of the Holy Spirit, we come to know Christ and to know that we are children of God. The Holy Spirit bears witness that Jesus Christ is God, and the Spirit sanctifies us and unites us with Christ. Jesus told his disciples that "the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you."

I believe that because I am in Christ, I am a child of God. I am not my own; I was bought with a price. As a child of God, I am called to live a life of faithfulness to the holy and righteous Triune God. I am called to die to sin, and because I have been united with Christ in his death, I will also be united with him in his resurrection! I am called to love God with all my heart, soul and mind and to love my neighbor as myself. Because of what Christ has done, I am able to approach God as a child approaches her father. Because of Christ, I no longer stand condemned. Because of Christ I am a new creation, and I am able to no longer live for myself, but for God.

I believe that I am not a Christian on my own or in isolation; rather as a follower of Christ I am drawn into community with others who are also in Christ. The church is called by God, equipped and sent out into the world to share the Gospel, the Good News of Jesus Christ. Together the community of believers worships God, participates in the sacraments and seeks first God's Kingdom. The sacraments of baptism and the Lord's Supper are signs and seals to us that we, by God's grace, are incorporated into Christ and joined with him in his death and resurrection. Through baptism we are reminded that through Jesus Christ we are cleansed, clothed, made righteous, and welcomed as children of God. Through communion we remember that we partake in the body and blood of Christ and therefore also in his death and resurrection. The church is the community of the redeemed who are sent out into the world by the power of the Holy Spirit to be workers for Christ and his kingdom.

Karen J. Greenawalt Biographical Sketch

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

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

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

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

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

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

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

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

our faith together. Throughout this process I am still learning to live life daily walking with Jesus in the Kingdom of God, being his disciple and sharing the good news of the Gospel as he directs.

During the last two years, I sensed that God had more for me to do. Through prayer and the circumstances around me I felt this confirmed as I began to seek a new position in ministry. After much conversation and prayer I am thrilled to answer a call from Gerrardstown PC who is also seeking new direction and new life with a full time pastor. Tom and I look forward to what God has in store for this church as we seek to follow Christ Jesus bearing fruit for the Kingdom of God.

Karen J. Greenawalt Statement of Faith

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

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

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

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

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

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

I believe that God's love in Christ Jesus will never leave us and affirm with Apostle Paul that "neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus

our Lord" (Romans 8:38-39). Through the unending love of Christ I believe we are enabled and called to love and forgive others seeking to share the Gospel in both word and deed as Jesus taught us when he said "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matthew 28:19-20a).

I believe that the Kingdom of heaven is at hand (Mark 1:15) and we are called to proclaim the good news of the Kingdom here (Matt. 10:7) even as we know that Christ will come again one day (Acts 1:11). God will fulfill the promise of the Kingdom of God when "every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10-11). When Christ comes in glory, God's final redemption of all creation will be finished and all believers will be with the Father, Son and Holy Spirit forever.

Steve Willis
Biographical Sketch

I remember a lot of discussion about the idea of vocation when I was a seminarian at Union Theological Seminary in Virginia and graduated in 1995. I don't remember if anyone talked about how much moving can be involved for those who take this idea to heart. Or maybe I just didn't hear that part of the story then. My wife, Amy, and I were married in Watts Chapel at the seminary and ever since we have pursued our callings as pastor and teacher. Sometimes we have felt a bit like Abraham and Sarah at least as it relates to how often our vocations have led us to "Get up and go."

Following this path of work and service led from seminary to the upstate of South Carolina where I served a small church in a small town. Then the journey led to Cincinnati where Amy taught at Xavier University and I pastored a small church in an old urban neighborhood. Six years later we got up and went to Spokane, Washington where Amy taught at Gonzaga University and I served several small churches in rural, eastern Washington. Today we live in the town of Bedford with our children Nate and Cate. Nate will be starting at Roanoke College in the fall and Cate will be in the eighth grade and our resident teen expert at the Claytor Nature Center this summer. Amy is a tenured Professor of Religious Studies at Lynchburg College. And from my door I can be on the Appalachian Trail in twenty minutes enjoying creation and contemplating the journey of faith.

Along the way over the last twenty some years, I have experienced much of what many of our teachers at seminary talked about during those seminary classes. More and more I am struck by the Christian lives and communities that continue to bear the fruit of God's Spirit in vital ways, even when church is not the cultural given that it once was. This experience has been a lesson in the long, gracious faithfulness of God.

The other vocational discovery that I have found along the way is a deep love and appreciation for the small church. This is not what I would have guessed during those seminary years. Yet as I look back to my childhood, growing up in a small Presbyterian church where my father was an elder and my mother was a deacon, it seems to make a lot of sense. The small church has been the special place where I have witnessed people experiencing through life together the truth that in life and in death we belong to our faithful savior, Jesus Christ. I am now working to serve small congregations as an intentional interim as a way of serving churches in transition as well as strengthening small congregations.

I graduated from the University of North Carolina in Chapel Hill with a major in Religious Studies and a minor in watching Tarheel basketball. My apologies in advance, I remain an obnoxious Tarheel fan. My college experiences of working with youth in churches pointed me toward the church, especially a summer spent as an intern at the Maadi Church in Cairo, Egypt, pastored by a Presbyterian minister from my home presbytery. I am looking forward to learning about the Presbyterian churches of the Shenandoah Valley.

Steve Willis
Statement of Faith

I trust in the sovereign, gracious God of Jesus Christ.

My beliefs and theological views arise, certainly from study of the Bible and the Reformed theological tradition, but also from the ordinary, daily, constant, up-and-down effort to live the Christian life, a life of trusting in the God revealed fully in the person of Jesus Christ, witnessed to by the Scriptures of the Old and New Testaments.

I believe in Jesus Christ, the Word of God, the Savior of the world, God in the flesh, fully human and fully God, the one who lived, died and was raised from the dead. I believe that Jesus Christ is the revelation of the eternal God. So when we see Jesus healing the sick, feeding the hungry, forgiving sinners, welcoming the unwelcomed, teaching justice and righteousness, proclaiming the Good News, and faithfully enduring the pain and abandonment of the cross we see the very character of the eternal God.

I believe in God, the good Creator of this earth, the mysterious cosmos, and the heavenly kingdom that transcends all of creation. I believe that God rules all of creation with a powerful, eternally enduring love that holds all of life together and is bringing all things toward the just and faithful purposes of God's heavenly kingdom.

I believe in the Holy Spirit, the breath of life, the wind that blows where it will blow. I believe the Spirit of God lives and breathes within and among humankind, beckoning us to trust in God and live according to God's purposes. I believe the Spirit moves in surprising, unseen ways that sustain us at times and disrupt us when we live in ways that are discordant with God's creation and heavenly purposes. I believe that the Holy Spirit brings into being and sustains the church, the people of Jesus Christ who bear witness to the eternal God.

Thus I believe in the Triune God, One God in three persons, Father, Son and Holy Spirit.

I believe that the Holy Scriptures of the Old and New Testaments are the unique and authoritative witness to the revelation of God in Jesus Christ.

I believe that the two sacraments which Jesus instituted are Baptism and the Lord's Supper. I believe that Baptism incorporates us into the body of Christ and reminds us of the grace of God that precedes all of our faithful efforts. I believe that we share in the real presence of Christ in the Lord's Supper as the bread is broken and the cup is poured out. I believe that the proclamation of the Gospel, as one of the marks of the church, is vital for the health of the people of God.

I believe that good order is a grace that gives shape and form to life together as the body of Christ. Therefore I believe that our Presbyterian polity is a faithful and generous way of making a "good neighborhood" in our churches for all of its members and friends.

James E. Lunde
Biographical Sketch

I am a life-long Presbyterian raised and nurtured at First Presbyterian Church in Lansing, MI. As a child of the church, I have always felt comfortable in church settings, and I sought ways to be engaged in the congregation's ministry. In high school, I had the opportunity to serve Massanetta Springs as an enabler (small group leader) for their middle school conference. This experience made me excited about the connectional nature of the Presbyterian Church as well as energized about the possibility of serving the church. I attended Alma College for undergrad, studying History and Religion. During my summers in college, I continued to work at Massanetta Springs at the camp and it was here that I met my wife, Marie. One year, I received an internship grant from the Lilly Endowment to discern a call to ministry while serving as the "camp chaplain" at Massanetta Springs. During the internship, I was able to explore ministry by working with local pastors, leading worship and bible studies, and even providing pastoral care. This positive experience led me to apply to seminary to further explore my call to ordained parish ministry.

I attended Union Presbyterian Seminary in Richmond, VA and truly enjoyed this time when I was able to challenge myself academically, theologically and personally. In seminary, I wanted to balance my studies with practical experience, so I remained engaged in part-time parish ministry throughout my theological education--serving as a youth director, pastoral intern and supply preacher for various congregations.

As I was preparing to graduate from seminary, I was discerning my first call and discovered the Lake Fellow in Parish Ministry Pastoral Residency program at Second Presbyterian Church, Indianapolis, IN. I was ordained to this two-year residency position and had the opportunity to gain further experience in virtually every area of the church's ministry while serving alongside experienced pastors. It even gave me the freedom to begin new initiatives—such as developing a new ruling-elder training curriculum. This experience allowed me to become a more confident preacher, to observe and form my own effective habits in ministry, to establish and value mentor and colleague relationships, and also remember the importance of continuing to learn and grow in ministry.

Most recently, I have served as the pastor of Graystone Presbyterian Church in Knoxville, TN. Graystone is a 150-member congregation that has a wonderful inter-generational ministry. It has been a joy to serve as pastor of this congregation, particularly as we celebrated our 125th anniversary last year with a capital campaign to renovate our building and a homecoming celebration. While in Knoxville, I have become heavily involved in the ministries of the Presbytery of East Tennessee serving as moderator of the Committee on Preparation for Ministry, as a board member for UKirk at UTK and as a member of the Board of Church Visitors at Maryville College. It was while serving Graystone, that my wife Marie and I welcomed our first child, Clara into the world.

Though I have enjoyed my time in this congregation, I have felt called to serve as the pastor of Warrenton Presbyterian Church to use my gifts for ministry in a vibrant congregational setting, and also as a young father, to serve closer to our family. I look forward to the opportunity for my faith journey to come full circle, bringing me back to the Shenandoah Presbytery where I first discovered and explored my call to ministry.

James E. Lunde
Statement of Faith

I believe in the one living and sovereign God, creator of heaven and earth, who is known in three persons—Father, Son, and Holy Spirit. God created humans in God's own image to have a special relationship with God, but we continuously turn away from God and break the laws given to us, affecting every part of ourselves and leaving us utterly unable to follow God's will on our own. This relationship between God and humanity was and is broken through our sin. Yet throughout covenant history, God has continued to act graciously toward us by taking the initiative to seek us out—reconciling us with God and with one another.

The ultimate example of God's reconciling grace and love is in the sending of God's only Son Jesus Christ into the world—God's Word made flesh—being both truly God and truly human. Jesus proclaimed and embodied God's kingdom, healed the sick, and friended the outcast. Dying on the cross, Jesus suffered the depths of human pain freeing us from sin's dominion and reconciling us with God and one another. Rising from the grave, Christ has defeated the power of death, giving us hope that death does not get the last word, but life eternal in God's kingdom. At the right hand of the Father, Christ stands as our Judge, but we rejoice in knowing that the Judge is also the Redeemer! We await Christ's return with hopeful confidence and as we wait, we share in his ministry of peace through the power of his sent Holy Spirit.

The Holy Spirit has inspired us throughout human history giving us courage and empowering us to proclaim the kingdom of God. The Holy Spirit creates faith in us, justifies us by grace through faith, and continues to reform our lives according to God's will. God's Spirit gives life to the Church inspiring and sustaining our ministry of Word and Sacrament. The Spirit illumines Scripture making it God's Word to us in our particular time and place. Scripture is the unique and authoritative source for helping us understand God's love in Christ and showing us how we are to live in relationship with God and one another. Through preaching, the Word of God is proclaimed by the Spirit for the faith community moving us to respond with faith to the gospel. The Holy Spirit unites us with Christ in the Sacraments, making Christ truly present in these acts. Sacraments are the visible signs of an invisible reality in which the covenant of grace is sealed and enacted within us. Baptism signifies the washing away of our sin, our entrance into the covenant community and our dying and rising to life eternal. Communion signifies the continual nourishment that Christ's life, death, and resurrection offer us—the food and drink of life eternal—drawing us closer with Christ and with one another as Christ's body.

There is one Church in which Christ is the head; one body of Christ in the world, consisting of believers from every time and place who are charged with carrying out Christ's ministry. The Church in its sanctified common life is centered on praising the living God empowered by the Holy Spirit. The Church offers our praise and worship to God together through the proclamation of the Word and administration of the Sacraments. In our ministries of compassion and justice, the Church reaches out to the wider community: welcoming the stranger, advocating for the oppressed and feeding the hungry. We do this not for our own merit, but out of gratitude for the God who has been gracious to us. As the Church, we eagerly await the culmination of God's kingdom in which God will wipe every tear from our eyes and death will be no more. (Rev. 21:4) To the Triune God, Creator, Redeemer and Sustainer be all glory now and forever. Amen.

