

HANDBOOK OF REPORTS
for the
172nd STATED MEETING
of the
SHENANDOAH PRESBYTERY

Tuesday, November 1, 2016
9:30 a.m.

Place:

Opequon Presbyterian Church
Winchester, Virginia

Shenandoah Presbytery is a covenant body where:

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

MEMO TO: Pastors and Commissioners to Presbytery
FROM: Kerry Foster, Stated Clerk
RE: NOVEMBER 1 MEETING OF PRESBYTERY

The Presbytery of Shenandoah will meet in stated session at Opequon Presbyterian Church in Winchester, Virginia, on Tuesday, November 1, 2016. A nursery will be provided for babies and small children.

CHILDCARE for childcare, please contact the church at 540-662-1843 no later than October 25 so that proper arrangements can be made.

LUNCH can be purchased before the convening hour of 9:30 a.m. for the price of \$8.

HANDBOOK

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

DIRECTIONS

From the South

Take I81 North to Exit 310. Turn left onto Route 37 at the stoplight and take the first exit to Route 11, heading north into Winchester (This area is under construction. Make sure you take Route 11 North). Proceed on Route 11 (Valley Pike) through three stoplights. Just before the fourth stoplight, turn left (Opequon Church Lane) at the 7-11.

From the East

Travel VA7 West towards Winchester. Merge onto I81 South. Take Exit 310 and turn right onto Route 37 at the stoplight. Take the first exit to Route 11 heading north into Winchester (This area is under construction. Make sure you take Route 11 North). Proceed on Route 11 (Valley Pike) through three stoplights. Just before the fourth stoplight, turn left (Opequon Church Lane) at the 7-11.

From the North

Take I81 South to Exit 310. Turn right onto Route 37 at the stoplight and immediately take the first exit to Route 11 heading north into Winchester (This area is under construction. Make sure you take Route 11 North). Proceed on Route 11 (Valley Pike) through three stoplights. Just before the fourth stoplight, turn left (Opequon Church Lane) at the 7-11.

From the West

Travel Route 37 South to Winchester/Kernstown exit for Route 11. At the stoplight, turn left onto Route 11 North heading north into Winchester (This area is under construction. Make sure you take Route 11 North). Proceed on Route 11 (Valley Pike) through three stoplights. Just before the fourth stoplight, turn left (Opequon Church Lane) at the 7-11.

INFORMATION PERTAINING TO MEETINGS OF PRESBYTERY

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

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

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

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

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

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

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

PROCEDURAL RULES

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 ~~will~~ shall not read the report except to make reference to a few highlights of the report and to recommendations by numbers, moving their adoption.
 - A. 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 ~~church~~ congregation, be recognized by the Moderator, and go to a microphone if available.
- 5.5.7. A member of the presbytery may speak twice on any particular motion, and not for more than a total of five minutes, but the second time may only be granted after all who have not yet spoken have had an opportunity to do so. The maker of the motion is entitled to speak first, if desired.
- 5.5.8. Lengthy motions must be written out and presented to the Stated Clerk.
- 5.5.9. References to the following procedures from Robert's Rules of Order may prove useful:
 - A. A committee recommendation does not require a second to be on the floor.
 - 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).

Seeking to be Faithful Together:

