

**Minutes of the
171st Stated Session**

**of the
PRESBYTERY OF SHENANDOAH**

August 13, 2016

**Shepherdstown Presbyterian Church
Shepherdstown, West Virginia**

NEXT STATED SESSION

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

**Saturday, February 11, 2017
TBA**

SHENANDOAH PRESBYTERY IS A COVENANT BODY WHERE:

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

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

Advisory Members

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CANDIDATES FOR MINISTRY OF THE WORD AND SACRAMENT

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

INQUIRERS FOR MINISTRY OF THE WORD AND SACRAMENT

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

GOVERNING BODIES

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**PRESBYTERY OF SHENANDOAH
MINUTES OF THE 171st STATED MEETING**

The 171st Stated Meeting of the Presbytery of Shenandoah was held at Shepherdstown Presbyterian Church, in Shepherdstown, West Virginia, at 9:30 a.m. on Saturday, August 13, 2016. Moderator John Cushwa called the meeting to order with prayer.

WORSHIP

The Worship included a cantor, a sermon from newly ordained Teaching Elder Rachel Clark, and a wonderful blend of music.

QUORUM AND ENROLLMENT

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

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

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

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

E	Craft, John K.	P	Bethany	Absent
E	Cranford, April H.	P	Westminster	Absent
A	Crannell, J. Scott	ML		
A	Crumley, Rachel	P	Tuscarora	Joyce Ludwick
E	Cushman, James E.	HR		
P	Cushwa, John W.	HR		
E	Dawkins, Edward C.	ML		
E	Dax, Betty G.	HR		
A	Dent, William H., Jr.	HR		
A	Dietrich, Richard S.	HR		
E	Dobyns, Sharyl A.	ML		
E	Donohoe, Patricia A.	HR		
A	Dorn, Constance A.	ML		
A	Douty, Horace D.	HR/IP	Oxford	
A	Evans, Caroline B.	ML		
P	Evans, George W.	P	Cooks Creek	Mark Williams
P	Everhart, William G.	Supply	Sunnyside	
P	Farthing, Stanley H.	Supply	Zetta	
A	Fetterman, Amy	IP	Finley Memorial	
E	Field, Robert F.	HR		
E	Fisher, Merle L., Jr.	HR		
E	Fisher, Otis L.	HR		
E	Forbes, Richard A., Jr.	HR		
P	Foster, M. Kerry	P	Bridgewater	Judy Rees
E	Franklin, John S.	HR		
E	Garrison, John D.	HR		
E	Garriss, K. Braxton	HR		
E	Goodman, William R., Jr.	HR		
E	Goshorn, Robert D.	HR		
P	Greenawalt, Karen J.	P	Gerrardstown	Judith Becker
P	Hand, Kevin L.	P	Franklin	Christy Hand
			Ruddle	Absent
P	Haney, John H.	P	Goshen	Absent
			Millboro	Absent
			Rocky Spring	Alex Haney
P	Haney, M. Olivia Kincaid	Supply	Mt. Carmel	
E	Harmon, Melissa L.	ML		
E	Harrison, L. Randolph	HR		
E	Hastings, John R. "Skip"	HR		
P	Hay, Kevin W.	Assoc	Opequon	
E	Hay, Thomas D.	Adm		
E	Held, Ann Reed	HR		
E	Hellmuth, Barton L.	HR		
A	Hendy, Susanna	ML		
E	Hill, Robert S., Jr.	HR		
P	Hill, Sarah L.	Assoc	Lexington	
E	Holden, Thomas J., III	HR		
E	Hopkins, E. Reed	P	Loch Willow	Absent
P	Howard, Carl D.	HR		
P	Howard, David D.	P	Strasburg	Absent
A	Hunt, Patricia	HR		
E	Hunter, Tully J.	P	Tinkling Spring	Paul Dana Lyle Moffett
A	Inglis, J. Leslie	HR		
E	Johnson, Barbara R.	HR		
E	Jones, Donald D. M.	HR		
A	Kennedy, J. Whitner	HR		
A	Klein, Deborah H.	ML		
A	Klein, William M.	P	Lexington	Absent Absent