COMMITTEE ON RELATIONAL MINISTRY

I. FOR INFORMATION:

Received written reports from visits to Craigs ville, Waynesboro First, and Zetta churches:

II. ACTIONS TAKEN:

- A. Authorized the Buckton Administrative Commission to assume original jurisdiction of the Buckton Session, if and when the AC deems necessary.
- B. Approved renewing the commissioned ruling elder contract between Tomahawk Session and William Barnett from May 1, 2016-April 30, 2017.
- C. Approved renewing the supply pastor contract between the Elk Branch session and David Beeson (UCC pastor) from April 1, 2016-April 1, 2017.
- D. Approved the parish associate contract between the Trinity Session and Teaching Elder Roxana Atwood from May 15, 2016-May 15, 2017.
- E. Approved renewing the commission ruling elder contract between the Union Session and Judy Hensley from March 6, 2016-March 5, 2017
- F. Gave provisional approval for the process of holding a new ARE/CRE online program to be coordinated by Union Seminary.
- G. Received written report from the reading of the 2015 session minutes. See page 20
- H. Sustained the examination of Honorably Retired Teaching Elder William Caperton for transfer from Peaks Presbytery and received him as a member of Shenandoah Presbytery effective July 28, 2016. (See pages 21-22 for faith statement and bio)
- I. Approved the ruling elder training program on a trial basis.
- J. Commissioned Ruling Elder Jean Steidel to the Buckton Church through December 31, 2018.
- K. Approved renewing the temporary supply contract between the Broadway Session and Teaching Elder Joan Wilson from September 1, 2016-August 31, 2017.

III. RECOMMENDATIONS:

- A. That Presbytery approve granting the status of honorably retired to Teaching Elder Betty Dax effective September 1, 2016.
- B. That Presbytery approve granting the status of honorably retired to Teaching Elder Barbara Johnson effective August 1, 2016.
- C. That Presbytery approve the revised Policy for the Care of Christian Educators as found on pages 23-24

2016 Report on Sessional Records
to the Committee on Relational Ministry
Shenandoah Presbytery

In the reading of the 2015 Sessional Records for Shenandoah Presbytery:

- 46 churches had no exceptions
- 43 churches were found to have one or more exceptions
- 15 churches did not submit minutes for review

Two books were submitted late, and are still being read.

The churches failing to submit minutes were:

- Berkeley Springs
- Bethesda
- Buena Vista
- Burlington - repeat
- Charles Town - repeat
- Collierstown - repeat
- First Staunton
- Goshen - repeat
- Hot Springs - repeat
- Immanuel - repeat
- Kearneysville - repeat
- Mossy Creek
- Mt. Joy - repeat
- Sherando
- Warm Springs – repeat

At the wrap-up meeting at the end of April, I asked my fellow readers to summarize their findings in reading minutes, in order to note the most frequent exceptions. We also discussed several issues concerning these exceptions.

1. Some churches continue to use loose-leaf binders instead of a permanent minutes book, or submit their minutes in a folder.
2. This year, it was noted that the page numbering systems used by some Clerks was completely unacceptable. Instead of numbering pages consecutively, at least for the calendar year, pages were numbered for one month, and then the next month started again at Page Number 1. This makes use of the checklist virtually impossible.
3. Churches continue to fail to have a full financial review of their books/accounts annually, and do not specify their money counting procedure.
4. The Annual Statistical Report is not approved by the Session, and/or not included in the minutes.
5. Election of and report from commissioners to Presbytery.
6. Setting dates for observances of the Lord's Supper, and indication that the Lord's Supper was held at least each quarter.
7. Sessional Records report from 2014 was not shared with the Session or included in the minutes.

The above items will be included as recommendations to the Clerks, Moderators, and Sessions as they prepare their 2016 minutes for reading.

William G. Caperton
Biographical Sketch

Born in Beckley, WV, grew up in Mt. Hope, WV, with the values, language, and accent of this special place in our world. Following high school I headed off to Hampden-Sydney College with plans to begin preparing for what we called “full-time Christian service,” wondering what that meant, “full-time.” With so many continuing questions after those four years, I went to work as a teacher for a year, but the support of some real mentors encouraged me to begin study at Union Seminary (Richmond) in spite of those questions. I completed that degree in 1968 and returned for a D.Min. twenty years later, an important re-tread job.

My first pastorate, a small church in Fincastle, VA, led me to seek work as a “tent-making” minister, working with small churches in Hanover Presbytery while supporting my family as a teacher in the Richmond Public Schools. Those nine years were an experience of life with those whose call is not to what we continued to think of as “full time Christian service” but seek genuine discipleship both inside and outside the institutional church.

In 1981 I returned to a more traditional form of ministry, called to serve the congregation of the Smyrna Presbyterian Church, Waynesboro, VA. Ten years later I received a call to serve the Covenant Presbyterian Church, Marshall, MO. It had been a very strong congregation whose strength was dissipated with awful conflict within that congregation. I was there ten years and saw that strength renewed before I moved back to Appalachia, First Presbyterian Church, Covington, VA, serving a congregation whose hope is continue to be faithful as a Presbyterian witness where both the community and church have experienced incredible change in the last generation. I retired from that “full time Christian service” in 2004.

This past April my wife Nancy and I moved to Sunnyside, a wise move for us while we both are still wondering about “full time Christian service.”

William G. Caperton
Statement of Faith

We have so many statements of faith(12?) that I have used as a guide for my own life as well as a guide for the worship of congregations. I am sure there will be others as our PCUSA struggles with how we move into new futures. Realizing how presumptuous it is to say something that is not just “proof-texting” those, realizing the limitations of time and space I live in and the limitations of words I have to work with, let me say:

I BELIEVE IN GOD

– known to us as the one who created all there is and is continuing to recreate the old and create something new, often in spite of our views, GOD known to us with words like surprise, dynamic, compassion, justice, patience, suffering, GOD filled with confidence in us and all God has called out of the chaos of darkness and death, GOD who rejoices in the beauty of a rainbow and feels sorrow because of the inhumanity so many of God’s creatures are forced to live with and the destruction the earth and its other creatures endure, GOD who dreams of days when no child is hungry for food or future or love.

I BELIEVE IN JESUS

– a man most people knew and know as Jesus of Nazareth, a man whom we call Lord, a man known as Son of God, Son of Man, Christ in the Gospel stories and history since then, a man who gave life and whose death that was overcome by God made clear all we think of God and ourselves, a man whose relationship with God was so close that I can even go so far as to say this is God in human flesh as well as the image of God that shows me what it is to be human.

I BELIEVE IN THE HOLY SPIRIT

– a mysterious power of God we cannot pin down, a living power of God that reminds us of and connects us with that Jesus who lived, who died, who lives again even in this world, even in this place.

I BELIEVE IN GOD’S PEOPLE

– that mystery greater than our trinitarian language and faith is able to express, called together into the Church, not as a reward but as a way of life for the good of the whole world, not as an exclusive club but as an inclusive community of traditions, denominations, experiences of life and of the activity of God, ways of expressing our faith in a great variety of times and places and situations, one Church.

I BELIEVE GOD’S PEOPLE

– are renewed by the special means of grace God has set aside, the scriptures and sacraments which shape our worship, prayer, life, all within the fellowship we enjoy with the saints, past, present, future, a community that continually reminds me of who I am and whose I am.

I BELIEVE WE

– are each one and together called to be a means of grace for the whole world, seeking to confirm God’s care, struggling against the evil within ourselves and in all systems of life men and women have created throughout the ages including the Church, offering words of hope and assurance, all in response to God’s grace in calling us to be the Church.

Certainly more could be said, but at least I remember” in life and in death we belong to God.”

**POLICY FOR THE CARE OF CHRISTIAN EDUCATORS IN SHENANDOAH
PRESBYTERY**

Adopted February 14, 2002

Revised December 10, 2009

Revised August 13, 2016

Christian educators have access to the presbytery through the Committee on Relational Ministry (CRM) (G-2.1103, pp. 39-40; G-3-0307, pp. 52-54 of BO). Specifically included are persons employed (at least half-time) by churches in the Presbytery of Shenandoah who have at least a bachelor's degree, and/or five or more years paid church related Christian education experience.

Educators may be certified as a Certified Christian Educator or as a Certified Associate Christian Educator. Certification is a means whereby the church recognizes the gifts, preparation, and effective service of those persons called to and employed in the ministry of education in the church. **(G-2.1101, p. 39 of BO).**

The MANUAL OF SHENANDOAH PRESBYTERY – Chapter VI “Christian Educators” includes all the present requirements mandated by the BO as well as three additional items:

- That Christian educators shall ordinarily be members of the churches they serve,
- That Certified Christian Educators who are ordained elders may be given vote under the provisions of **G-2.1103, p. 40** of the BO,
- That Presbytery shall encourage congregations to elect and ordain Certified Christian Educators as elders.

In addition, the CRM will assist local congregations in the care of Christian Educators by providing:

- Educator representation on the committee.
- A liaison to work with churches to help develop a job description and create a search committee for an educator position.
- An annual review of the minimum terms of call set for educators. CRM strongly encourages churches to use these guidelines as a starting point for salary and benefits for the educator/s whom they call into service (G-3.0303c, p. 52 of BO)
- An annual list of the names, employment status, and compensation of all Christian educators (certified and non-certified) known within Shenandoah Presbytery (G-3.0305, p. 53 of BO).
- Interviews with educators in all formal visits with congregations, especially in those situations in which the head of staff position has become vacant.
- An exit interview with each educator upon the termination of his or her position.
- Recognition at presbytery meetings of educators who achieve certification status as Certified Associate or Certified Educators and a welcome to all newly employed educators in Shenandoah Presbytery at the first stated presbytery meeting following their arrival. Include faith statement and biographical sketch in Handbook.
- Recognition at Presbytery when an educator retires.

The Presbytery will also:

- Encourage Educator Gatherings where educators share ideas, learn new information about curriculum, and everything to do with educators' concerns.
- Support and encourage individuals pursuing educator certification by referring applicants to an Educator Certification Advisor, who is fully certified and who serves to advise our educators who are in the Certification process.
- Include educators in all presbytery mailings: Presbytery News, Presbytery Handbook, etc.
- Include church educators as a separate identifiable group rather than "visitors" in the attendance registration process at presbytery meetings.

- Include educators (and their spouses) in support retreats or groups.
- Include educators in Presbytery Orientation for newcomers.

Resources:

Book of Order, Part II: 2015-1017. Office of the General Assembly, PCUSA. 2015. Louisville, KY.

<http://oga.pcusa.org/section/mid-council-ministries/christianeducators/certification-educators/>

COMMITTEE ON NOMINATIONS

RECOMMENDATION:

That Presbytery elect the following to serve:

Committee on Pastoral Transition (CPT):

Class of 2018: John McDonald, Interim, Buena Vista

Presbytery Vice-Moderator for 2016, Moderator for 2017, Chair of Coordinating and Planning Commission 2018:

Kate Brown, RE Falling Waters

Report from General Assembly

Dave Thalman

I was elected by Shenandoah Presbytery as a Ruling Elder Commissioner to the 222nd General Assembly (GA) in Portland, OR. The voting body of the GA was composed of equal numbers of ruling and teaching elders. There also were advisory delegates who were young adults, mission co-workers, theological students, and ecumenical partners. Each commissioner and advisory delegate was assigned to one of 13 committees. I was assigned to The Way Forward committee that considered overtures related to the structure of GA meetings, reviews of GA agencies, and the future structure of the six agencies of our church – particularly focused on the Office of General Assembly (OGA) and the Presbyterian Mission Agency (PMA).

GA was a very monumental experience overall. I appreciated the support from Presbytery in terms of pre-assembly orientation, on-site camaraderie of sharing some meals together, and the goodie bag Roy provided to sustain us through many long meetings. It also was good that our Presbytery delegation was seated together on the plenary floor. There was a lot to take in and process each day and it is very hard to communicate the varied experiences to those who were not there. I highly recommend participating in GA to any ruling and teaching elders who want to learn more about the work of our denomination on a national and worldwide level – and who want to be part of a fantastic week of worship and music. We are truly a connectional church!

Here are a few memorable thoughts. I will leave you to read the news and outcomes from GA at: <http://oga.pcusa.org/section/ga/222nd-general-assembly-2016/>

What surprised me:

- Amount of reading required to be familiar with all issues before us
- Diverse opinions of “official” boards and review committees that produced conflicting information
- Getting “advice votes” from all advisory delegates before each GA vote.

What impressed me:

- Thoroughness of Heath Rada’s report to GA based on his conversations across the denomination. A summary of his remarks can be found on pages 6 & 7 of the following link to OGA news: http://oga.pcusa.org/site_media/media/uploads/oga/images/ga222/ga222-061916x3.pdf
Moderator Rada’s report was based on the study, *When We Gather at the Table – A PC(USA) Snapshot* at: <https://pcbiz.s3.amazonaws.com/Uploads/a27616e9-67e2-4950-8d48-0405ce9d22e9/COGA%20report%20with%20RS%20edits%205-2-16.pdf> Heath was the 221st GA Moderator. I strongly commended this reading to you.
- Electronic communication of information – complete website containing all schedules, overtures, committee work, and resources
- Young Adult Advisory Delegates (YAADs) – fully participated in committees and plenary debates. Only two final votes out of hundreds on the floor of GA were different from the advice votes of the YAADs.
- The spiritual leadership of the PC(USA) moderators, stated clerk, and staff.

What inspired me:

- Worship, music, and speakers. See videos at: <http://oga.pcusa.org/section/ga/222nd-general-assembly-2016/video/>
- Daily communion
- Electing women co-moderators. See story at: http://oga.pcusa.org/site_media/media/uploads/oga/images/ga222/ga222-061916x4.pdf

- The addition of the Belhar Confession to our Book of Confessions after eight years of study and debate. The Confession of Belhar was born 50 years ago out of the battle against Apartheid in South Africa. The adoption ceremony was highlighted by an impassioned speech by Godfrey Betha of the United Reformed Church in Southern Africa. A spontaneous singing of “We Shall Overcome” erupted on the assembly floor.
- Many themes and good words like:
 - “Hope in our calling,” the overall GA theme from Ephesians; and from Heath Rada, “Hope does not disappoint.”
 - From the Presbyterian Disaster Assistance (PDA) resurging immigration and refugee ministry: “We choose Welcome”
 - One of Gradye Parsons’ frequent charges: “Get in the boat. Go to the other side of the lake. There will be a storm. You will not die.”
 - From learning more about our shared missions: “Mission is leaving our own comfort and showing up for your neighbor.”
 - From our new Stated Clerk, the Rev. Dr. J. Herbert Nelson, “As a church, we are not dying – we are still reforming.”