Guidelines for Presbyterians During Times of Disagreement

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

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

ANNOUNCEMENTS

VOTING MEMBERS OF SHENANDOAH PRESBYTERY

All ministers enrolled in Shenandoah Presbytery

Ruling elders commissioned to churches

Ruling elders from each church session

0-400 members = 1 ruling elder

401-800 members = 2 ruling elders

801-1200 members = 3 ruling elders

1201+ = 4 ruling elders

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

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

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

ACRONYMS YOU MAY HEAR AT THE MEETING

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

DOCKET

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

- 8:30 a.m. REGISTRATION BEGINS
- 9:00 a.m. NEW RULING ELDER TRAINING
- 9:30 a.m. Call to Order and Opening Prayer
- 9:35 a.m. Worship
- 10:30 a.m. Determining a Quorum
Procedural Rules
Welcome and Introduction of Guests
First time commissioners
Seating corresponding members
Appointments by the Moderator
Correction and Approval of Minutes
New Business
Adoption of the Docket
Report of the Stated Clerk – pages 2-5
Report of the Transitional Presbyter
Synod Commissioner Report – page 46
Welcome from host church
- 11:00 a.m. Committee on Mission and Outreach, Doug Sensabaugh – pages 6-10
- 11:15 a.m. Committee on Presbytery Administration, Greg Trobaugh – pages 11-18
- 11:25 a.m. Committee on Pastoral Transition, Lisa Wilson – pages 19-23
- 11:35 a.m. Committee on New Congregational Development, Rachel Crumley – page 24
- 11:45 a.m. Committee on Relational Ministry, Beth McCrary – pages 25-28
- 12:00 p.m. Teaching Elder John Vest (Order of the Day)
Visiting Assistant Professor of Evangelism from Union Presbyterian Seminary
- 12:30 p.m. Lunch (Order of the Day)
- 1:20 p.m. Go to breakout rooms – page 29
- 1:30 p.m. Breakout sessions
- 2:15 p.m. Head back to Sanctuary
- 2:20 p.m. Intercessory Prayer
- 2:25 p.m. Shenandoah Presbytery Corporation (Order of the Day), pages 30-31
- 2:40 p.m. Coordinating and Planning Commission, Glenn Coleman – pages 32-40
- 2:55 p.m. Committee on Nominations, Mary Lou Cox – supplemental report
- 3:00 p.m. Committee on Educational Resources, Punker Robertson – page 41
- 3:05 p.m. Committee on Preparation for Ministry, Mary Lou McMillin – page 42-45
- 3:10 p.m. Installation of New Moderator
- 3:20 p.m. Anticipated Adjournment

**COMMUNICATIONS AND REPORT OF THE
STATED CLERK**

I. FOR INFORMATION:

- A. Dates for the meetings of Shenandoah Presbytery for 2017:
- February 11, 2017: Sunnyside, Harrisonburg, Virginia
 - Tuesday, May 9, 2017: Mt. Olive Church, Hinton, Virginia
 - Saturday, August 26, 2017: Your church name here*
 - Tuesday, November 14, 2017: Your church name here*
- *seeking host congregation
- B. The Minutes of the Meetings of Shenandoah Presbytery for the calendar year of 2015 have been read and found in order, and this action has been recorded at the Synod level.
- C. LRT and AC updates:
- Buffalo Gap: Requested AC status. Meetings with session and congregation on-going. (See page 32)
 - Kearneysville: Preliminary contact with congregation has taken place, meeting time with LRT and congregation in the works.
 - Windy Cove: AC is working with WCPC committee concerning dismissal.
 - Buckton AC: Work with congregation as far as electing and establishing session underway. AC continues in current role as Session.
- D. Continue to resource Dismissal Policy Review Task Force; report to come to meeting today from another entity.

II. RECOMMENDATION

- A. That presbytery excuse from attendance all or a part of this meeting those whom have requested to be excused.
- B. That Presbytery receive the minutes of the Commission to Install the Rev. James Lunde as found on page 4.
- C. Report from the Administrative Commission for Pisgah Presbyterian Church as found on page 5.
- D. Property Right of Way Request from the county to the Seneca Rocks Presbyterian Church.

An inquiry concerning Seneca Rocks came to attention of the Stated Clerk, and is here before the body now. The request is for an easement for a public water line across the property owned by presbytery.

An excerpt from the e-mail request from J. Stuart Bowes: Good morning! Let me start off by introducing myself. My name is Stuart Bowers, and I am an Attorney here in Franklin, WV. I am contacting you on behalf of my client (Pendleton County Public Service District) and in regard to your church here in Pendleton County, over in Seneca Rocks. The reason I am contacting you is the County is extending the current public water line (which currently stops a little below Riverton) to Seneca Rocks and a little ways there beyond in both directions, with the water line basically following alongside the main highway from, and in order to accomplish this, the County has obtained easements/right-of-ways from landowners for the construction, installation, and continued maintenance of the water line.

As I am sure you now realize by me contacting you, the County is in need of an easement from the church (or rather, the owner of the real estate upon which the church is located). We contacted one of the Trustees at your Church in Seneca Rocks, and we were told to contact you (I called and was given your email). Typically the trustees of a church would be the ones who would sign an easement, but maybe my first question should be what "process" would you as a church have to go through to decide whether or not to provide the County an easement. Secondly I, if you decide to

provide the County an Easement, who (or whom) would be individuals (and their title) that have the authority to sign...also, where should the Easement document itself be sent for review?