P	Lanaghan, Patrick R.	P	Burnt	Donna Lanaghan
E	Langdon, J. Bradford	ML		
A	LaPrade, Lester N., Jr.	HR		
P	Leggett, John P.	P	Massanutten	Betsy Hay Beth Smith
E	Lewis, Elizabeth	Chap	Westminster-Canterbury	
E	Lewis, Herbert T.	HR		
E	Long, Karen J.	ML		
E	Lowe, Emory G.	HR		
E	Macbeth, Bruce A.	HR		
P	Martin, Roy A.	TP		
P	Mathison, John T.	HR		
A	McClintock, Lynn	ML		
P	McCoig, Dan M., Jr.	Assoc	Winchester First	
E	McCrary, Elizabeth L.	P	Augusta Stone	Absent
P	McDonald, John L.	IP	Buena Vista	
E	McKune, Debra Y.	P	Falling Waters	Ron Hansen
A	McLean, Karen E.	ML		
A	Miles, Larry C.	HR		
E	Moore, William L.	OM		
E	Muncy, Robert L.	HR		
E	Newman, Howard A.	HR		
A	Norville, Charles K.	HR		
P	O'Gorek, Paul A.	Chaplain	Sunnyside Community	
A	Osborne, Robert S.	P	Berkeley Springs	Adrienne North
A	Owen, Jan G.	HR/IP	Waynesboro Second	
E	Painter, William L., Jr.	HR		
E	Pancake, Joseph S.	HR		
E	Pattison, Carl F.	IP	New Monmouth	
P	Peterson, John C.	P	Covenant	Rebecca Earhart Bill Terry
E	Pettit, Ann R.	Assoc	Massanutten	
E	Pettit, Patrick S.	IP	Smyrna	
A	Poland, Ernest L. Jr.	ML		
E	Pollock, Richard	HR		
E	Price, Norman G.	HR		
E	Pyles, Elizabeth	P	McDowell	Absent
A	Reed, Charles K.	P	Warm Springs	Absent
A	Reller, Charles K.	HR		
E	Rhyne, C. Thomas	HR		
P	Robertson, Helen	P	Fairfield	Jeanie Cash
E	Ross, Anne M.	HR		
A	Sale, M. Anderson	HR		
E	Sefcik, Joseph T.	HR		
P	Shearer, J. David	P	Bethel	Absent
A	Sherman, H. Wray	P	Hermitage	Absent
A	Sherrard, Robert L.	P	Windy Cove	Absent
P	Sieck, Philip L.	HR		
E	Slider, C. Richard II	HR		
A	Sloop, John F.	HR		
P	Smith, Evan R.	P	Staunton Second	Darlene Mason
E	Smith, Nancy A.	ML		
E	Snelson, Andrew L.	HR		
P	Sommer, Philip W.	HR/IP	Warrenton	
E	Sonstegard-Spray, Maren	Assoc	Winchester First	
E	Stanley, Arthur L.	HR		
E	Stephens, Millard M.	HR		
P	Stokes, Martin L.	HR		
E	Summers-Minette, Teresa L.	IP	Staunton Third	
E	Swezey, Charles M.	HR		

A	Symons, Charles D., Jr.	HR		
A	Thomas, Aaron Lee	P	Olivet	Absent
E	Thornton, Joel P.	DP	Ivanhoe	
			Wardensville	
P	Tongen, Harold M.	IP	Moorefield	
P	Tremba, Randall W.	P	Shepherdstown	Jeananne Stine
P	Unger, Philip E.	ML		
E	Vernon, Joseph H. J.	HR		
E	von Oeyen, Jr., Robert	HR		
A	Watkins, John M.	HR		
P	Webb, Lisa M.	P	Woodstock	Margaret Nelson
A	Webster, Charles M.	IP	Winchester First	
A	Whiteley, Nancy S.	HR		
E	Wilkens, Jack B.	HR		
P	Willis, Steven W.	IP	Collierstown	
P	Wilson, Joan M.	Supply	Broadway	
E	Wilson, Stanton R.	HR		
P	Wing, Stephanie S.	P	Trinity	Virginia Healey
E	Witt, David R.	P	Opequon	Bill Burslem
				Absent
E	Woodworth, Robert B.	HR		
P	Wyche, Frank	P	Hebron	Hannah Bush
A	Young, Betty Jean	HR		
A	Young, Philip H.	HR		
A	Young, Richard O., Sr.	HR		
E	Ytterrock, Jonathan A.	P	Mount Horeb	Absent