What I learned:

- There are many, many good and faithful servants in our denomination working in a multitude of diverse ways.
- There is not a clear connection between local churches and PC(USA). OGA and PMA are working to improve that.
- There is a section on the PC(USA) website for ruling elders at: pcusa.org/rulingelders Who knew?
- There are as many acronyms in the church as there are in the military.
- The Board of Pensions (BOP) has all the money (they quickly sprang for coffee for late night meetings)

What we can all learn:

- We are a connectional church. We are connected by our shared mission, education, and polity. “We in the pews are connected to God through our denominational sisters & brothers.”
- We can be better connected to the ministry of our larger church by visiting PMA’s and PDA’s new, impressive websites and following news on Facebook. We can also subscribe to *Presbyterians Today*, *Call to Worship*, and *The Presbyterian Outlook*. There are various e-newsletters you can get at: <https://www.presbyterianmission.org/newsletter-subscription/> There are many resources where local churches and presbytery committees can connect to our denomination’s outreach.
- We spend a lot of time sitting in buildings. But the world is out there, the needs are out there, and therefore, Christ’s work is out there. So, we must recognize that “THE CHURCH HAS LEFT THE BUILDING.”
- As we leave the building, “we need to discover what breaks God’s heart and that’s where we should go to address the needs of the world with our hope and our love.” (Rev. Jan Edmiston, Co-Moderator)
- Jesus said, “I have come so that you all may be one.” I am convinced from this experience that we are better together. The national church is about equipping disciples and ministries on a larger scale than local churches can do. 27

I very much appreciated this opportunity to serve the Presbytery and our larger church during the 222nd General Assembly. It was especially rewarding to see our connectional church in action. We were reminded that if we want to go fast - go alone; but if we want to go far - go together. We are better together. Hope is truly in our calling.

Peace and blessings,

Dave Thalman

Ruling Elder

First Presbyterian Church, Winchester

G.A. Report -Betty Dax

General Assembly begins at a local level long before our national meeting. Overtures are written by local congregations and adopted by presbyteries. Eventually those overtures are made available for delegates to read and assigned to committees for review. Commissioners prepare for the assembly by following the PC biz website to become familiar with these amendments. Throughout this preparatory period I made notes on the amendments placing checkmarks beside amendments I was inclined to vote for in their initial form and other comments by amendments I questioned. By the time these amendments made it to the floor many amendments were altered in some way through the committee process. In several cases the assembly passed substitute motions which further moderated the more controversial amendments. I was impressed by the evenhanded process and the collective wisdom of the assembly as we dealt with complex issues in a manner which respected their complexity.

G.A. 222 did more than act on overtures. Reports on G.A. 222 note several historic first including the election of our first black Stated Clerk. In addition to celebrating this milestone, we devoted significant time to saying good-bye to retiring Stated Clerk Gradye Parsons including a dinner with a keynote address from Paul Raushenbush. This address concluded with a reference to the women who came to the tomb and reminded us that in performing their duty those women became the first witnesses to the resurrection. Many of us attend committee, session, presbytery and even General Assembly meetings because we feel a duty to participate. This G. A. reminded me that sometimes, in fulfilling that duty, we are treated to unexpected glimpses of Christ.

Serving on the Committee on Ecumenical and Interfaith Relationships provided such an experience. In an era when unspeakable violence is often attributed to religious belief, we met respectfully with representatives of other faiths to discuss the values we share. We also spent most of our time meeting with representatives of reformed bodies whose life of faith closely resembles our own. These meetings often included enthusiastic references to both our election of two women as co-moderators, and our adoption of the Confession of Belhar. Like many great confessions, the Confession of Belhar was inspired by historic events. Belhar was conceived during the 1980's, as a response to apartheid. In the "*Race and Reconciliation.*" workbook which is a part of the "*Being Reformed: Faith Seeking Understanding*" series, Clifton Kirkpatrick notes that the Belhar makes three major statements about unity. That unity is both "Gift and Obligation", that unity must become visible, and that it must be active. As a follow-up to the work of G. A. 222 I recommend this workbook, which compares the confession of 1967 and The Confession of Belhar, for congregational study.

GA Report – Mary Lou Cox
"The Hope in Our Calling"

What can bond a person to the PC(U.S.A.) more than worshiping with about a thousand people, singing and sharing communion, hearing outstanding preaching, and sitting among people from all over the USA, indeed, from all around the world?

I am so grateful to have been able to serve as a commissioner from Shenandoah Presbytery! Although I had been to a prior assembly, this was a new experience as I served as Moderator of the Committee on General Assembly Procedures. It was quite a learning curve!

The leadership team of our committee worked well together as our 44 committee members addressed the items brought to us, which can be found on pcbiz.org. It sounded as if this would be a boring committee, but it was far from boring.

The most significant item came to us on Tuesday morning when Gradye Parsons, current stated clerk of our denomination, introduced a young minister who came to share his story of sexual abuse by a church leader when he was seventeen years old. With great courage, he spoke at length and in detail in a cathartic expression for him and a deeply moving experience for each of us sitting in that room. There was not a dry eye among us.

When Kris had finished his testimony, a strong young YAAD asked to lead us in prayer from her breaking heart. It was so beautifully appropriate; she gave me even more hope for our church. When we were able to collect ourselves, we accepted the GA policy and procedures for the protection of children, youth, and vulnerable adults. I will be sharing the experience of presenting our report onstage in my verbal report, but it was a very moving experience.

As I came to find out, I needed to be onstage at each morning plenary to give the day's update on the effect of the previous day's actions on per capita. I had no idea of this when I accepted my role!

I am proud of the way this assembly worked together, of the capable women we elected co-moderators, of the election of J. Herbert Nelson as the new stated clerk, of the way we celebrated God at work among us.

Thanks be to God for the grace given to each of God's children and to our church.

GA Report – Isaac Haney

Greetings, Fellow Presbyterians,

My name is Isaac Haney, and a few months ago I had the great honor to serve our Church as a delegate to the General Assembly in Portland, Oregon. To see nearly 2,500 individual Presbyterians come together to work toward something so much bigger than all of us was nothing less than inspiring. People coming together from all parts of this vast country to serve our Lord by volunteering a significant amount of their time.

Serving as a Young Adult Advisory Delegate, most of my time was spent with 140 other likeminded young people. It was an honor to see the Lord working in and through the young people of our church. I felt led to attend GA, and saw it as an important step in a new journey of my faith for me. It was a blessing to see others like me taking a big step for God.

General Assembly was an incredible experience, and I humbly thank this presbytery for selecting me to serve. I greatly enjoyed the opportunity and look forward to continuing to serve God.

May Heaven Bless You,
Isaac Christian Haney.

THE MANUAL OF THE PRESBYTERY OF SHENANDOAH

CHAPTER I GENERAL INFORMATION

NAME

The name of the governing body is Presbytery of Shenandoah, of the Synod of the Mid-Atlantic of the Presbyterian Church (U.S.A.), and hereinafter known as Presbytery.

~~OFFICE LOCATION~~

~~The office of Presbytery is located at 1111 North Main Street, Harrisonburg, Virginia 22802.~~

MISSION COMMUNITIES

Presbytery ~~shall~~ *may* be divided into ~~geographical~~ mission communities *based upon geography or purpose, as approved by the Committee on Mission and Outreach.*

TERRITORY

Presbytery covers the following counties: VIRGINIA: Augusta, Bath, Clarke, Fauquier, Frederick, Highland, Page, Rockbridge (that portion lying north of Buffalo Creek), Rockingham, Shenandoah, Warren; WEST VIRGINIA: Berkeley, Grant, Hampshire, Hardy, Jefferson, Mineral, Morgan, Pendleton.

CORPORATION *(This entire section will be moved to a separate chapter or appendix)*

The Shenandoah Presbytery Corporation (*hereafter "Corporation"*) is a *nonstock* charitable non-profit corporation that *receives and* holds title to the real estate and investment funds ~~connected with~~ *of* the Presbytery of Shenandoah *its congregations, and related entities.*

~~It~~ *The Corporation* was created in ~~December,~~ *September,* 1973, by "Articles of Consolidation of Trustees of Lexington Presbytery, Inc., and Trustees of Winchester Presbytery, Inc." and by "Articles of Incorporation of Shenandoah Presbytery Corporation."

~~Shenandoah Presbytery~~ *The Corporation* and the Presbytery of Shenandoah are closely related, but each is separate and distinct from the other. This ~~is made~~ *was* necessary because the laws of Virginia and West Virginia ~~do~~ *did* not provide for trustees for presbyteries and synods. Therefore, it was necessary for a legal entity chartered under the laws of the Commonwealth of Virginia to be created for the following purposes: (1) To receive and hold title to real estate. (2) To receive, hold in trust, invest, and manage trusts and other funds turned over to it by living donors, by bequests, by the Presbytery of

Shenandoah and its agencies, or by trustees, sessions, or other organizations or individuals of any of the ~~churches~~ *congregations* of the Presbytery, or ~~by cemetery associations~~ *related entities*.

The Corporation is governed by a board of fifteen trustees, elected by the members of the Corporation at their annual meeting, to manage its affairs in accordance with the Charter and By-laws of the Corporation.

~~The members of the Presbytery, both ministers and elders, attending the annual fall meeting of Presbytery do become and constitute the membership of the Corporation for one year and function as do stockholders of other corporations. They are called to order and meet as the Corporation at 1:30 p.m. during the noon recess of this meeting. At this annual meeting of the Corporation, the operations for the past year are reviewed, and trustees are elected according to the rotation plan set forth in the By-laws of the Corporation.~~ *teaching elders and ruling elders, constitute the membership of the Corporation. The annual meeting of the Corporation is held at the fall meeting of Presbytery immediately following the lunch recess. At this annual meeting of the Corporation, operations for the past year are reviewed and trustees are elected according to the rotation plan set forth in the By-laws of the Corporation. Those teaching elders and ruling elders serving as commissioners to the fall meeting of Presbytery serve as members of the Corporation to act on any items brought forward for action, including the election of trustees for the Corporation.*

The Shenandoah Presbytery Corporation offers individuals and churches the opportunity to make a permanent investment in the work of the Kingdom of God through gifts and bequests made in money, land, buildings, stocks, bonds, etc.

The Charter and By-laws of the Corporation are on file in the office of the Presbytery ~~for all to see.~~ *and are available for review by any members of the Corporation.*

CHAPTER II MISSION

VISION STATEMENT

PRESBYTERY OF SHENANDOAH A COMMUNITY OF CHRIST FOR WORSHIP, NURTURE, AND MISISON

SHENANDOAH PRESBYTERY IS A COVENANT BODY WHERE:

Congregations are empowered to be centers for mission;
People of God are equipped to be disciples of Christ in a challenging world;
Church leaders and members are nurtured and strengthened for service;
Open communication and information are used constructively and creatively to keep us
connected.

(Adopted 2011)

CHAPTER III PRINCIPLES OF ORGANIZATION

3.1. PRINCIPLES OF ORGANIZATION TO ENABLE VISION

- A. ~~Presbytery shall provide a variety of styles and opportunities for worship, nurture, and mission. The program and structure of Presbytery shall relate directly to the vision statement of the Presbytery.~~
- B. ~~Programs for worship, nurture, and mission should be planned and implemented throughout the Presbytery. Presbytery shall provide a variety of opportunities for worship, nurture, and mission throughout the Presbytery.~~
- C. ~~The program and structure shall relate directly to the vision statement of the Presbytery. Presbytery is comprised of the congregations within its bounds and the teaching elders who are members of Presbytery. The congregations of Presbytery are the primary focus of its mission and ministry. Members of congregations and teaching elders serve together on committees of Presbytery in order to encourage and support the mission and ministry of Presbytery.~~
- D. ~~The primary focus for mission and ministry is the particular church. The role of the Presbytery is to encourage and support that mission. The structure of Presbytery should be flexible and responsive to the variety of needs, perspectives, and demographics of the individual churches.~~
- E. ~~The programs should be appropriate to the demography and culture of the particular geographic area.~~
- F. ~~The structure should be flexible and adaptable to the variety of needs of the churches.~~
- G. ~~The structure should be open and representative of differing points of view.~~

3.2. BASIC STRUCTURE

3.2.1. Presbytery Leadership Team

~~The Presbytery Leadership Team shall hold committees accountable for their appointed tasks as defined in the Manual.~~

3.2.2. The Category Functions of Shenandoah Presbytery

~~To fulfill 3.2.1 and abide by Book of Order requirements (F 1.0403 & G 3.0103) the Presbytery Leadership Team will divide the presbytery into four Functions and/or Categories. They are, in no particular order, Professional and Lay Clergy, Churches, Administrative Relations and Missions. The work of the presbytery's committees, task forces, commissions, or other entities will generally fall under one of these categories to enable the PLT and others to maintain the work and relationships of the presbytery. A flow chart can be found in Appendix A-1.~~