Sincerely, J. STUART BOWES II, Esq. Bowers & Bowers, PLLC. P.O. Box 849
Franklin, WV

In a follow-up action, at the request of the Stated Clerk, the Session of Seneca Rocks was asked to consider what their response to the easement request would be. At their October 9 meeting of presbytery, they agreed this is action is appropriate and will not hinder the ministry of Seneca Rocks.

The Stated Clerk then brings the recommendation that the Presbytery approve granting an easement for a county water line on the property known as Seneca Rocks Presbyterian Church. If so approved, then the presbytery instructs the Corporation to sign the appropriate legal documents required by such an action.

MINUTES OF COMMISSION TO INSTALL THE REV. JAMES E. LUNDE, II, as pastor of the Warrenton Presbyterian Church of Warrenton, Virginia. In accordance with the appointment of Committee on Pastoral Transition, the commission convened at the Warrenton Presbyterian Church, on Sunday, September 25, 2016, at 4:00 p.m.

Commission members present: Teaching Elders: John Cushwa, Roy Martin, John Leggett, and Lisa Wilson Ruling Elders: Sherry Hawkins of Warrenton Church, Jean Kilby of Massanutten Church, and Sarana Donaldson of Winchester First Church.

A quorum was present.

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

The congregation was called to worship. Roy Martin preached the sermon on the subject "God Talk" from Jeremiah 1:4-10 and I Corinthians 13:1-13. John Cushwa asked the questions of the teaching elder. Sherry Hawkins asked the questions of the congregation. These being answered in the affirmative and with prayer led by John Cushwa, the commission installed James Lunde as pastor of the Warrenton 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.

Lisa Wilson delivered the charge to the congregation, and John Leggett 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.

John Cushwa, Moderator
Jean Kilby, Clerk

A Motion concerning the Property of the former Pisgah Presbyterian Church

Whereas, Pisgah Presbyterian Church in Highland County, Va. (“Pisgah Church”) with a membership of 13 people has concluded to dissolve its congregation and deconsecrate its chapel.;

Whereas, the chapel owned by Pisgah Church used for worship sits on two adjoining parcels of land in Highland County;

Whereas, one of the parcels of land owned by Pisgah Church is subject to a reversionary interest reserved by the original grantors in 1879 for the benefit of the grantors or their heirs in the event that the parcel is no longer used for worship;

Whereas, the other parcel of land owned by Pisgah Church cannot be conveniently separated from or used independently of the first parcel, and has no practical use as a separate parcel;

Whereas James O. Stephenson, a member of Pisgah Church, is one of the heirs of the original grantors of the parcel which is subject to the reversionary rights, and currently owns land adjoining Pisgah Church’s lands;

Whereas, Pisgah Church by congregational vote which included members of its Session, decided to cede, transfer, give and convey both parcels without consideration to James O. Stephenson and his wife, Deborah D. Stephenson;

Whereas, James O. Stephenson and Deborah D. Stephenson have informed the other known heirs of the original grantors of the closing of Pisgah Church and the reversion of the land to the Stephenson family;

Whereas the Stephenson heirs have expressed interest in transferring their rights in such parcel to James O. Stephenson and Deborah D. Stephenson;

Whereas in the event of the dissolution of a church the Book of Order, paragraph G-4.0205, Page 62 directs, empowers and authorizes the Presbytery to dispose of church lands “as the presbytery may direct, in conformity with the Constitution of the Presbyterian Church (U.S.A.)”;

Whereas the Presbytery of the Shenandoah concurs with the congregational vote of Pisgah Church for the disposition of the parcel subject to the reversionary right, in furtherance and compliance of the reversionary rights of the Stephenson heirs;

Whereas the Presbytery of the Shenandoah has no need of the other, adjoining parcel of land owned by Pisgah Church which is not subject to reversionary rights and further recognizes that the highest and best purpose of that parcel is to be used in connection with the first parcel;