CHURCHES WITHOUT INSTALLED PASTORS

Ben Salem	Absent
Bethesda	Absent
Beulah	Mary Lou Cox
Bloomery	Absent
Broadway	Absent
Buckton	Absent
Buena Vista	Absent
Buffalo Gap	Absent
Bunker Hill	Absent
Burlington	Excused
Circleville	Absent
Clear Brook	Absent
Collierstown	Absent
Craigsville	Absent
Elk Branch	Absent
Elkton	Absent
Finley Memorial	Absent
Front Royal	Absent
Glen Kirk	Absent
Halltown	Doris Costello
Hedgesville	Virginia Cobb
Highland Memorial	Lester D.
Hot Springs	Absent
Immanuel	Absent
Kearneysville	Absent
Keyser	Absent
Little Falls	Absent
McCutchen	Absent
Middletown	Absent
Monterey	Excused
Moorefield	Absent
Mossy Creek	Absent

Mount Carmel	Linda Koogler
Mount Hope	Absent
Mount Joy	Absent
Mount Olive	Absent
Mount Storm	Absent
New Providence	Milton Reid
Nineveh	Sandra Ey
Oxford	Clinton Anderson
Piedmont	Kermit Becker
Pines Chapel	Pat Fitzgerald
Romney	Absent
Second Opequon	Absent
Seneca Rocks	Absent
Sherando	Barbara Stickley
Slanesville	Absent
Smyrna	Absent
Springfield	Excused
Staunton Third	Ed Conner
Sunnyside	Judy Symons
Tabler	Kristi Thiel
Timber Ridge	Suzanne Crawford
Tomahawk	Rick Coffinbarger
Union	Jane Karicofe
Warrenton	Judy Pease
	Cindy Vuxton
Waynesboro Second	Linda Fields
Williamsville	Absent
Winchester First	Barry Carper
	Sarana Donaldson
	Fran Jeffries
Zetta	Larry Lawhorn

VOTING RULING ELDERS:

Commissioned Ruling Elders

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

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

P Mary Lou Cox, CPC	P Doug Sensabaugh, CPC
A Greg Trobaugh, CPC	

NON-VOTING VISITORS:

Visiting Ministers

Ron Obenchain, Peaks Presbytery, Supply, Second Opequon Church

Presbytery Staff

Kim Stroupe

Visitors

Don Becker	Glenn Fields	Isaac Haney
Sherry Hawkins	Tim Hodges	Vicki Hodges
Edwina Johansen	Harriet Kopp	Kate Lewis Brown
Marsha Mayhew	Bill North	Mary Pollock
Don Roll	Bonnie Shearer	Miriam Shearer

Glen Sherrard
Susanne Taylor
Janeen Welsh
Rebekah Witt

Sandra Sherrard
Floyd Thompson
Tim Welsh

Judy Slaughter
Linda Thompson
Bonny Wilson

Teaching Elders = 42 Voting Ruling Elders = 55 Additional Guests = 27 TOTAL = 124

WELCOME

The Moderator welcomed all visitors and ruling elder commissioners were recognized for this being their first Presbytery meeting. Teaching Elder Randy Tremba, pastor of the host church, welcomed all to historic Shepherdstown Presbyterian Church and to the “fringe of the Presbytery bounds.”

APPOINTMENTS

The Moderator appointed the following: Assistant Clerks – Ruling Elder Judith Becker of Gerrardstown Church and Ruling Elder Ron Hansen of Falling Waters Church.

MINUTES APPROVED

The Body approved the minutes of the stated session held on May 10, 2016.

DOCKET

The docket was approved as distributed. (See page 164).

STATED CLERK REPORT

Teaching Elder Kerry Foster gave the following report:

I. FOR INFORMATION

- A. Attended General Assembly Meeting of the PCUSA in Portland, Oregon, from June 17 to June 26, 2016.
- B. Dates for the meetings of Shenandoah Presbytery for 2016 through 2017:
 - Tuesday, November 1, 2016: Opequon Presbyterian Church
 - Saturday, February 11, 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
- C. Received the report of the Buckton Presbyterian Church Administrative Committee.
- D. 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.
- E. Attended installation of Rev. Karen Greenawalt, new pastor of Gerrardstown Presbyterian Church, on July 17, 2016.
- F. 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.