3.2.3. Meetings of Presbytery (G-3.0101)

- ~~A. Number — Presbytery will have a minimum of two stated meetings each year as mandated by Book of Order. Presbytery ordinarily meets four times a year.~~
- ~~B. Moderator — The Moderator shall be elected to serve a term of one full year. The Vice Moderator shall be elected to serve a term of one full year and shall preside in the absence of the Moderator. Should both the Moderator and Vice Moderator be unable to serve, the immediate past moderator shall be asked to serve as moderator. If none of these persons are available, presbytery shall elect a moderator for the meeting. (Manual Reference 4.3.2.2.E) See Appendix A-2~~
- ~~C. Centrality of Worship — The worship experience at Presbytery meetings is central and essential. Presbytery will be encouraged to explore and experience many avenues and means of worship, during its assembly. (G-3.0101)~~
- ~~D. Centrality of the Business of the Presbytery — The work of Shenandoah Presbytery shall comply with G-3.0105 and our conduct shall be in accordance with “Seeking to be Faithful Together: Guidelines for Presbyterians in Times of Disagreement.”~~
- ~~i. Regular Business — The business brought regularly before the Presbytery will deal with the duties/actions of the committees of the Presbytery.~~
- ~~ii. Controversial Business — In order to insure a full and fair presentation and action on matters of controversy before the Church and the Presbytery the following process should be followed:~~
- ~~• Ordinarily the issue at hand should be presented in the Mission Communities prior to a meeting of the Presbytery when the vote will be taken.~~
 - ~~• Ordinarily debate and action on the issue should be held at the next stated meeting of the Presbytery.~~
- ~~E. Place — The meetings of Shenandoah Presbytery shall be rotated between (among) the northern, southern, eastern, and western geographical areas. (NOTE: This section on Meetings of Presbytery, along with its edits, has been moved to Chapter V of the manual, which is dedicated to the meetings of Presbytery.)~~

CHAPTER IV
ORGANIZATION, STRUCTURE, COMPOSITION, AND DUTIES
OF COMMITTEES AND OTHER AGENCIES

4.1. GENERAL

- 4.1.1. Committees, *commissions, and task forces* of the Presbytery ~~may~~ shall be composed of confirmed members of the Presbyterian Church (U.S.A.) in the Presbytery of Shenandoah including teaching and ruling elders and ~~other lay persons~~ *members of congregations*. Equity will reflect diversity as defined in F-1.0403 and G-3.0103.
- 4.1.2. Persons may ~~hold an office in their Mission Community and also~~ serve on no more than one Presbytery level committee, *if asked*.
- 4.1.3. Resignation from any of Presbytery's committees shall be made to the appropriate chairperson who will report the resignation to the ~~Nominations~~ *Committee on Nominations*.
- 4.1.4. *Commission Authority may be granted by the Presbytery to various committees who may need to act on time-sensitive items between Presbytery meetings. A list of committees who have been granted Commission Authority, along with the date where the permission was granted, may be found in Appendix ____.* (NOTE: Appendix number will be assigned when the manual revision is completed.)
- 4.1.4. Task forces/*ad hoc committees* may be formed only for a designated purpose and
- 4.1.5. *defined* period of time.
- 4.1.6. The chair of a committee shall be either a teaching elder or a ruling elder and shall be trained before
beginning
service.
- 4.1.6. Assignments shall be for a term of three years, and members may be asked to
- 4.1.7. serve for an additional term of three years. In any case, no one may serve on the same committee for more than six
consecutive years
- 4.1.7. The ~~Nominations~~ *Committee on Nominations* will nominate to Presbytery
- 4.1.8. individuals to ~~particular~~ *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 Permanent Judicial Commission (PJC) and as commissioners to Synod and General Assembly meetings.*
- 4.1.8. Committees shall have the authority to establish ~~cabinets~~ *subcommittees*
- 4.1.9. without requesting

approval of the ~~Leadership Team~~ *Coordinating and Planning Commission (CPC)* and/or Presbytery. When this occurs, the committee shall have authority to oversee and maintain such ~~cabinets~~.*subcommittees*.

- 4.1.9 ~~Committees will work with the Presbytery Leadership Team as specified in~~
4.1.10. ~~Manual 4.2.1. Committees shall inform the Presbytery Leadership Team~~ *submit reports electronically to the Coordinating and Planning Commission of detailing work accomplished and actions to be approved for implementation by the Presbytery.*
- 4.1.10 A quorum of a committee of Presbytery will be ~~half~~ *a majority* of its elected
4.1.11. *membership.*
- 4.1.11 ~~Liaisons to committees shall have voice but no vote. At their first meeting of the~~
4.1.12. *year, all committees will set regular meeting dates for the year, and publish these dates on the Presbytery calendar. Ordinarily, the committees will meet at the Presbytery office; however, if a meeting location changes, the new location will be published one week prior to the meeting.*
- 4.1.13 *For conducting urgent or time-sensitive business between meetings, the Presbytery of Shenandoah authorizes its committees and commissions to conduct meetings by means of conference telephone or by any means of communication by which all persons participating in the meeting are able to hear one another, and such participation shall constitute presence in person at the meeting. The notice of the electronic meeting must be sent a reasonable amount of time prior to the meeting and must provide instructions for participation in the meeting.*
- 4.1.12. ~~The Administrative Commission~~ *Commission* appointed by Presbytery
4.1.14. ~~for the purpose of ordination ordaining and/or installation of a Candidate, or transferring a Teaching Elder to an installed position, installing a teaching elder (G-3.0109b(2)) shall ordinarily be chaired by the current Moderator of the Presbytery. If the current Moderator is unable to perform this duty, the succession of chair shall be: Vice Moderator of the Presbytery, Stated Clerk, chair of Committee on Ministry (or council which assumes this responsibility). This individual is authorized to appoint replacements to achieve a quorum for this approved commission. Moderator will appoint a chair at the time of the appointment to the commission. The chair shall be authorized to appoint replacements to the Commission when necessary to reach a quorum for the work of the commission.~~
- 4.1.15 *All members of Presbytery should disclose any conflicts of interest prior to participation in or vote on any conflicted manner.*

4.2. PRESBYTERY COMMITTEES

4.2.1. **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.

4.2.1.1. Membership:

Chair, Vice-Chair, Ten Members-at-Large

4.2.1.2. Responsibilities:

- A. Define types and degrees of congregational redevelopment that might be offered.
- B. Develop and evaluate annually an instrument to assess congregational ability to engage in redevelopment.
- C. Identify congregations, not in pastoral transition, to approach about possible interest in revitalization and renewal.
- D. Develop, train, and maintain Redevelopment Consultants who will work with congregations from assessment through the implementation of a redevelopment plan.
- E. Consult with congregations, not released from the property clause, who wish to consider buying, selling, or encumbering property and explain what will be required by the Book of Order and the presbytery.
- F. Review and recommend to presbytery action when a particular congregation, not released from the property clause, requests permission to buy, sell, or encumber any real property.
- G. Provide guidelines and procedures for congregations in capital funds campaigns acquiring real property.
- H. Develop and maintain procedures for the use of congregational redevelopment funds.
- I. Develop and administer presbytery-wide conferencing related to congregational redevelopment.

4.2.2. **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.

4.2.2.1. Membership:

Chair, Vice-Chair, Ten members-at-Large

4.2.2.2. Responsibilities:

- A. Develop, train, and oversee teams which specialize in resourcing and training congregations for various ministry needs, eg., Stewardship, Evangelism, etc..
- B. Develop and administer regional and presbytery-wide conferencing related to congregational ministries.
- C. Plan and conduct an educational hour at each presbytery meeting.
- D. Serve as a conduit to congregations for educational information and resources from the denomination.
- E. Oversee and administer Education-related funds of the presbytery.

4.2.3. **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.

4.2.3.1. Membership:

Chair, Vice-Chair, Ten Members-at-Large

4.2.3.2. Responsibilities:

- A. Receive and discuss reports regularly from all mission communities.
- B. Communicate with congregations and mission communities regarding mission opportunities.
- C. Oversee and staff and receive reports regularly from any presbytery-wide mission endeavors.
- D. Conduct mission-oriented workshops and mission fairs regularly.
- E. Inform congregations and mission communities of denominational mission opportunities.
- F. Provide mission resource materials for congregations and mission communities.
- G. Oversee and administer mission-related funds of the presbytery.
- H. Keep an accurate list of all mission activities involving congregations and mission communities.
- I. Encourage and facilitate the creation of new mission communities around common missional interests.
- J. Promote ecumenical partnerships in mission.

4.2.4. **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.

4.2.4.1. Membership:

Chair, Vice-Chair, Ten Members-at-Large

4.2.4.2. Responsibilities:

- A. Design and implement a process for determining where and what kinds of congregations or worshipping communities are needed.
- B. Design and implement a process for determining pastoral leadership for new congregations and worshipping communities.
- C. Design a packet of information and steps useful to those who will be organizing new congregations or worshipping communities.
- D. Work with existing congregations and/or individuals who have interest in seeding a new congregation or worshipping community.
- E. Develop and maintain procedures for the use of new congregational development funds.

4.2.5. **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.

4.2.5.1. Membership:
Chair, Vice Chair, Six Members-at-Large from all geographic areas of the presbytery, One Liaison from the Committee on Representation.

4.2.5.2. Responsibilities:

- A. Maintain fair representation from all parts of the presbytery.
- B. Give consideration to the nomination of equal numbers of ministers and laity, both male and female, whenever possible, and meet other requirements for nominating persons to particular responsibilities, as specified in G-3.0103 and G-3.0111. (See Appendix 4.2.5.2.B)
- C. Develop and maintain a volunteer service form. (See Appendix 4.2.5.2.C)
- D. Develop a file of prospective leadership.
- E. Fill vacancies as they occur during the year.
- F. Contact each person for consent prior to nomination.

4.2.6. **Committee on Pastoral Transition (CPT)**

Purpose: To fulfill all *Book of Order* and Presbytery Manual responsibilities related to oversight of and guidance to churches 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 churches in all processes leading to the next pastor call, and examining teaching elders for readiness and suitability to receive calls.

4.2.6.1. Membership
Fifteen persons with representation from all mission communities of the Presbytery.

4.2.6.2. Responsibilities and Authority of the Committee on Pastoral Transition

- A. Dissolve the pastoral relationship in cases where the congregation and pastor concur, and dismiss teaching elders to other presbyteries, with the provision that all such actions be reported to the next stated meeting of the Presbytery.
- B. Conduct and act upon the examinations of those called to pastoral positions in Shenandoah Presbytery approving the calls and welcoming the teaching elders into membership in the Presbytery and present the teaching elders to the presbytery, (G-3.0306)
- C. Make provision of a moderator for the session of churches in transition (G-3.0104 and G-3.0201).
- D. Assign liaisons for all churches seeking pastors, for those seeking additional pastors, and for all churches whose time of transition includes new models for temporary pastoral services (G-2.0504).
- E. Recommend persons for temporary pastoral relationships.
- F. Review and act upon initial temporary pastoral supply contracts between sessions and temporary pastors. (Contract renewals for any congregation in transition will be reviewed and acted upon by CPT, all others reviewed by CRM.)
- G. Facilitate and support transitional studies (such as CAT or Conversations) in congregations in pastoral transition.
- H. Assist and guide pastor nominating committees in their searches for and call of new teaching elders using the Liaison Manual.

- I. Develop, train, and supervise consultants in conducting transitional studies with congregations in pastoral transition.
- J. Compile, maintain, and make available to each church in transition a list of approved teaching elders, inquirers or candidates, and ruling elders to serve in temporary pastoral relationships (G-2.0504b and G-2.0606).
- K. Maintain and distribute a manual with required forms for the use of pastor nominating committees of churches in transition.
- L. Consider any requests under the provision of G-2.0504c regarding whether a teaching elder in a temporary pastoral relationship or an associate pastor is eligible to serve as the next installed pastor, co-pastor, or associate pastor.
- M. Conduct and act upon the examination of anyone who is not a member of the presbytery who is filling a pulpit consecutively for more than one month.
- N. Conduct and act upon the examination of anyone from another denomination requesting to be on the Shenandoah Presbytery pulpit supply list.
- O. Maintain a current list of teaching elders who have received training in interim ministry.

4.2.6.3. **Committee on Examination**

A. Membership:

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

B. Duties:

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

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

Ordained Clergy from another Denomination or Lay Person to preach for an extended period of time (in excess of one month).

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

4.2.7. 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.

4.2.7.1. Membership:

Chair, Vice-Chair, Seven Members-at-Large

4.2.7.2. Responsibilities:

- A. Provide effective means of testing and validating the calls of those seeking to become a teaching elder.
- B. Provide potential teaching elders with nurture, guidance, and oversight.
- C. Bring to active candidacy those with appropriate abilities and gifts.
- D. To review and act on all applications that are a part of the CPM process and to add or remove applicants from the presbytery's roll of inquirers and candidates with the CPM making a full report to presbytery concerning these actions.
- E. To approve or disapprove, in consultation with an applicant, inquirer, or candidate, seminaries not related to the Presbyterian Church (U.S.A.) but accredited by the Association of Theological Schools, that are appropriate for that individual's academic and professional preparation as a teaching elder.
- F. To approve or disapprove all CPE and/or supervised ministry placements and receive any and all reports, evaluations, etc., associated with these activities.
- G. To approve or disapprove any and all requests to take an ordination exam or exams by other accommodations.
- H. Ordain candidates to the ordered ministry of teaching elder following a Presbytery-approved call, if so requested by the calling Presbytery.
- I. Oversee and administer presbytery funds related to Inquirers and Candidates.