Resolved that the Presbytery of the Shenandoah releases any right, claim and authority over the lands held by Pisgah Church used in connection with its chapel for worship;

Further Resolved that the vote of the congregation, including the Session, of Pisgah Church to convey both parcels used by Pisgah Church for worship to James O. Stephenson and Deborah D. Stephenson is accepted and approved;

Further Resolved that the Trustees of Pisgah Church are authorized, empowered and directed to take such steps, apply for such civil authorization as may be required by the Commonwealth of Virginia, and employ such persons or professional counsel as may be needed to transfer the lands used for worship by Pisgah Church to James O. Stephenson and Deborah D. Stephenson or as the heirs of the original grantors may direct or the Circuit Court for the County of Highland may so order.

COMMITTEE ON MISSION AND OUTREACH (CMO)

Recommendation for Future of Ethiopia Partnership

At its November 10, 2015, meeting, Shenandoah Presbytery tasked the Committee on Mission and Outreach to consider the following mandate and to deliver its findings at the November 2016 meeting:

That the Ethiopian Partnership be reviewed by the Committee on Mission and Outreach and a recommendation be submitted to presbytery in 2016 on whether to continue the partnership and, if continued, under what provisions. Approved by voice vote.

The Committee on Mission and Outreach respectfully submits the following report.

History of the Partnership

In 1989, after several years of discussion and discernment within and among members and congregations in the United States and Ethiopia, Shenandoah Presbytery and Illubabor Bethel Synod entered into a formal mission partnership. Illubabor Bethel Synod (IBS) belongs to the Ethiopian Evangelical Church Mekane Yesus (EECMY), which has roots in Christian mission work done in Ethiopia by European Lutherans and American Presbyterians.

Since its beginning, the partnership has maintained a covenant based on the New Testament concept of *koinonia*, that emphasizes relationships instead of projects, with the primary task of lifting each other up in prayer (*Shenandoah Presbytery: A Heritage of Service*, 114-115; see pages 112-120 for a brief history of the partnership and Appendix L for a list of visitors who have travelled to Ethiopia).

Over the last 27 years, the partners have exchanged visitors regularly (usually on an annual basis) and built strong personal bonds. Many visitors from Shenandoah have taken the time to share in the life of our partners through the ministry of presence, while others have traveled multiple times to teach, train, and provide medical care. Members of Shenandoah Presbytery who have visited Ethiopia have returned deeply affected by the vibrancy, dedication, and faith-filled commitment of the members of the Ethiopian church.

The membership of IBS and EECMY has exploded in the past 30 years through their unceasing efforts to spread the Good News and through their holistic ministry, which *preaches the whole Gospel to the whole person*. Meanwhile, members of Shenandoah Presbytery (individuals, congregations, and the Presbytery itself through budgeted funds and grants) have supported IBS in many particular projects and ministries. Shenandoah has contributed funds to build churches, medical clinics, college and seminary facilities, and a community library. Shenandoah members established the English for Ethiopia summer teaching program in Mettu and the iCARE Program (Illubabor Children Agape REsponse), which enables individuals, congregations, and groups to sponsor children at the Gore Home for Children. The funds received from annual sponsorships provide food, lodging, and educational support, and members of the iCARE committee manage the sponsorship program in Shenandoah.

Since 1989, the partnership between Illubabor Bethel Synod and Shenandoah Presbytery has maintained and periodically renewed a formal Partnership Agreement, often called *The Covenant*. This agreement provides both parties the opportunity to state their common purpose and their commitment to pray for one another, and it also enables both partners to call out their own perceived needs and goals for the partnership.

Currently, the agreement signed in 2009 remains in effect. A draft prepared by members of Shenandoah's Ethiopia Partnership Committee (EPC) was presented to the leadership of IBS in October 2014 by the Rev. Roy Martin, Transitional Presbyter, Dr. Bill Burslem, EPC Treasurer, and Renee McCullough, EPC Chair. At that time, the IBS leadership expressed their hope to renew the agreement, but preferred to wait for additional direction from the denomination (EECMY) before signing. To the best of our knowledge, we expect this direction to come sometime after the EECMY holds its annual conference in January, 2017.