II. RECOMMENDATIONS: (all approved)

- A. 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 to continue the policy requirements concerning Windy Cove Presbyterian Church. 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 Bonny 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.

- B. That Presbytery receive the minutes of the commission to install the Rev. Casey Clark as found on page 165.
- C. That Presbytery receive the minutes of the commission to ordain and install the Rev. Rachel Clark as found on pages 165-166.

OMNIBUS MOTION

From the Stated Clerk:

- A. That the presbytery excuse from attendance all or a part of this meeting those whom have requested to be excused.
- B. Receive the minutes of the Commission to Install the Rev. Debra McKune as found on page 166.
- C. Receive the minutes of the Commission to Install the Rev. Karen Greenawalt as found on pages 166-167.

From Committee on Representation

Receive the report as found on page 168.

TRANSITIONAL PRESBYTER

Teaching Elder Roy Martin. presented a brief report, stating most of his report would come before the body during the time of the report from the Transition Team. TE Martin did speak words of thanks for the work of the Nominations Committee in their task of bringing individuals into the work groups of presbytery.

COMMITTEE ON PASTORAL TRANSITION

Teaching Elder Sarah Hill, Examinations Committee member, presented four teaching elders whose examinations were sustained by the Committee on Pastoral Transition and were received into membership of Shenandoah Presbytery. Each spoke briefly regarding their faith journey and the floor was opened for questions from the Body.

- Teaching Elder Casey R. Clark, transferring from New Hope Presbytery, to receive a call from the New Monmouth Church, beginning July 26, 2016. (See pages 169-170 for biographical sketch and statement of faith.)
- Teaching Elder Karen J. Greenawalt, transferring from Central Florida Presbytery, to receive a call from the Gerrardstown Church, beginning June 16, 2016. (See pages 171-172 for biographical sketch and statement of faith.)
- Teaching Elder Steven W. Willis, transferring from Peaks Presbytery, to become the interim pastor from the Collierstown Church, beginning July 17, 2016. (See pages 173-174 for biographical sketch and statement of faith.)
- Teaching Elder James E. Lunde, II, transferring from Peaks Presbytery, to receive a call from the Warrenton Church, beginning September 1, 2016. (See pages 175-176 for biographical sketch and statement of faith.)

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

I. FOR INFORMATION:

Received written exit interviews from John Haney with outgoing interim Carl Pattison from New Monmouth Church and from the Session. 158

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.
- 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.
- 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.
- 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)
- V. Approved renewing the interim contract between the Finley Memorial Session and Teaching Elder Amy Fetterman from September 1, 2016-August 31, 2017.
- W. Approved the interim contract between the Winchester First Session and Teaching Elder Phil Sommer from September 1, 2016-August 31, 2017.
- X. Approved the temporary supply contract between the Mt. Hope Session and Teaching Elder Rose Wayland from August 1, 2016-July 31, 2017.
- Y. Upon the request of Teaching Elder Christine Tutterow, the CPT dismissed her to the Presbytery of West Virginia effective August 2, 2016.
- Z. Received the "Calling Covenant Between Trinity Presbyterian Church and the Rev. Stephanie Sorge Wing" and recommend using this as a model for further reports. 160

- AA. Accepted the CAT report from Buena Vista Church with thanks, and authorized the calling of a congregational meeting to elect a pastor nominating committee.
- BB. Sustained the examination of Honorably Retired Teaching Elder Phil Sommer and found him suitable for the position of interim pastor at the Winchester First Church.
- CC. Approved the following ministry information forms:
Elkton, Romney (Interim), and Winchester First
- DD. Approved the revision to the terms of call between Gerrardstown and Teaching Elder Karen Greenawalt by including family dental coverage.
- EE. Approved the revision to the terms of call between New Monmouth and Teaching Elders Casey and Rachel Clark by moving to a manse value versus paying rent for the manse.