4.2.7.3. Process: See Appendix 4.2.7.3.

4.2.8. Committee on Presbytery Administration (CPA)

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

4.2.8.1. Membership:

Chair, Vice Chair, Ten Members-at-Large

- 4.2.8.2. Responsibilities:
- A. Recommend to presbytery a proposed budget. (See Appendix 4.2.8.2.A)
 - B. Review and update all sources of income.
 - C. Determine per capita apportionments for each congregation annually.
 - D. Correspond with congregations regarding per capita apportionment or other matters related to the presbytery budget.
 - E. Communicate with presbytery committees regarding budget matters.
 - F. Oversee and administer all funds not assigned to other committees.
 - G. Manage all real property belonging to the presbytery.
 - H. Work with the General Presbyter in overseeing presbytery staff.
 - I. Evaluate staff on an annual basis.
 - J. Employ non-ordained staff to fill vacancies.
 - K. Recommend to presbytery process for calling ordained staff.
 - L. Maintain a personnel policy manual.
 - M. Recommend to presbytery compensation for staff on an annual basis.

4.2.9. **Committee on Relational Ministry (CRM)**

Purpose: To fulfill all *Book of Order* and Presbytery Manual responsibilities related to oversight of and assistance to churches 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 wellness and continuing education.

4.2.9.1. Membership

Fifteen persons with representation from all mission communities of the Presbytery.

4.2.9.2. Responsibilities and Authority of the Committee on Relational Ministry

- A. Visit with each session and pastor of the presbytery periodically using a pre-determined schedule.
- B. Train, oversee, and assign consultants to conduct periodic visits with sessions and pastors.
- C. Counsel teaching elders and churches when conflict or dissension has arisen.
- D. Train authorized/certified ruling elders (ARE's and CRE's)
* Oversight, evaluation, and commissioning of ARE's/CRE's
- E. Intentional planning for the use of bi-vocational ministers.
- F. Plan and implement the orientation for teaching elders new to Shenandoah Presbytery.
- G. Appoint a "Colleague in Ministry" for each newly ordained/first-call teaching elder.
- H. Visit regularly and consult with teaching elders in the Presbytery who are not serving congregations.
- I. Fulfill the provisions of G-2.0508 relating to validated ministry. Assist teaching elders and/or their families in retirement and crisis situations to draw on all available resources, such as Board of Pensions, Medicare, Medicaid, Veterans Administration, Social Security, etc.
- J. Receive requests for a teaching elder and/or certified Christian educator's Honorable Retirement and plan an appropriate recognition at a presbytery meeting.
- K. Recommend initiatives to enhance wellness for teaching elders and Christian educators which include resources and support for sabbaticals, continuing education, and use of career counseling centers.

- L. Oversee, administer, and encourage teaching elders to seek professional development assistance from scholarship funds and the West Virginia Grant Fund.
- M. Review policies related to teaching elders and/or certified Christian educators (i.e. parental leave, medical leave, family leave, etc.) and submit recommended changes to the presbytery.
- N. Review and recommend approval to Presbytery annually salaries and other benefits being received by teaching elders and directors of Christian education in the Presbytery. Counsel with sessions, congregations, or other responsible entities in cases where presbytery minimum compensation requirements are not met.
- O. In coordination with the Committee on Pastoral Transition, recommend to Presbytery minimum salary standards and changes therein needed for teaching elders.
- P. Review annually sessional records according to G-3.0108 and recommend action to redress whatever a church has done contrary to order.
- Q. Sustain the examinations of ministers of other denominations and ordained PCUSA teaching elders who desire to become members of Shenandoah Presbytery and are not seeking to serve congregational in the Presbytery or who are serving in non-called positions such as hospital chaplaincy, camp and conference ministry, and thereby welcoming the teaching elders into membership in the Presbytery.
- R. Review and recommend to Presbytery action when a particular church requests permission to sell, mortgage, lease, or otherwise encumber any of its real property or to acquire real property subject to encumbrance or condition.
- S. Consult with, provide guidelines and procedures for congregations and sessions undertaking capital fund programs and, where appropriate, recommend to Presbytery actions regarding permission to borrow funds requiring the endorsement of Presbytery.
- T. In coordination with the Committee on Congregational Redevelopment, guide and approve the formation of larger parishes for cooperative ministry.
- U. In coordination with the Committee on Congregational Redevelopment, recommend formation and changes in the yoking of churches.
- V. Consider requests for exemptions that ruling elders and deacons be elected for limited terms of active service (G-2.0404).
- W. Receive a report from the Stated Clerk determining the teaching elder members of Presbytery as specified in G-2.0503, reporting to Presbytery before December 31 of each year, and recommending to Presbytery any appropriate actions required by the above provisions and G-3.0307.
- X. Coordinate the annual necrology and written memorials for teaching and ruling elders.
- Y. Will approve the renewal of contracts between churches and persons serving in temporary pastoral relationships with the exception of interim pastors.
- Z. Oversee and administer the funds entrusted to CRM.

4.2.10. **Committee on Representation (COR)**

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.

4.2.10.1. Membership:

Chair, Vice-Chair, Two Members-at-Large

4.2.10.2. Responsibilities:

- A. Advise the presbytery with respect to membership of its committees in fulfillment of G-3.0103.
- B. Advise the presbytery with respect to personnel employments in fulfillment of G-3.0103.
- C. Appoint a liaison to work with the Committee on Nominations.
- D. Appoint a liaison to work with the Committee on Administration regarding personnel matters.

4.2.11. ~~PRESBYTERY LEADERSHIP TEAM COORDINATING AND PLANNING COMMISSION~~

Purpose:

~~The Presbytery Leadership Team (PLT) shall hold committees accountable for their appointed tasks as defined in this manual. The PLT will work in consultation with all entities of the Presbytery to coordinate, help communicate, and set the docket for Presbytery meetings. The Coordinating and Planning Commission (CPC) provides for strategic planning and coordinating the work of the Presbytery, and to serve as a commission of Presbytery to address matters needing immediate attention between Presbytery meetings.~~

4.2.11.1. Membership:

~~The Presbytery Leadership Team Coordinating and Planning Commission will consist of 19 13 representatives with voice and vote: chairperson of the Leadership Team CPC, moderator and vice moderator of the Presbytery, one person from each of the mission community, committee chairs of Committee on Preparation for Ministry, Committee on Nominations, Committee on Pastoral Transition, Committee on Relational Ministry, Budget and Finance Committee on Presbytery Administration, World Wide Ministries Committee on Mission and Outreach, Presbyterian Women, Office and Personnel, Small Church and a representative from Nurture and Outreach Ministries Committee on Representation, Committee on Educational Resources, Committee on New Congregational Development, and Committee on Congregational Redevelopment. This representative shall ordinarily be the chair of the committee. This representative shall be appointed by the committee and be the voting member of the PLT for the calendar year. The following staff is to be present having voice without vote: Assistant to the Constitution, Transitional Presbyter, Stated Clerk, and Treasurer Administrative Assistant, General Presbyter/Stated Clerk, Associate General Presbyter, and Treasurer. Other staff may attend when needed.~~

4.2.11.2. Process

- A. The ~~PLT~~ CPC will meet a minimum of 6 times a year.

- B. ~~The PLT CPC shall hold committees accountable. The PLT will receive by receiving~~ progress reports from the committees on appointed tasks *and arranging for committees to bring reports to the floor of Presbytery*
- C. The ~~PLT CPC~~ will communicate and respond to progress reports as necessary.
- D. The ~~PLT CPC~~ will report to Presbytery.

4.2.11.3. Duties:

- A. ~~Create, assign, guide and dissolve resource teams in order to address the various areas of ministry within the Presbytery. Hear and review reports from all Presbytery committees.~~
- B. ~~Receive and review as first or subsequent readings of the budget for Shenandoah Presbytery as presented by the Budget and Finance Committee prior to Budget and Finance bringing the budget for presentation to Presbytery. Oversee the planning and docket of Presbytery meetings.~~
- C. ~~Nominate to Presbytery members and chairs to serve on the Nominations Committee and~~
- D. ~~Committee on Representation. Nominate to Presbytery members of the Committee on Representation and all members of the Committee on Nominations, their chairs and vice-chairs.~~
- E. ~~Respond to, act upon and implement if needed, guidelines approved by Presbytery that are not mandated to any other part of the Presbytery. Address matters not listed as a responsibility of any committee.~~
- F. ~~Create the docket and oversee the worship of the meetings of the Presbytery and set location of meetings. Engage the Presbytery in strategic planning and monitor the alignment of vision and mission in the work of the Presbytery.~~
- G. ~~Presbytery will update the Manual as needed. The Presbytery Leadership Team will review the whole Manual at their last stated meeting of each calendar year. Oversee the development and training of leadership of Presbytery committees.~~
- H. ~~Act as a commission of Presbytery on all matters that are time-sensitive and cannot wait for a Presbytery meeting to address, and report those actions to the Presbytery at the next stated meeting.~~
- I. ~~Appoint a task force/ad hoc committee as needed.~~
- J. ~~At the recommendation of the General Presbyter/Stated Clerk, appoint a committee of counsel per D-6.0302a.~~
- K. ~~At the recommendation of the General Presbyter/Stated Clerk, appoint an investigating committee per D-10.0201b.~~

4.2.11.4 Executive Committee:

~~The chairperson of the Presbytery Leadership Team, Moderator of the Presbytery, General Presbyter, and Stated Clerk shall compose said committee. In between meetings of the PLT, an executive committee of the PLT has the authority to:~~

- ~~• Organize the PLT meetings~~
- ~~• Deal with matters which come up between meetings of PLT which would be ratified at the next PLT meeting.~~
- ~~• Appoint a committee of counsel per D-6.0302a, and~~
- ~~• Appoint an investigating committee per D-10.0201b.~~

4.2.11.5. Presbytery Meeting Planning Team

4.2.11.5.1 Membership:

~~The current Moderator of Presbytery, the current Vice Moderator of Presbytery, the Stated Clerk, the Assistant to the Constitution, three at-large members who would serve in three separate classes of three years each to provide for the representation of the following gifts, skills, and responsibilities with the Presbytery: music, education, and lay pastors. The General Presbyter and Hunger Action Enabler would serve as ex-officio members.~~

4.2.11.5.2 Duties:

- ~~A. — To provide vision long range and logistical planning for stated and called meetings of Shenandoah Presbytery, which would include the recommendation of the presbytery meeting sites while seeking balance among geographic localities;~~
- ~~B. — To introduce educational opportunities, themed agendas, guest speakers as appropriate to the benefit of the larger presbytery;~~
- ~~C. — To provide for worship at each meeting;~~
- ~~D. — To consult with host churches well in advance to ensure that space and meeting format are coordinated;
to the Constitution for visiting host churches, finalizing plans and coordinating meeting needs with host church representatives;~~
- ~~E. — To set agendas for meetings of Presbytery and to provide support to the Assistant to the Constitution for visiting host churches, finalizing plans, and coordinating meeting needs with host church representatives.~~
- ~~F. — To provide for appropriate evaluation and refinement of Presbytery meeting experiences to ensure the good stewardship of the Presbytery commissioners, staff and host churches time and resources.~~

**CHAPTER V
PROCEDURAL RULES**

5.1. MEETINGS OF PRESBYTERY

Number of Meetings:

~~(G-11.0201) requires Presbytery to hold stated meetings at least twice each year. There will be four STATED meetings each year: 2nd Saturday in February, 2nd Tuesday in May, 4th Saturday in August, 2nd Tuesday in November. Presbytery Leadership Team shall recommend the location of meetings and propose the agenda.~~

5.1.1 Meetings of Presbytery ~~(G-3.0301)~~(G-3.0304)

- A. Number – Presbytery will have a minimum of two stated meetings each year as mandated by *the* Book of Order (G-3.0304). ~~Presbytery ordinarily meets four times a year.~~
- B. Vice-Moderator and Moderator – The Vice- Moderator shall be elected to serve a term of one year and shall preside in the absence of the Moderator. After serving for one year as Vice-Moderator, that person shall serve as Moderator for a term of one year. Should both the Moderator and Vice Moderator be unable to serve, the immediate past moderator shall be asked to serve as moderator. If none of these persons are available, presbytery shall elect a moderator for the meeting. (Manual Reference 4.3.2.2.E) See Appendix ~~A-2~~ *(appendix number to be assigned later)*
- C. *Elements of Presbytery Meetings – There are four elements of Presbytery meetings:*
 - i. ~~Centrality of~~ Worship – The worship experience at Presbytery meetings is central ~~and essential~~ *to our life together*. Presbytery will be encouraged to explore and experience ~~many avenues and means~~ *a variety of styles* of worship during its assembly. ~~(G-3.0301)~~
 - ii. ~~Centrality of the~~ Business of the Presbytery – The work of Shenandoah Presbytery shall comply with G-3.0105 and our conduct shall be in accordance with “Seeking to be Faithful Together: Guidelines for Presbyterians in Times of Disagreement.” See Appendix _____. *(appendix number will be assigned later)*
 - a. Regular Business – The business brought regularly before the Presbytery will deal with ~~the duties/actions~~ *actionable items and written reports* of the committees of the Presbytery.
 - b. Controversial Business – ~~In order to~~ *Presbytery shall* insure a full and fair presentation, *discussion* and action on matters of controversy before the Church and the Presbytery. ~~the following process should be followed: Ordinarily the issue at hand should be presented in the Mission Communities prior to a meeting of the Presbytery when the vote will be taken. Ordinarily debate and action on the issue should be held at the next stated meeting of the Presbytery.~~
 - iii. *Fellowship – Fellowship during Presbytery meetings will generally occur during the morning registration time and during the noon meal/recess.*
 - iv. *Education – At each meeting of Presbytery, education on some aspect of the life, mission or processes of the Presbytery or PC(USA) will be offered as arranged by the Committee on Educational Resources.*
- D. Place – The meetings of Shenandoah Presbytery shall be ~~rotated between~~ *(among) the northern, southern, eastern, and western held within the geographical areas*. *bounds of the Presbytery.*

5.1.2. Kind of Meetings:

~~Besides~~ *In addition to* stated meetings there are adjourned meetings and special meetings.