Challenges

At its meetings over the course of several months, the committee openly discussed and considered some of the challenges faced by the Ethiopia Partnership, including:

- The core group of participants who have travelled to Ethiopia is growing fewer in number and is aging.
- Although there are pockets of support for the Ethiopia Partnership from Shenandoah Presbytery congregations and individual members, the Partnership still seeks to develop a broader ownership across the presbytery.
- The cost of travel to and from Ethiopia is significant and increases over time. The cost is especially relevant during a time of budgetary challenges for the presbytery and our congregations.
- As a cross-cultural endeavor, the Partnership at times faces difficulty recognizing and respecting theological and cultural differences and the impact these differences have on both partners and the larger bodies they represent.

Recommendation

The Committee on Mission and Outreach recommends to the members of Shenandoah Presbytery that the Presbytery continue our mission partnership with the Illubabor Bethel Synod in Ethiopia.

Organization

The committee actively considered the option to recommend converting the Ethiopia Partnership from a *presbytery sub-committee* to a *mission community* and concluded that the Partnership should remain a sub-committee of the Committee on Mission and Outreach in order to represent the presbytery's full membership and to continue to provide opportunities for members from all congregations, especially smaller ones.

In addition:

- A mission community is a fluid and autonomous gathering of congregations that share a common mission narrative; yet, this community does not depend upon or require participation, support or a structure beyond itself.
- A sub-committee, on the other hand, reflects an enduring narrative, shared and shaped by the larger presbytery and it has an intentional commitment and connection to the larger church.

Provisions

The committee interpreted our call to define the *provisions* under which to continue the Partnership to refer primarily to the financial support provided by Shenandoah Presbytery to support the Ethiopia Partnership's mission and programs. The committee agreed to request the following provisions:

- Funding to continue at the level approved by Presbytery.
- Funding for 2017 will total \$8,000.

The Partnership will maintain the following priorities when deciding how to expend funds provided by Presbytery:

- Recognizing that exchange visits are essential in continuing a partner relationship, EP's Top Priority will be to pay for travel expenses, both to and from Ethiopia, to enable face-to-face contact and

relationship building. This follows the model for Mission practice endorsed by PCUSA.

- Secondary priority: Supporting IBS mission priorities for evangelism and outreach.

Rationale

After several months of discussion, discernment, and prayer, the committee has reached this recommendation based on the following observations:

- The Ethiopian Partnership (EP) was intentionally formed, with a clear sense of the spirit bringing Shenandoah Presbytery and Illubabor Bethel Synod together. It has a long history, of over 27 years, and for those who have been personally involved, has deep meaning.
- The EP serves Shenandoah Presbytery by providing an opportunity for participation by individuals and groups from congregations of all sizes throughout the presbytery.
- The EP has enabled the formation and nurtured the continuation of strong personal relationships among and between the participants and their congregations, and these relationships embody and enact true Christian fellowship.
- The history of the EP, the unique nature of this partnership, the importance of connecting to the larger church, and the potential for deepening our faith through the witness of the Ethiopian church continue to be significant.
- Our Ethiopian partners offer us many spiritual gifts that revitalize and strengthen our churches and members.
- The EP is based upon relationships that provide a model for good mission practice in the presbytery and congregations, however we engage in mission, whether locally or globally, and whatever the size or resources of the congregation.

Reports from Shenandoah's Young Adult Volunteers

From Lydia Griffiths in Korea

안녕하세요! (an-nyeong-ha-se-yo)

That is how we greet each other in Korea. It means "May Peace Be With You"

Hello Friends and Family from Korea. I hope that all is well across the world and that this email finds you in good light. Things have been rather busy here. I have been in Daejeon for a little over one month now and we are just starting to settle in. Our site coordinators, Kurt and Hyeyoung have been fantastic in introducing us to the city and country. We went into our Korean language classes, which are both challenging and fun! I can begin to engage in simple conversations and pick out words and phrases.

We are living on the campus of Hannam University in old missionary houses from the 1950s. The university was in part founded by Missionary William Alderman Linton. We attend the university church where I am helping with the elementary Sunday school every Sunday in addition to our site placements. As well as after our language class finishes in November we volunteer at other local places in the mornings.

There are five of us living together, all from the USA. Four women and one man. So far it has been a bit of bumpy ride as we begin to learn about each other and how to live in an intentional community together. We are all passion driven and strong individuals so that has proven challenging, but we are working to establishing our own community together. Each day we grow stronger and closer to each other and God.