COMMITTEE ON RELATIONAL MINISTRY

Teaching Elder John Leggett, Vice-Chair, presented Honorably Retired Teaching Elder William G. Caperton whose examination was sustained by the Committee on Relational Ministry and was received into membership of Shenandoah Presbytery on July 28, 2016, transferring from Peaks Presbytery. TE Caperton spoke briefly regarding his faith journey and the floor was opened for questions from the Body. (See pages 178-179 for biographical sketch and statement of faith.)

Teaching Elder, John Leggett, Vice-Chair, gave the following report:

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 177
- 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.
- 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: (all approved)

- 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.

COMMITTEE ON PREPARATION FOR MINISTRY

Ruling Elder Susanne Taylor, Committee member, presented Teaching Elder Rachel F. Clark whose examination was sustained by the Committee on Preparation for Ministry and was ordained to receive the call from the New Monmouth Church, beginning July 31, 2016. TE Clark spoke briefly regarding her faith journey and she answered questions in the areas of Bible, Theology, Polity, and Worship/Sacraments. The floor was opened for questions from the Body. (See page 180 for biographical sketch and statement of faith.)

The following written report was submitted for information:

- The CPM conducted a Final Assessment interview with candidate Gwen Carr and certified her ready for examination for ordination pending a call.
- The CPM continues to craft informational materials for session and liaisons to guide them in their responsibilities to inquirers and candidates.
- Conducted Examination for Ordination of a Candidate for Teaching Elder with Rachel Clark and sustained her examination for ordination as a teaching elder.

COMMITTEE ON MISSION AND OUTREACH

Ruling Elder Doug Sensabaugh, Chair, introduced Alex Haney, former Young Adult Volunteer (YAV), to share his YAV experience.

Lydia Griffiths (Berkeley Springs Church) and Rebekah Witt (Opequon Church) were brought forward and the Moderator commissioned them as Youth Adult Volunteers for the upcoming year.

COMMITTEE ON NOMINATIONS

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

That Presbytery elect the following to serve:

Committee on Congregational Redevelopment (CCR):

Class of 2017: Kelley Connelly, Member, Winchester First Church

Committee on New Congregational Development (CNCD):

Class of 2017: Dee Sparger, Ruling Elder, Front Royal Church

Class of 2018: Beverly Riddell, Ruling Elder, Covenant Church

Committee on Pastoral Transition (CPT):

Class of 2017: Joyce Tipton, Ruling Elder, Waynesboro First Church

Class of 2018: John McDonald, Interim, Buena Vista Church

Commissioner to Synod

Class of 2018: Susanne Taylor, Ruling Elder, Warrenton Church

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

Kate Lewis Brown, RE Falling Waters

There were no nominations from the floor.

GENERAL ASSEMBLY COMMISSIONER REPORTS

Ruling Elders Mary Lou Cox and Dave Thalman, Teaching Elder John Haney, and Young Adult Advisory Delegate Isaac Haney gave verbal reports on their experience at the 222nd General Assembly held June 18-25, 2016, in Portland, Oregon. Teaching Elder Betty Dax was unable to attend today's meeting as she was officiating a family memorial service. (See pages 181-184 for written reports.)

RECESS

Our lunch was prayed over and for by host TE Tremba, and the Body was able to "pack their own lunch" and eat it somewhere on the grounds. A nice surprise was the arrival of a local ice cream truck, bringing free ice cream for everyone!

INTERCESSORY PRAYERS

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

EDUCATIONAL HOUR

The Committee on Educational Resources brought a time of education. A video presentation of the one week of Summer Camp this year a Paddy Run was shown, followed by verbal reports from the volunteer leaders of CPR. The key they lifted up was "People, not budget."

TE Helen Robertson then dismissed the body to discussion groups based upon the size of their congregations, with this time starting at 1:40 PM. In those smaller, break out groups, topics for further consideration around camping took place, with the information gathered to be used by CER in discerning their work for the November meeting of presbytery.

ADOPTION OF NEW MANUAL

The following motion from the Transition Team was made and seconded:

That the new Manual of Operations as amended, replace the current Manual of Operations. (See pages 185-198)

Team members walked the Body through each chapter with a time for questions.

After one amendment, the new Manual of Operations was adopted.

The Transition Team was dismissed with thanks.

ADJOURNMENT

The meeting adjourned at 2:52 p.m. with the Moderator leading the Benediction. The Presbytery will meet in stated session on Tuesday, November 1, 2016, at 9:30 a.m. at the Opequon Presbyterian Church in Winchester, Virginia.