- A. *Adjourned Meetings – Adjourned meetings are held to conclude unfinished business from the proceeding stated meeting. The Presbytery may vote during a stated meeting to call an Adjourned Meeting at another time to complete the unfinished business. New Business may not be placed on the docket of an Adjourned Meeting.*
- B. *Special Meetings – Special meetings shall be called by the Moderator at the request of, or with the concurrence of, four teaching elders and four ruling elders from different congregations. Should the Moderator be unable to act, the Stated Clerk shall, under the same conditions, issue the call. If neither are able to act, any three teaching elders, along with three ruling elders from different congregations, may call a special meeting. The Synod may direct the Presbytery to convene a special meeting for the transaction of designated business. Notice of a special meeting shall be sent by electronic means and/or by U.S. Mail not less than fifteen (15) days in advance of the date of the special meeting to each teaching elder and to the session of every congregation. The notice shall set out the purpose of the meeting and no other business than that listed in the notice shall be transacted (G-3.0304).*

~~Adjourned Meetings:~~

~~Held to conclude unfinished business of proceeding stated meeting. New Business may not be placed on the Docket.~~

~~Special Meetings:~~

~~The moderator shall call a special meeting at the request of, or with the concurrence of, two ministers and two elders being of different churches. Should the moderator be unable to act, the stated clerk shall, under the same conditions, issue the call. If both moderator and stated clerk are unable to act, any three ministers and three elders, the elders being of different churches, may call a special meeting. The Synod may direct the Presbytery to convene a special meeting for the transaction of designated business. **Notice of a special meeting shall be sent not less than fifteen (15) days in advance to each minister and to the session of every church. The notice shall set out the purpose of the meeting and no other business than that listed in the notice shall be transacted (G-3.0304).**~~

~~Who Determines Type of Meetings?:~~

~~The governing body itself. If the business at a stated meeting is not completed in the time allowed on the docket, then the governing body votes to extend the time on that day or votes to schedule an adjourned meeting later. Special meetings may be called in conformity with (G-11.020 I).~~

5.1.3. Docket Preparation:

The ~~Presbytery Meeting Planning Committee~~ *Coordinating and Planning Commission shall propose* proposes the docket, ~~which is submitted to~~ Presbytery by ~~the Presbytery Leadership Team~~. Time periods for committee reports are arranged in consultation with those committees and groups responsible for reports. *Candidates and transferring teaching elders of necessity may require special considerations for their examinations because of such things as travel schedules and seminary schedules.*

~~Docket Problems:~~

~~Time for the presentation of a report may be precise but debate time on the report is often guesswork. Frequently debate bogs down over procedural matters, and controversial issues create considerable discussion. The Governing body can always limit debate. Candidates and transferring ministers of necessity may require special considerations for their examinations because of such things as travel schedules and seminary schedules. The docket may be amended at any time during the meeting of the governing body. Representatives should be aware of possible extension of time needed for such amendments and the possible delay in adjournment.~~

5.2. MEMBERSHIP AND ATTENDANCE

5.2.1. All ~~ministers~~ *teaching elders* who are continuing members of Presbytery are required to attend stated meetings or present a valid written excuse to the Stated Clerk before the meeting, with the following exceptions:

- A. Retired ministers living outside the bounds of Presbytery.
 - B. Overseas personnel.
 - C. Retired ministers who are infirm *or who have been granted "inactive" status pursuant to Paragraph 7.2.2 C below.*
 - D. *Teaching elders granted an excused absence by the Stated Clerk due to scheduling conflicts.*
- ~~D.~~ In case of last-hour emergencies, a phone call to the *Stated Clerk* at the meeting of Presbytery will be accepted.

5.2.2. When Presbytery meets, each ~~church~~ *congregation* shall be represented by a ruling elder ~~commissioned~~ *elected as commissioner* by the session with the following additional provisions:

- A. ~~Churches~~ *Congregations* shall be represented as follows:
 - up to 400 *members*: 1 ruling elders *elder*
 - 401-800 *members*: 2 ruling elders
 - 801-1200 *members*: 3 ruling elders
 - 1201+ *members*: 4 ruling elders
- B. Ruling Elders who serve in the following capacities shall be enrolled as members of presbytery for the term of their service:
 - moderator or vice moderator of presbytery
 - chair of the ~~Presbytery Leadership Team~~ *Coordinating and Planning Commission*
 - member of the ~~Presbytery Leadership Team~~ *Coordinating and Planning Commission*
 - chairperson or moderator of a committee or commission
 - exempt employees of the Presbytery (on at least a half-time basis)
 - Commissioned Ruling Elders providing particular pastoral services, as authorized by presbytery
 - Certified Christian Educators who are serving in an educational ministry under the jurisdiction of the presbytery

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

- C. In response to G-3.0301, Presbytery instructs the Stated Clerk before the end of each year to communicate with all resident honorably retired ministers allowing them to voluntarily register in writing as "inactive participants" for the purpose of

determining balance of minister/elders for the next year. Such registration will also excuse them from attendance at presbytery meetings for the year.

D. Should the above not yield parity between ruling elders and teaching elders, each year the Stated Clerk shall recommend to the Presbytery an additional way of balancing representation. The action of the Presbytery may give certain congregations an additional elder representative to Presbytery for that year, drawing from the smaller membership churches on a rotational basis.

5.2.3. All Certified Christian Educators (who are not ruling elders; see 7.2.2 B, above) and other professionals employed by churches within the Presbytery on at least a half-time basis are invited to attend and have speaking privileges but without vote at meetings of Presbytery.

5.3. ~~STANDING~~ AD HOC COMMITTEES

~~Standing~~ Ad Hoc Committees, as needed, shall be appointed by the moderator at each session of the governing body for consideration of matters before the governing body at that session.

5.4. MODERATOR

The Presbytery shall elect a vice-moderator for the coming year at the fall meeting of Presbytery each year. The Vice-Moderator will become the Moderator the second year and Chair of the Coordinating and Planning Commission the third year.

5.5. OPERATING PROCEDURES

5.5.1. The Presbytery ~~in session~~ shall in its proceedings ~~always~~ abide by the ~~requirement~~ *requirements* of the Constitution of the Presbyterian Church (U.S.A.), ~~of~~ its Standing Rules or Manual of ~~Operation~~ *Operations*, and Robert's Rules of Order (newly revised) in this order. A list of procedural rules adopted by Presbytery shall be printed on the inside cover of each handbook.

5.5.2. A report of any agency of Presbytery requiring more than 10 minutes of Presbytery time ~~shall may~~ be made an Order of the Day ~~with an allotted time period.~~ ~~Any committee requiring more than the allotted time shall conclude its report following new business.~~

5.5.3. Reports having been mailed out in advance, the committee chairperson ~~will~~ *shall* not read the report except to make reference to a few highlights of the report and to recommendations by numbers, moving their adoption.

A. ~~Those last minute reports impossible to place in the Handbook may be submitted as part of a Supplemental Report available either by internet or at the beginning of the Presbytery meeting, such as materials to be approved at the beginning of the meeting for inclusion in the business of the Presbytery. Any reports not included in the Handbook shall be submitted as part of a Supplemental Report available either electronically or on paper distributed prior to the beginning of the Presbytery meeting at which the report is presented.~~

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

- 5.5.4. On matters where there may be deep concern, possible controversy or lack of information, the committee making the report shall provide critical background information, so that the governing body may expeditiously make wise and considered decisions.
- 5.5.5. Debate shall be free and open, with equal time being given to proponents and opponents insofar as possible.
- 5.5.6. Any member of the governing body desiring to speak must stand, identify themselves by name and ~~church~~ *congregation*, be recognized by the Moderator, and go to a microphone if available.
- 5.5.7. A member of the presbytery may speak twice on any particular motion, and not for more than a total of five minutes, but the second time may only be granted after all who have not yet spoken have had an opportunity to do so. The maker of the motion is entitled to speak first, if desired
- 5.5.8. Lengthy motions must be written out and presented to the Stated Clerk.
- 5.5.9. References to the following procedures from *Robert's Rules of Order* may prove useful:
 - A. A committee recommendation does not require a second to be on the floor. (~~Section 7, p. 69~~)
 - B. Other motions require a second prior to discussion or action. (Section 4, p. 28-30)
 - C. When there is no apparent disagreement or objection to a motion, the Moderator may declare it is adopted by common or general consent.
- 5.5.10. No flash photography will be allowed during the worship service at meetings of Presbytery.
- 5.5.11. When Presbytery meets in a location where seating is limited, priority shall be given to voting members for seating within the meeting area. If it is necessary to use other rooms for overflow seating, visitors and other non-voting members shall use these areas.
- 5.5.12. QUORUM:
A quorum of the Presbytery shall be any ten teaching elders and ten ruling elders from at least ten different ~~churches~~ *congregations*. ~~and three mission communities.~~ (G-3.0304).

5.6. **SUSPENSION AND AMENDMENT**

- 5.6.1. Any provision of this Manual may be suspended at any meeting of the Presbytery by two-thirds vote of those present and voting.
- 5.6.2. Any proposed amendment to this Manual must be submitted in writing to the Stated Clerk. *Any such amendment shall be referred to the Coordinating and Planning Commission for review and recommendation to the Presbytery.* Prior to the ~~meeting,~~ *meeting* at which it is to be considered, it shall be printed and circulated among the teaching elders, clerks of sessions, and other elected commissioners to the Presbytery. If it obtains a favorable vote by two-thirds of those present and voting, the amendment is adopted.

5.6.3 *Changes related to spelling mistakes, typographical errors, or incorrect grammar are not considered amendments.*

5.7. PRIVILEGE

Persons serving Presbytery in any capacity who are not ~~minister members~~ *teaching elders* or *ruling elder commissioners* to the governing body shall have the privilege of the floor without vote when reports affecting such service are under consideration.

5.8. AGENDA AND REPORTS

5.8.1. *Two weeks prior to each Presbytery meeting, the Stated Clerk shall transmit ~~by internet electronically~~ or by mail copies of proposed agenda and agency committee reports to ~~ministers~~ all teaching elders and clerks of sessions, except for those exempted under 7.2.1 A-C above. ~~two weeks prior to Presbytery meeting except to ministers living outside the bounds who have stated their desire not to receive them.~~*

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

5.8.2. Copies of the docket shall be made available for visitors at Presbytery meetings.

5.8.3. Copies of the Minutes of Presbytery shall be made available to the members of Presbytery and 7.8.3 such other persons or agencies as necessary for historical and/or judicial value ~~using the internet electronically~~ if possible..

5.8.4. Upon request of individuals for particular information, the exact language of that specific action 7.8.4 of Presbytery shall be duplicated and forwarded.

5.9. APPROVAL OF MINUTES

The Minutes of Presbytery, after being reviewed and corrected by the Stated Clerk and the Moderator, shall be printed and distributed. The official copies of the Minutes will be corrected and approved at the following meeting of the Presbytery.

**Presbytery of Shenandoah
Teaching Elder Commissioner to General Assembly**

Name: _____

Street Address: _____

City, State, Zip: _____

Phone Home: _____

Work: _____ Cell: _____

Email: _____

Year of Ordination: _____ Joined presbytery: _____

Local Church/City: _____

Previous Commissioner to GA: Yes _____ No _____ Year(s) _____

Age Range: 25 & under _____ 26 – 35 _____ 36 – 64 _____ 65 + _____

Racial Ethnic Identity: _____ Male _____ Female _____

Disability (in what way): _____

In the past two (2) year, how often did you attend presbytery meetings?

Presbytery responsibilities (past & present): _____

Other governing body responsibilities: _____

Special skills, knowledge, expertise in relevant areas: _____

Computer competency: _____

Community Involvement: _____

To help the Nominating Committee further get to know you, briefly describe your theology:

Please share why you want to serve as a commissioner to General Assembly:

A commissioner to the General Assembly recognizes the importance of the following responsibilities and is willing to accept each:

- Attendance at the presbytery’s training orientation: Yes _____
- Commitment to prepare and read the business of the General Assembly prior to the meeting: Yes _____
- Attendance and participation in the meeting of the General Assembly in its entirety: Yes _____
- Report to and be a resource within the presbytery following the General Assembly, and be available for two years thereafter for the purpose of interpreting and assisting in the implementation of actions taken at the General Assembly: Yes _____

Signature of nominee: _____

A minister shall be endorsed by their sessions. Non parish ministers shall provide a “Letter of Endorsement” from another member of presbytery.

Signature of clerk of session _____

Date of session endorsement _____

DEADLINE: October 1, 2015
Kim Stroupe
1111 N. Main St.
Harrisonburg, VA 22802

Fax: 540-433-6830
kims@shenpres.org

Presbytery of Shenandoah
Ruling Elder Commissioner to General Assembly

Name: _____

Street Address: _____

City, State, Zip: _____

Phone Home: _____

Work: _____ Cell: _____

Email: _____

Year of Ordination: _____

Year church was last represented by a ruling elder: _____

Church/City: _____ Member since: _____

Previous Commissioner to GA: Yes _____ No _____ Year(s) _____

Age Range: 25 & under _____ 26 – 35 _____ 36 – 64 _____ 65 + _____

Racial Ethnic Identity: _____ Male _____ Female _____

Disability (in what way): _____

In the past two (2) year, how often did you attend presbytery meetings?