Monday through Wednesday I travel by bus for 50 minutes to this children center. There I get to spend several hours with children of all ages. Mostly, I play games and songs with them. I am there to be encouragement to them to speak English, since most of them are learning in school. The site is a place that they come to do homework while their parents are still at work and receive dinner. As the outsider, my task is to watch and learn how things are done and gain the trust of the children and staff as well as to build community with the people I am working with.

On Thursdays my whole house volunteers at a soup kitchen at a local church. Our first day was interesting. We were more in the way than a help. We didn't know how to quickly scoop rice fast enough, or clean pots fast enough. The women there were efficient and on par with their directions. They were glad for our help, but they could have run everything without us. It really shows that we as volunteers are wanted, but needed at any of the places we are.

I have attached the link to my blog in which I have a few updates about my time thus far, as well as the link to my instagram account which has more pictures. If you are interested in any other of the YAVS, the third link has where to find their profile and blogs.

Also you can send me mail at the address below. I would love a letter!

Peace

Lydia (Dia) Griffiths

-Storyteller, Filmmaker, Observer of Life -

BLOG

<https://thecrookedcrow.wordpress.com/>

Instagram

<https://www.instagram.com/lgriffit10/?hl=en>

Also, on instagram, my hashtag is #diainkorea

YAV Site

<http://www.presbyterianmission.org/ministries/yav/yav-new/>

(Scroll down to Korea)

From Rebekah Witt

First off, I'd like to thank Shenandoah Presbytery for the wonderful commissioning and prayers as I left for Denver, Colorado. I'm reminded each day of the Valley as I bike away from the mountains and into the downtown area for work. My agency, Senior Support Services, has challenged me to be flexible, real, uncomfortable, accepting, caring, forgiving, productive, conversational, loving, and so much more. I talk to people who come into the center that have lost everything or those that are on the edge of being in the same situation. Older adults are just one group in our society that easily get marginalized, which is the population I work with. This year I will constantly be struggling with the idea of helping vs. hurting as I dedicate my time serving at a place that strives to counter a huge issue, with many underlying problems that will probably never be solved.

Outside of work, the Denver Young Adult Volunteers have been reading and discussing a book relating to social justice, "Enrique's Journey," which focuses on one boy's travels across the border from Central America to the United States. At the beginning of November we will head to the border to learn more about immigration. To build upon our intentional living community we have shared in real conversation that allows for challenging growth to occur in each one of us. Every Sunday we have worshiped at a different church to experience various denominations, styles, and music. It has helped me reflect on how I grew up and the ways in which I look to connect with God.

I invite Shenandoah Presbytery to join me in this journey of prayer, reflection, education, solidarity, action, and discomfort. Take some time to think about your individual actions/inaction as well as what your congregation is doing to spread God's love no matter who is on the receiving end. Notice the places in which you feel most comfortable and go beyond those to break down the barriers we unintentionally form between one another. Thank you again for sending me out into the world to be a disciple of Christ. I'll be praying for the Presbytery as the year continues.

Blog: lilwitt02.wixsite.com/missionarylife/blog

Email: wittrc@dukes.jmu.edu

COMMITTEE ON PRESBYTERY ADMINISTRATION (CPA)

I. FOR INFORMATION:

- A. An informational report on paid acceptances received from churches through October 12, 2016 can be found on pages 12-16.
- B. Asking letters went out in October. If any church has not received theirs, please contact Heather Carter at bookkeeper@shenpres.org. Asking forms may be mailed, e-mail, or faxed to the Presbytery office by December 14, 2016.

II. ACTIONS TAKEN:

- A. CPA has voted on and agreed to bring the proposed 2017 budget to presbytery for review. Please see pages 17-18. The final 2017 budget will be submitted at the February presbytery meeting.
- B. CPA discussed, voted, and approved to change Roy Martin's classification with the Board of Pensions from "Pastor's Participation" to "Other Teaching Elder". The "Other Teaching Elder" is defined as: ordained teaching elders who are not servicing in installed pastoral relationships, whose employers may, but are not required to, enroll them for Pastor's Participation. This classification change will save the Presbytery \$6,400.00 with **no change** to his medical coverage. Roy is in agreement with this classification which will require a change in call.