John Cushwa, Moderator

Kerry Foster, Stated Clerk

Kim Stroupe, Recording Clerk

DOCKET

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

- 8:30 a.m. REGISTRATION BEGINS
- 9:00 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
Omnibus Motion
Report of the Transitional Presbyter
Welcome from host church
- 10:50 a.m. Committee on Pastoral Transition, Lisa Webb and Sarah Hill
- 11:30 a.m. Committee on Relational Ministry, John Leggett
- 12:00 p.m. Committee on Preparation for Ministry, Susanne Taylor
- 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
- 2:35 p.m. General Assembly Commissioner Reports
- 3:00 p.m. Transition Team Manual Revisions
- 3:20 p.m. Anticipated Adjournment

FOR INFORMATION ONLY reports see page 199

MINUTES OF COMMISSION TO INSTALL THE REV. CASEY R. CLARK, as pastor of the New Monmouth Presbyterian Church of Lexington, Virginia. In accordance with the appointment of Committee on Pastoral Transition, the commission convened at the New Monmouth Presbyterian Church, on Sunday, July 31, 2016.

Commission members present: Teaching Elders: John Cushwa, John Haney, Sarah Hill, and Evan Smith Ruling Elders: Vicki Hodges, Pat Lawhorn, and Pam Snyder

A quorum was present.

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

The congregation was called to worship. Evan Smith preached the sermon on the subject "Shortcut to the Promised Land" from Exodus 16:5-16. John Cushwa asked the questions of the teaching elder. Vicki Hodges asked the questions of the congregation. These being answered in the affirmative and with prayer led by Evan Smith, the commission installed Casey Clark as pastor of the New Monmouth 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.

John Haney delivered the charge to the congregation, and Sarah Hill 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 him an appropriate expression of cordial reception and affectionate regard.

The commission then read and approved their minutes. The commission adjourned with prayer led by John Haney.

John Cushwa, Moderator
John Haney, Clerk

MINUTES OF COMMISSION TO ORDAIN AND INSTALL RACHEL F. CLARK, as pastor of the New Monmouth Presbyterian Church of Lexington, Virginia. In accordance with the appointment of Committee on Pastoral Transition, the commission convened at the New Monmouth Presbyterian Church, on Sunday, July 31, 2016.

Commission members present: Teaching Elders: John Cushwa, John Haney, Sarah Hill, and Evan Smith Ruling Elders: Vicki Hodges, Pat Lawhorn, and Pam Snyder

A quorum was present.

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

The congregation was called to worship. Evan Smith preached the sermon on the subject "Shortcut to the Promised Land" from Exodus 16:5-16. John Cushwa stated the proceedings of the presbytery preparatory to the ordination and pointed out its nature and importance and then asked the questions of the candidate. Vicki Hodges asked the questions of the congregation. These being answered in the affirmative, the candidate knelt and with prayer led by Evan Smith and the laying on of hands, the commission ordained Rachel Clark to the ordered ministry of teaching elder as a minister of the Word and Sacrament and installed her as pastor of the New Monmouth Presbyterian Church. The members of the presbytery and others welcomed the newly ordained and installed pastor into their fellowship in the ministry of the Word and Sacrament.

John Haney delivered the charge to the congregation, and Sarah Hill delivered the charge to the pastor.

At the conclusion of the service the newly ordained and 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 Haney.

John Cushwa, Moderator
John Haney, Clerk

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

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.

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.

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 of 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."

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. 180

Reports 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.

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-by 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.

G.A. Report – John Haney

“Know the hope to which you have been called.....” (Ephesians 1:18) was the theme that drew this commissioner’s focus to the entirety of the General Assembly. Honored by the call of Shenandoah Presbytery to serve as one of your commissioners, I have sought to be alert to the ways in which the Holy Spirit has been stirring among all pieces and people of Christ’s church. What does God’s Spirit have to show us about our calling, hope, and knowledge? The answers are found amidst the ordinary made holy in recognizing to whom we belong.

The Ordinary things were in the schedule, the travel, the Robert’s Rules of Order, the meetings of committees, the acts of prayer, worship, the sermons, the reports, the greetings from other Christian organizations, the voting, the schedule, and the people.