Local Church responsibilities (past & present): _____

Presbytery responsibilities (past & present): _____

Other governing body responsibilities: _____

Special skills, knowledge, expertise in relevant areas: _____

Computer competency: _____

Community Involvement: _____

To help the Nominating Committee further get to know you, briefly describe your theology:

Share why you want to serve as a commissioner to General Assembly:

A commissioner to the General Assembly recognizes the importance of the following responsibilities and is willing to accept each:

- Attendance at the presbytery's training orientation: Yes _____
- Commitment to prepare and read the business of the General Assembly prior to the meeting: Yes _____
- Attendance and participation in the meeting of the General Assembly in its entirety: Yes _____
- Report to and be a resource within the presbytery following the General Assembly, and be available for two years thereafter for the purpose of interpreting and assisting in the implementation of actions taken at the General Assembly: Yes _____

Signature of nominee: _____

Ruling elders must be nominated by the session of their church.

Signature of Moderator or Clerk of Session: _____

Date of session action: _____

DEADLINE: October 1, 2015
Kim Stroupe
1111 N. Main St.
Harrisonburg, VA 22802

Fax: 540-433-6830
kims@shenpres.org

Presbytery of Shenandoah
Young Adult Advisory Delegate (YAAD) to General Assembly

Name: _____

Street Address: _____

City, State, Zip: _____

Phone Home: _____

Work: _____ Cell: _____

Email: _____

Year church was last represented by a YAAD: _____

Church/City: _____ Member since: _____

Previous attendance at GA: Yes _____ No _____ Year(s) _____

YAAD's must be 17 – 23 years of age during the GA, birthday: _____

Racial Ethnic Identity: _____ Male _____ Female _____

Disability (in what way): _____

In the past two (2) year, how often did you attend presbytery meetings?

Local Church involvement (past & present): _____

Presbytery or other governing body experience (past & present):

Special skills, knowledge, expertise in relevant areas: _____

Computer competency: _____

School/Community Involvement: _____

To help the Nominating Committee further get to know you, briefly describe your theology:

Share why you want to serve as a commissioner to General Assembly:

A commissioner to the General Assembly recognizes the importance of the following responsibilities and is willing to accept each:

- Attendance at the presbytery’s training orientation: Yes _____
- Commitment to prepare and read the business of the General Assembly prior to the meeting: Yes _____
- Attendance and participation in the meeting of the General Assembly in its entirety: Yes _____
- Report to and be a resource within the presbytery following the General Assembly, and be available for two years thereafter for the purpose of interpreting and assisting in the implementation of actions taken at the General Assembly: Yes _____

YAAD Signature: _____

YAAD’s must be nominated by the session of their church.

Moderator or Clerk of Session Signature: _____

Date of session action: _____

DEADLINE: October 1, 2015
Kim Stroupe
1111 N. Main St.
Harrisonburg, VA 22802

Fax: 540-433-6830
kims@shenpres.org

Volunteer Service to Shenandoah Presbytery

Name _____

Address _____

Phone: _____ E-mail _____

Congregation: _____

___ Ruling Elder ___ Teaching Elder ___ Retired

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

1. _____

2. _____

3. _____

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

1. _____

2. _____

3. _____

Thank you for your willingness to serve!

Shenandoah Presbytery
Committee on Preparation for Ministry
Process of Preparation for the Ordered Ministry of Teaching Elder

The purpose of the Committee on Preparation for Ministry of Shenandoah Presbytery and the Presbyterian Church (U.S.A.) is to provide the best possible leadership for the church by assuring that persons called to the ordered ministry of teaching elder are firm in their faith in Christ, assured of their call to serve God and the church as a teaching elder, and receive the fullest personal and professional preparation for this office.

This process involves congregations, sessions, theological institutions, persons considering serving in the ordered ministry of teaching elder, and presbyteries.

It is the responsibility of Shenandoah Presbytery to:

- † provide effective means of testing and validating the calls of those seeking to become a teaching elder,
- † provide potential teaching elders with nurture, guidance, and oversight;
- † bring to active candidacy those with appropriate abilities and gifts; and,
- † ordain candidates to the ordered ministry of teaching elder following a Presbytery-approved call, if so requested by the calling Presbytery.

It is the responsibility of the Committee on Preparation for Ministry (CPM) to oversee the inquiry/candidacy process in Shenandoah Presbytery. To this end, the Presbytery approves the following policies for the CPM:

1. **Book of Order:** In addition to the provisions below, all the requirements of the *Book of Order (BOO)* shall apply. “Shall,” “should,” and “may” in these policies are used as defined in the “Preface” to the *BOO*.
2. **Preparation for ordination as a teaching elder:** Through the leadership of the CPM and with the approval of Presbytery, it is the purpose of the CPM to promote and assess an individual’s development in five areas: education for ministry, spiritual development, interpersonal relations, personal growth, and professional development (*Advisory Handbook on Preparation for Ministry in the Presbyterian Church U.S.A.*, page 31).
3. **Inquirer:**
 - a. “The purpose of the inquiry phase is to provide an opportunity for the church and those who believe themselves called to ordered ministry as teaching elders to explore that call together so that the Presbytery can make an informed decision about the inquirer’s suitability for ordered ministry” (*BOO* G-2.0603). Enrollment of an applicant as an inquirer by no means guarantees that the inquirer will be recommended for enrollment as a candidate.
 - b. “To be enrolled as an inquirer, the applicant shall be a member of the sponsoring congregation, shall have been active in the work and worship of that congregation for at least six months, and shall have received the endorsement of the session of the sponsoring congregation” (*BOO* G-2.0602).
 - c. The inquiry and candidacy phase shall continue for a period of at least two years with a minimum of at least one year as a candidate (*BOO* G-2.0602).
 - d. A person potentially interested in becoming a teaching elder in the PCUSA shall consult with their Session. They and/or their Session shall contact the CPM to learn more about the process.
 - e. Endorsement for Inquiry: Sessions shall meet in person with members interested in becoming an inquirer and shall review the written application for enrolling as an Inquirer (Form 1A, 1B, 1C, 1D) before endorsing any applicant. If endorsed by a Session, it is the responsibility of the applicant to turn in any and all application forms and follow the requirements of the Session and the Presbytery. An endorsing Session shall appoint a

Sessional Liaison. The Session's Liaison shall assist the applicant throughout the process of inquiry and candidacy; serve as a point of contact between the inquirer/candidate, the CPM, and the Session; and, provide spiritual support for the inquirer/candidate through prayer and regular contact.

- f. Psychological/Vocational assessment: Inquirers shall undergo a psychological evaluation and vocational testing designed to assist the CPM. These evaluations shall take place within the first year of the inquiry process. The evaluation and testing will be conducted by counselors or counseling centers approved by the CPM. The written report of the evaluation and testing shall become part of the inquirer's record. The presbytery is the client of record on all psychological assessments and vocational testing. The inquirer, therefore, is required to sign the appropriate release forms. The bill for initial psychological/vocational assessment shall be sent to the Presbytery and the cost of the initial psychological assessment and vocational testing shall be shared equally (one-half each) by the applicant, and the Presbytery (Effective June 4, 2014, CPM has contracted with Dr. Rowland W. Shank, Jr., Ph.D. of Mountain View Psychological, LLC, 370 Neff Avenue Unit L, Harrisonburg, VA 22801 to conduct the psychological/vocational assessments).
 - g. The CPM will review and act on the application as a commission of presbytery. If approved by the CPM the applicant shall be added to the presbytery's roll of inquirers and candidates as an inquirer.
4. **Seminaries:** Inquirers and candidates under care of Shenandoah Presbytery shall attend a theological institution related to the Presbyterian Church (U.S.A.) through the General Assembly's Committee on Theological Education; or one which is accredited by the Association of Theological Schools. The presbytery, through the CPM acting as a commission of Shenandoah Presbytery, in consultation with the inquirer may determine that another seminary accredited by the Association of Theological Schools is appropriate for that individual's academic and professional preparation. Coursework shall include Hebrew and Greek exegesis of the Old and New Testaments using Hebrew and Greek texts (*BOO G-2.0607c*). Based on assessed needs and areas of growth, the CPM may require the Inquirer and/or Candidate to take specific courses.
5. **Clinical Pastoral Education (CPE), Supervised or Student Ministry Placements:**
- a. During the process the inquirer/candidate shall complete at least one unit of CPE or a similar program approved and/or designed by the CPM. The inquirer/candidate shall apply to the CPM for consideration of a program other than CPE. Candidates and inquirers shall arrange for their supervisor's reports regarding CPE or approved alternative experience to be submitted to the CPM.
 - b. Inquirers/candidates may have supervised or student ministry placements required by their place of education as an educational requirement or by the CPM. All supervised or student ministry placements shall be approved or disapproved by the CPM. Inquirers/candidates shall arrange for their supervisor's reports concerning supervised or student ministry placements to be submitted to the CPM.
6. **Candidate:**
- a. "The purpose of the candidacy phase is to provide for the full preparation of person to serve the church as teaching elders. This shall be accomplished through the presbytery's support, guidance, and evaluation of a candidate's fitness and readiness for a call to ministry requiring ordination" (*BOO G-2.0604*). Enrollment of an inquirer as a candidate by no means guarantees that the candidate will be recommended for ordination or that the candidate will be ordained, even if a candidate has passed all the ordination exams and met all other requirements for ordination.
 - b. When an inquirer and the CPM discern that the inquirer may be ready to become a candidate, the Session of the inquirer shall meet with the inquirer and the CPM liaison to review the written application for enrolling as a candidate (Form 5A and 5B) and the process of candidacy before endorsing any applicant. If endorsed by a Session, it is the responsibility of the applicant to turn in any and all application forms and follow the requirements of the Session and the Presbytery. 60

- c. The CPM will review and act on the application for candidacy as a commission of presbytery. If approved by the CPM the applicant shall be added to the presbytery's roll of inquirers and candidates as a candidate and, at the first available opportunity, shall be presented to Shenandoah Presbytery along with a written brief biographical statement, statement of faith, and summary of the candidate's sense of call.
7. **Responsibility to Communicate:** It is the responsibility of inquirers and candidates to take the initiative to secure approval for ordination examinations, permission to serve as a student intern without direct supervision (*BOO* G-2.0606), permission to circulate a personal information form, etc. The CPM is not responsible for missed deadlines when inquirers or candidates do not make timely applications.
8. **Annual Reports:** Inquirers and candidates shall provide a written report to the CPM annually and shall meet annually or whenever requested to do so, with the CPM for consultation at a date and location established by the CPM. Inquirers/candidates shall meet with their CPM liaison (in person, via telephone, or through some electronic means) after the CPM receives all required materials, but prior to the annual consultation. All written materials (Form 3, all transcripts, all reports of field education, all CPE reports, and any other information required by the CPM) shall be submitted to the CPM in advance, normally one month prior to the meeting.
9. **Requirements of Ordination Exams:** Permission of the CPM is required prior to taking any ordinations exams other than the Bible Content Examination. Students shall be candidates and shall have completed two years of theological education in order to take the written ordination examinations, with the exception of the Bible Content Examination. If a candidate has taken the Standard Ordination Examinations two times without passing, the candidate may apply to the CPM to take the exam through other accommodations. Taking an exam or exams by other accommodations is not the same as granting an exception to ordination requirements (G-2.0610). Taking an exam or exams by other accommodations addresses "issues related to physical disability or learning disorders [or other measurable and identifiable issues], so long as [the other accommodations] are possible within the structural constraints of the examination" (*Advisory Handbook on Preparation for Ministry in the Presbyterian Church (U.S.A.)*, p. 106). With the exception of the Bible Content Exam, candidates should take all the written ordination exams in the same sitting, unless a compelling case can be made for taking fewer exams. The Chairperson of the CPM is authorized to approve or deny applications to take all or fewer than all, ordination exams.
10. **Final Assessment:** Upon the successful completion of all ordination exams the final assessment of the candidate will include (*BOO* G-2.0607 and *Advisory Handbook on Preparation for Ministry in the Presbyterian Church U.S.A.*, pages 44-49):
 - a. a Personal Information Form for review and revision;
 - b. a written sermon, with a description of the contemporary need to which the sermon is addressed, and an exegetical interpretation of the Biblical material for the sermon;
 - c. a written faith statement;
 - d. evidence of competence in the fields of Reformed theology, Bible, polity, and worship and sacraments;
 - e. and, evidence of an understanding of the meaning of the questions required for ordination.

If the review of these materials and all other requirements demonstrates a "fitness and readiness for a call to ministry requiring ordination" as a teaching elder (G-2.0604), the CPM will certify the candidate as "ready to be examined for ordination, pending a call" (G-2.0607), and complete Form 6, the "Summary Report of Final Assessment of Candidate's Readiness to be Examined for Ordination." This allows a candidate to circulate their Personal Information Form and seek a call to the ordered ministry of teaching elder.

To enable the CPM to properly conduct its work on behalf of the presbytery, Shenandoah Presbytery empowers the CPM to serve as a commission of the presbytery for the following purposes:

- To review and act on all applications that are a part of the CPM process and to add or remove applicants from the presbytery's roll of inquirers and candidates with the CPM making a full report to presbytery concerning these actions (see 3g and 6c).
- To approve or disapprove, in consultation with an applicant, inquirer, or candidate, seminaries not related to the Presbyterian Church (U.S.A.) but accredited by the Association of Theological Schools, that are appropriate for that individual's academic and professional preparation as a teaching elder (see 4).
- To approve or disapprove all CPE and/or supervised ministry placements and receive any and all reports, evaluations, etc., associated with these activities (see 5a and 5b).
- To approve or disapprove any and all request to take an ordination exam or exams by other accommodations (see 9).