III. RECOMMENDATION:

That Presbytery change the terms of call for Transitional Presbyter Roy Martin to reflect the classification change with the Board of Pensions as shown above.

CHURCH	2014 MEMBERS	2016 ACTUAL ASKING	2016 ACCEPT	PAYMENT FREQUENCY	2016 ACTUAL	2016 % Paid	per MEMBER BY ACCEPTANCE
Augusta Stone	204	\$8,727.12	\$8,282.00	monthly	\$6,210.00	75%	\$40.60
Ben Salem	30	\$1,450.05	\$1,450.05	annually	\$1,450.05	100%	\$48.34
Berkeley Springs	76	\$3,496.00	\$3,000.00	quarterly	\$2,250.00	75%	\$39.47
Berryville	140	\$7,700.00	\$8,000.00	monthly	\$5,999.00	75%	\$57.14
Bethany	100	\$4,278.00	\$2,600.00	quarterly	\$1,875.00	72%	\$26.00
Bethel	216	\$9,240.48	\$4,500.00	quarterly	\$3,375.00	75%	\$20.83
Bethesda	174	\$7,500.00	\$7,500.00	quarterly	\$5,625.00	75%	\$43.10
Beulah	44	\$1,882.32	\$850.00	monthly		0%	\$19.32
Bloomery	50	\$2,139.00	\$2,139.00	monthly	\$2,139.00	100%	\$42.78
Bridgewater	104	\$4,449.12	\$1,500.00	monthly	\$500.00	33%	\$14.42
Broadway	57	\$2,893.00	\$2,893.00	quarterly	\$1,446.50	50%	\$50.75
Buckton	91	\$3,892.98	\$0.00	zero			\$0.00
Buena Vista	104	\$6,240.00	\$6,240.00	monthly	\$4,160.00	67%	\$60.00
Buffalo Gap	13	\$556.14	\$400.00	annually	\$400.00	100%	\$30.77
Bunker Hill	138	\$5,903.64	\$5,903.64	quarterly	\$2,951.82	50%	\$42.78
Burlington	28	\$1,206.98	\$1,206.98	annually	\$1,206.98	100%	\$43.11
Burnt	58	\$2,481.24	\$1,200.00	monthly	\$600.00	50%	\$20.69
Charles Town	289	\$12,363.42	\$8,000.00	monthly	\$5,000.00	63%	\$27.68
Circleville	52	\$2,224.56	\$2,000.00	annually	\$2,000.00	100%	\$38.46
Clear Brook	19	\$812.82	\$812.12	annually	\$812.82	100%	\$42.74
Colliertown	124	\$5,500.00	\$2,000.00	annually	\$2,000.00	100%	\$16.13
Cooks Creek	216	\$14,000.00	\$14,000.00	monthly	\$10,500.03	75%	\$64.81
Covenant	463	\$27,150.00	\$27,150.00	monthly	\$20,362.50	75%	\$58.64
Craigsville	16	\$707.54	\$707.54	annually	\$600.00	85%	\$44.22
Elk Branch	26	\$1,112.28	\$1,112.28	annually	\$1,112.28	100%	\$42.78
Elkton	86	\$3,679.08	\$3,400.00	monthly	\$3,400.00	100%	\$39.53