The Holy was the devotion to Christ over personal agendas, sharing the bread and cup of Christ, worshiping God in our structured singing of hymns or the spontaneous singing when waiting on the results of a vote, the offering of prayers for other Christians in difficult circumstances, the concluding of our committee’s work around the table of Christ, no longer strangers but sisters and brothers with the 12 disciples and the hosts of heaven enjoying the banquet.

Recognition of Christ to whom we belong was evident in the lengthy discussion of differing views of commissioners, the respectful way of discussing a matter, the trusting of the outcome of a vote. There was honor, and positive treatment of each one. There was trust in Holy Spirit’s guiding of the church toward what was common over our human efforts to persuade an argument. We recognized Christ in our different regions, races, accents, and ages. We recognized that the work and ministry that we do is done for only one purpose, to glorify God only.

We belong to one another. The Presbyterian Church (USA) is a tiny part of Christ’s Universal Church by grace, call, and Holy Spirit’s cleansing of our spirits and motives. Our membership is qualified, though we may require more confidence to maturity of our faith in Christ. Our new co-Moderators and Stated Clerk are leaders gifted for this particular time in the church. Let us constantly lift our prayers, praise, joy, and celebrations of Christ reigning over all the world. Let us commit ourselves anew to follow obediently the promptings of the Holy Spirit where we live and serve our Lord.

Thank you for this wonderful opportunity to serve as your commissioner to the 222nd General Assembly, of the Presbyterian Church (USA).

J. Hoover Haney, Pastor

Parish of the Pastures (Goshen, Millboro, Rocky Spring)

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.

MISSION COMMUNITIES

Presbytery may be divided into 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 of the Presbytery, its congregations, and related entities.

The Corporation was created in 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."

The Corporation and the Presbytery are closely related, but each is separate and distinct from the other. This was necessary because the laws of Virginia and West Virginia 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 congregations of the Presbytery, or 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 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 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 MISSION**

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**

PRINCIPLES OF ORGANIZATION TO ENABLE VISION

- A. The program and structure of Presbytery shall relate directly to the vision statement of the Presbytery.
- B. Presbytery shall provide a variety of opportunities for worship, nurture, and mission throughout the Presbytery.
- C. 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 structure of Presbytery should be flexible and responsive to the variety of needs, perspectives, and demographics of the individual churches.

**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 shall be composed of confirmed members of the Presbyterian Church (U.S.A.) in the Presbytery of Shenandoah including teaching and ruling elders and members of congregations. Equity will reflect diversity as defined in F-1.0403 and G-3.0103.
- 4.1.2. Persons may serve on 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 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.)
- 4.1.5. Task forces/ad hoc committees may be formed only for a designated purpose and 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.
- 4.1.7. Assignments shall be for a term of three years, and members may be asked to 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
- 4.1.8. The Committee on Nominations will 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 Permanent Judicial Commission (PJC) and as commissioners to Synod and General Assembly meetings.
- 4.1.9. Committees shall have the authority to establish subcommittees without requesting approval of the Coordinating and Planning Commission (CPC) and/or Presbytery. When this occurs, the committee shall have authority to oversee and maintain such subcommittees.
- 4.1.10. Committees shall submit reports electronically to the Coordinating and Planning Commission detailing work accomplished and actions to be approved for implementation by the Presbytery.
- 4.1.11. A quorum of a committee of Presbytery will be a majority of its elected membership.
- 4.1.12. At their first meeting of the 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*.
- 4.1.14. The Administrative commission appointed by Presbytery for the purpose of ordaining and/or installing a teaching elder (G-3.0109b(2)) shall ordinarily be chaired by the current Moderator of Presbytery. If the current Moderator is unable to perform this duty, the 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 ____ (NOTE: Appendix number will be assigned when the manual revision is completed.)
- C. Develop and maintain a volunteer service form. See Appendix ____ (NOTE: Appendix number will be assigned when the manual revision is completed.)
- D. Develop a file of prospective leadership.
- E. Fill vacancies as they occur during the year. 189

- 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) See Appendix ____ (NOTE: Appendix number will be assigned when the manual revision is completed.)
- 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.

4.2.7. **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 ____ (NOTE: Appendix number will be assigned when the manual revision is completed.).