List of Required Forms and Responsible Party(ies):

Form 1A	“Application to be Enrolled by Presbytery as an Inquirer”	applicant
Form 1B	“Questions for Reflection”	applicant
Form 1C	“Financial Planning for Theological Education”	applicant
Form 1D	“Session Evaluation and Recommendation for Inquirer”	applicant’s Session
Form 2A	“Application to Become an Inquirer”	applicant and CPM
Form 2B	“Covenant Agreement and Inquirer Release”	inquirer, inquirer’s Session, CPM
Form 3	“Pre-Consultation Report on Development Areas”	inquirer or candidate
Form 4	“Report on Consultation”	inquirer or candidate, CPM
Form 5A	“Application to be Enrolled by Presbytery as a Candidate”	applicant
Form 5B	“Session Recommendation for Enrollment as a Candidate”	applicant’s Session
Form 5C	“Report on Consultation to Become a Candidate”	applicant, CPM
Form 5D	“Covenant Agreement and Candidate Release”	applicant, applicant’s Session, CPM
Form 6	“Summary Report of Final Assessment”	CPM

The most recent version of all required forms can be found at <http://oga.pcusa.org/section/mid-council-ministries/prep4min/forms-used-preparation-ministry-process/>

Online assistance for taking and preparing for ordination exams is available at <http://oga.pcusa.org/section/mid-council-ministries/prep4min/online-trainings/> and <http://www.pcusa.org/resource/handbook-ordination-examination/>

Inquirer/Candidate Shenandoah Presbytery CPM Checklist

Name:	Congregation/Date Joined:
<hr/>	
Form 1A	Date Received:
Form 1B	Date Received:
Form 1C	Date Received:
Form 1D	Date Received:
Psychological Assessment	Date Received:
Form 2A	Date Received:
Form 2B	Date Received:
Received as an Inquirer	Date Received:
Seminary:	Date Started: Date Graduated:
CPE:	Date/Number of Units:
Form 3 – Annual Consultations	Dates:
Form 4 – Annual Consultations	Dates:
Form 5A	Date Received:
Form 5B	Date Received:
Form 5C	Date Received:
Form 5D	Date Received:
Received as Candidate	Date Received:
Ordination Exams	Bible Content (Date Passed): Exegesis (Date Passed): Polity (Date Passed): Reformed Theology (Date Passed): Worship and Sacraments (Date Passed):
Form 6 – Final Assessment	Date Completed:

BUDGET PROCEDURES

I. DEVELOPMENT AND RECOMMENDATION OF A BUDGET FOR PRESBYTERY

The Presbytery authorizes its Presbytery Leadership Team and the Budget and Finance Committee to develop and recommend to the governing body an annual budget which reflects the commitment of our Presbytery to the work and mission of our Lord Jesus Christ through our Church at home and abroad. The Presbytery will maintain a balanced budget and any adjustments made to the budget will come from either decreases in other portions or from increases in giving.

II. CHURCH TREASURERS AND FUNDS SENT TO PRESBYTERY'S OFFICE

- A. Church treasurers should remit all benevolence funds to the Presbytery in regular monthly payments with care taken that all designated funds are carefully marked to insure their proper, intended use. Checks should be made payable to the Presbytery of Shenandoah and sent to 1111 North Main Street, Harrisonburg, VA 22802.
- B. All special offerings should be remitted to the office of Presbytery within 30 days of the date of the offering for transmittal to the intended institution or agency. Special offerings should be clearly marked by the church treasurer. The Children's Thanksgiving Offering is remitted, as instructed in the offering announcement materials, to Presbyterian Homes and Family Services, 150 Linden Avenue, Lynchburg, VA 24503.
- C. Treasurers are requested to check for accuracy the QUARTERLY BENEVOLENCE STATEMENT from Presbytery.

III. THE BENEVOLENCE RECEIPTS OF THE PRESBYTERY

- A. The General Assembly, the Synod of the Mid-Atlantic, and the Presbytery of Shenandoah shall receive a prorated share of the total budgeted benevolence receipts of the Presbytery. These percentages shall be established by the governing body as part of the approved spending budget.
- B. Special offerings shall not be prorated. These funds received from the churches shall be sent directly by the Central Treasurer to their specified recipients or governing agencies with indication of the source and intended use. (Special offerings shall not be considered a part of the budgeted benevolence commitments.)
- C. Occasionally at the end of each budget year, some budgeted benevolence funds may not have been used by the various task forces, committees, and commissions of Presbytery for program budget. When this fact occurs, there are budgeted benevolence funds which are not spent at the end of the year, and these are termed "unused funds." Such unused funds available for Presbytery's use shall be spent in the following manner: First, commitments to higher courts shall be fulfilled. Second, any unused funds in excess of our commitments to the higher governing bodies shall be used at the discretion of the Presbytery of Shenandoah. Ordinarily this decision will be made at the first meeting following January 1, at which time the latest available figures and recommendations shall be given each member of the governing body as an addendum to the Handbook of Reports. These recommendations shall be made by the Budget and Finance Committee of Presbytery Leadership Team but shall not be considered as binding the will of the governing body.

IV. REQUESTS FOR FUNDS OF THE PRESBYTERY

- A. Any requests for funds by units of the Presbytery shall conform to standards as established by the Budget and Finance Committee and the Presbytery Leadership Team.
- B. The solicitation of funds from churches of the Presbytery by institutions of the Presbytery shall first be approved by the Presbytery Leadership Team and the Budget and Finance Committee or the governing body.
- C. All institutions of the Presbytery, which receive an offering from any of the churches of the Presbytery, shall report quarterly to the office of the Presbytery the amount of gifts sent directly to them.
- D. All requests for funds by the institutions of the Presbytery and any group, institution or agency not directly under the immediate supervision of the governing body, shall be accompanied by a certified financial statement from the officer(s) of the organization, or an audited report. In addition, the requests shall include a copy of the current budget showing the income and disbursements for the current year, together with the proposed budget for the next fiscal year. (The Presbytery Leadership Team may waive these requirements in considering the requests for funds from its special monies.)

V. REVIEW AND CONTROL OF RECEIPTS AND DISBURSEMENTS

- A. All budgeted units of the Presbytery are expected to operate within their approved budgets.
- B. Any adjustments in a unit's budget affecting its programs shall be made with the approval of the Presbytery Leadership Team and the Budget and Finance Committee and reported to the governing body. Any adjustments in a unit's budget not affecting its basic program and total budget shall be made with the approval of the committee.
- C. In the event of the lower-than-anticipated receipts, the Presbytery Leadership Team may limit a unit's disbursements to its prorated share of the monthly receipts of the governing bodies. In such cases, the action shall be reported to the governing body.
- D. The Central Treasurer shall maintain a cash reserve of \$125,000 which may be drawn upon to pay salaries of presbyteries staff, committee expenses, and operating expenses of the General Assembly in the event funds are not otherwise available.
- E. Each chairperson is responsible for authorizing the disbursements of the unit's budgeted funds.
- F. The Budget and Finance Committee shall review in detail during the year the receipts and disbursements of the Court.
- G. A QUARTERLY FINANCIAL STATEMENT OF RECEIPTS AND DISBURSEMENTS OF THE RESPECTIVE COMMITTEE shall be sent to all committee chairpersons.
- H. In general, balloon notes are not acceptable funding unless there is an expectancy that is well defined as to the amount and date. Presbytery shall not enter into a balloon note without being reviewed by the Budget and Finance Committee and a two-thirds affirmative vote of the Presbytery

VI. AUDIT OF PRESBYTERY'S ACCOUNTS

A full financial review of all financial books and records shall be conducted every year by a public accountant or committee of members versed in accounting procedures. Reviewers should not be related to the Treasurer(s). The findings of the financial review shall be reported to the Presbytery. The financial review shall be available for inspection by any council or member of the Presbyterian Church (U.S.A.).

BUDGET & FINANCE COMMITTEE APPENDICES

Appendix 1 : DEVELOPMENT OF A BUDGET FOR PRESBYTERY

The Presbytery authorizes its Presbytery Leadership Team (PLT) and the Budget and Finance Committee (BFC) to develop and recommend to the governing body an annual budget which reflects the commitment of our Presbytery to the work and mission of our Lord Jesus Christ through our Church at home and abroad. The Presbytery will maintain a balanced budget and make necessary adjustments to the budget throughout the year as needed. The Budget and Finance committee will use the following calendar as a guide in their budgetary process.

May	Ask committees for budget requests
July	Follow up on committee budget requests and start developing the budget
October	Present proposed budget to PLT
November	Present proposed budget at Presbytery meeting
February	Adopt annual budget at Presbytery meeting

Appendix 2 : DEVELOPMENT OF A CHURCH ASKING

The BCF will develop the per capita asking formula based on the Presbytery membership of the latest statistical report and the total expenses of the next year's budget. The per capita figures for General Assembly, Synod, and Presbytery are multiplied by the membership of each church from the previous year. These figures are presented to PLT for their review. The BFC will use the following calendar as a guide in their church asking.

January	Mail second request to churches who have not returned asking letter
February	Committee members contact delinquent churches
August	Send program budget to churches
Mid-October	Send out next year's asking letters

Appendix 3 : REQUESTING FUNDS FROM CORPORATION

Committee chairs or whoever is responsible for a particular fund should email the Presbytery Treasurer to request funds from the corporation. The Corporation accounts for funds in principal and income accounts. For some funds only income can be requested or expended with the principal retained. For some funds only the principal and income can be expended. The Corporation provides current year earnings to be distributed after the Corporation receives its annual compilation financial statements from their public accounting firm which is usually in September. If the fund does not require the principal to be retained requests can be submitted at any time and will be processed by the corporation in the month following the quarter in which the request was submitted. Contact the Treasurer of the Presbytery for additional information.

Appendix 4 : REQUESTING INTERNATIONAL WIRE TRANSFERS

International wire transfers are required to be requested a minimum of two weeks in advance, in writing with two signatures; one for the person requesting the funds and the second one by the chair of the committee. The limit per wire transfer is \$25,000. They will only be performed on Tuesday's between 9-11 am. The person making the request will be notified by email when the transfer will be performed and again when the transfer is complete.

Appendix 5 : REVIEW AND CONTROL OF RECEIPTS AND DISBUREMENTS

All committees and commissions of the Presbytery are expected to operate within approved

budgets. Any adjustments in the budget affecting its programs shall be made with the approval of the PLT and BFC and reported to the governing body. Any adjustments in the budget not affecting its basic program and total budget shall be made with the approval of the committee. In the event of the lower-than-anticipated receipts, the PLT may limit a unit's disbursements of its prorated share of the monthly receipts of the governing bodies. In such cases, the action shall be reported to the governing body. The Presbytery Treasurer shall maintain a cash reserve of \$200,000 which may be drawn upon to pay salaries of presbytery staff, committee expenses, and operating expenses of the General Assembly in the event funds are not otherwise available. Each chairperson is responsible for authorizing the disbursements of the unit's budget funds. The BFC shall review in detail during the year the receipts and disbursements. **A quarterly financial statement of receipts and disbursements of the respective committee** shall be sent to all committee chairpersons.

**THE FOLLOWING REPORTS ARE
FOR INFORMATION ONLY**

Coordinating and Planning Commission (CPC)

The Coordinating and Planning Commission met on June 28, 2016. Committee reports were received but no actions were taken. The next meeting will be September 27.

Committee on Educational Resources (CER)

The CER has developed the following educational offerings for congregations to begin this fall. If you or your Mission Community has any interest in receiving more information regarding any of these offerings, please contact the focus group coordinators.

Subcommittee: Designing Special Worship Opportunities – A Brief Description

The work of the CER team working with *Designing Special Worship Services* is a work in progress. The team is starting its ministry with two team members listed below and is making contacts to invite new volunteers during summer and fall of 2016.

Here's the essence of what we plan:

- ❖ Through personal contacts, and phone and e-mail conversations to invite discussion of the perspective, particularly of small churches, on worship/liturgy design needs.
- ❖ Following this discussion, to contact Conveners of the Mission Communities and visit if possible to describe the team's work and to further identify potential needs.
- ❖ Then, to prepare a menu of opportunities the team's volunteers could offer based on needs expressed and talents of the team: for example, how to: design creative Lenten worship programs, develop children's sermons, use litanies and special prayers, select hymns and other service music closely tied to elements of the worship service and Scripture, use a variety of music resources that touch the lives of all generations, use special vocal and instrumental effects, engage in church-wide hands-on projects [making Chrismons, Jesse Tree, History Rooms, Nativity cabinets, Live Nativity],
- ❖ Next, to determine the best way to deliver the team's offerings – to individual churches via visit, phone, or sending resources? through presentations/handouts at Mission Community meetings? All of the above plus other ideas – all are welcome.
- ❖ Always, to add talented 'helpers' as more needs arise and/or additional programs are offered.

Contact Team Members:

Bonny Wilson, Fairfield Presbyterian Church, 540-377-2980, bbw7p@ntelos.net

Bill Vance, Massanutten Presbyterian Church, 540-820-8428, billv@massanettasprings.org

Confirmation Course Exploration

When Jesus calls his disciples he could have said, "Come Believe Me!" however our Savior knows the best path to belief and so he said to his disciples, "Come, Follow Me!"

Confirmation is one experience on the faith journey that is designed for youth to dig deep into God's Word, ask questions about faith in a safe environment and explore what a relationship with Jesus looks like for them.

Begin a conversation learning how to design a confirmation class to fit your size church and confirmation class. Discussion will include hearing about the various curriculums available, viewing sample lessons and course outlines along with exploring creative ideas such as mentoring, visiting other worship services and serving in mission as a class.

Set up a time to explore the exciting faith journey of confirmation by contacting Rev. April Cranford, pastor at Westminster Presbyterian Church in Waynesboro, VA at 540-414-4427 or pastoraprilcranford@gmail.com.

Or

Carole Witt, DCE at Opequon Presbyterian Church, Winchester, VA 540-662-1843 or dce@opequonchurch.com.