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 ____ (NOTE: Appendix number will be assigned when the manual revision is completed.)
- 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, the West Virginia Grant Fund, and the Strong Minister's 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. 192

- 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. **COORDINATING AND PLANNING COMMISSION**

Purpose: 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 Coordinating and Planning Commission will consist of 13 representatives with voice and vote: chairperson of the CPC, moderator and vice moderator of the Presbytery, committee chairs of Committee on Congregational Redevelopment, Committee on Educational Resources, Committee on Mission and Outreach, Committee on New Congregational Development, Committee on Nominations, Committee on Pastoral Transition, Committee on Preparation for Ministry, Committee on Presbytery Administration, , Committee on Relational Ministry, and Committee on Representation. The following staff is to be present having voice without vote: Administrative Assistant, General Presbyter/Stated Clerk, Associate General Presbyter, and Treasurer. Other staff may attend when needed.

4.2.11.2. Process:

- A. The CPC will meet a minimum of 6 times a year.
- B. The CPC shall hold committees accountable by receiving progress reports from the committees on appointed tasks and arranging for committees to bring reports to the floor of Presbytery.
- C. The CPC will communicate and respond to progress reports as necessary.
- D. The CPC will report to Presbytery.

4.2.11.3. Duties:

- A. Hear and review reports from all Presbytery committees.
- B. Oversee the planning and docket of Presbytery meetings.

- C. Nominate to Presbytery members of the Committee on Representation and all members of the Committee on Nominations, their chairs and vice-chairs.
- D. Address matters not listed as a responsibility of any committee.
- E. Engage the Presbytery in strategic planning and monitor the alignment of vision and mission in the work of the Presbytery.
- F. Oversee the development and training of leadership of Presbytery committees.
- G. 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.
- H. Appoint a task force/ad hoc committee as needed.
- I. At the recommendation of the General Presbyter/Stated Clerk, appoint a committee of counsel per D-6.0302a.
- J. At the recommendation of the General Presbyter/Stated Clerk, appoint an investigating committee per D-10.0201b.

CHAPTER V PROCEDURAL RULES

5.1. MEETINGS OF PRESBYTERY

5.1.1 Meetings of Presbytery (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).
- 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.
- C. Elements of Presbytery Meetings – There are four elements of Presbytery meetings:
 - i. Worship – The worship experience at Presbytery meetings is central to our life together. Presbytery will be encouraged to explore and experience a variety of styles of worship during its assembly.
 - ii. 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 actionable items and written reports of the committees of the Presbytery.
 - b. Controversial Business – Presbytery shall insure a full and fair presentation, discussion and action on matters of controversy before the Church and 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 held within the geographical bounds of the Presbytery.

5.1.2. Kind of Meetings:

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. 194

- 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 is able to act, any four teaching elders, along with four 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).

5.1.3. Docket Preparation:

Coordinating and Planning Commission shall propose the docket. 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.

5.2. **MEMBERSHIP AND ATTENDANCE**

- 5.2.1. All 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 5.2.2 C below.
 - D. Teaching elders granted an excused absence by the Stated Clerk due to scheduling conflicts.
 - E. In case of last-hour emergencies, a phone call to the Stated Clerk at the meeting of Presbytery will be accepted.
- 1.2.2. When Presbytery meets, each congregation shall be represented by a ruling elder elected as commissioner by the session with the following additional provisions:
- A. 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 Coordinating and Planning Commission
 - member of the 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 presbyterySuch 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 5.2.2 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. AD HOC COMMITTEES

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 shall in its proceedings abide by the requirements of the Constitution of the Presbyterian Church (U.S.A.), its Standing Rules or Manual of 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 may be made an Order of the Day.
- 5.5.3. Reports having been mailed out in advance, the committee chairperson 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. 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 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 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.
- B. Other motions require a second prior to discussion or action.
- 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 congregations. (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 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 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 electronically or by mail copies of proposed agenda and committee reports to all teaching elders and clerks of sessions, except for those exempted under 5.2.1 A-C above..

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 such other persons or agencies as necessary for historical and/or judicial value, electronically if possible..

5.8.4. Upon request of individuals for particular information, the exact language of that specific action 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.

**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 Chrismos, 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, billy@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.

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