CHURCH	2014 MEMBERS	2016 ACTUAL ASKING	2016 ACCEPT	payment frequency	2016 ACTUAL	2016 % Paid	per member by acceptance
Fairfield	34	\$1,454.52	\$1,454.52	monthly	\$1,090.85	75%	\$42.78
Falling Waters	148	\$6,331.44	\$6,331.44	monthly	\$4,748.58	75%	\$42.78
Finley Memorial	126	\$5,390.28	\$500.00	monthly	\$420.03	84%	\$3.97
Franklin	88	\$5,243.00	\$5,243.00	monthly	\$3,935.00	75%	\$59.58
Front Royal	146	\$12,000.00	\$12,000.00	quarterly	\$6,000.00	50%	\$82.19
Gerrardstown	52	\$3,922.00	\$3,922.00	annually	\$3,922.00	100%	\$75.42
Glen Kirk	22	\$941.16	\$780.00	monthly	\$585.00	75%	\$35.45
Goshen	34	\$1,454.52	\$650.00	quarterly	\$487.50	75%	\$19.12
Halltown	14	\$700.00	\$700.00	annually	\$700.00	100%	\$50.00
Harrisonburg First			\$24,800.00	quarterly	\$18,600.00	75%	
Hebron	163	\$6,973.14	\$4,500.00	quarterly	\$3,375.00	75%	\$27.61
Hedgesville	41	\$2,126.00	\$2,126.00	monthly	\$2,125.00	100%	\$51.85
Hermitage	108	\$6,466.40	\$4,278.00	quarterly	\$1,155.06	27%	\$39.61
Highland Memorial	87	\$3,721.86	\$3,721.86	quarterly	\$2,715.75	73%	\$42.78
Hot Springs	48	\$2,053.44	\$1,200.00	annually	\$900.00	75%	\$25.00
Immanuel	22	\$1,200.00	\$1,225.00	annually	\$1,225.00	100%	\$55.68
Ivanhoe	31	\$1,658.00	\$1,400.00	quarterly	\$1,050.00	75%	\$45.16
Kearneysville	20						\$0.00
Keyser	146	\$6,245.88	\$2,000.00	quarterly	\$2,625.04	131%	\$13.70
Lexington	548	\$28,200.00	\$28,200.00	monthly	\$21,150.00	75%	\$51.46
Little Falls	54	\$2,310.12	\$1,900.00	monthly	\$1,440.00	76%	\$35.19
Loch Willow	124	\$5,304.72	\$5,300.00	quarterly	\$2,650.00	50%	\$42.74
Martinsburg First	112	\$4,791.36	\$0.00	zero			\$0.00
Massanutten	526	\$22,502.28	\$22,502.28	monthly	\$16,877.28	75%	\$42.78
McCutchen	20	\$855.60	\$285.00	annually		0%	\$14.25
McDowell	67	\$2,866.26	\$2,700.00	monthly	\$2,025.00	75%	\$40.30

CHURCH	2014 MEMBERS	2016 ACTUAL ASKING	2016 ACCEPT	payment frequency	2016 ACTUAL	2016 % Paid	per member by acceptance
Middletown/Cedar Creek	20	\$1,165.36	\$855.60	monthly	\$856.00	100%	\$42.78
Millboro	43	\$2,112.93	\$1,056.50	quarterly	\$792.39	75%	\$24.57
Monterey	58	\$3,500.00	\$2,352.90	monthly	\$2,350.00	100%	\$40.57
Moorefield	179	\$7,657.62	\$7,657.62	monthly	\$5,743.26	75%	\$42.78
Mossy Creek	168	\$7,187.04	\$5,731.08	quarterly	\$4,298.31	75%	\$34.11
Mt. Carmel	115	\$4,919.70	\$3,000.00	monthly	\$3,336.34	111%	\$26.09
Mt. Hope	20	\$855.60	\$500.00	annually		0%	\$25.00
Mt. Horeb	148	\$7,500.00	\$7,500.00	quarterly	\$5,625.00	75%	\$50.68
Mt. Joy	19	\$812.82	\$812.82	annually	\$812.82	100%	\$42.78
Mt. Olive	97	\$4,149.66	\$200.00	annually	\$200.00	100%	\$2.06
Mt. Storm	29	\$1,500.00	\$1,500.00	quarterly	\$750.00	50%	\$51.72
New Monmouth	111	\$6,430.00	\$6,430.00	quarterly	\$4,822.50	75%	\$57.93
New Providence	182	\$7,785.96	\$1,500.00	quarterly	\$1,401.76	93%	\$8.24
Nineveh	44	\$2,000.00	\$1,500.00	monthly	\$1,250.00	83%	\$34.09
Olivet	156	\$6,673.68	\$1,200.00	annually		0%	\$7.69
Opequon	468	\$31,000.00	\$26,000.00	monthly	\$19,499.94	75%	\$55.56
Oxford	165	\$7,058.70	\$7,058.70	monthly	\$5,882.30	83%	\$42.78
Petersburg	157	\$6,716.46	\$6,716.46	monthly	\$5,030.53	75%	\$42.78
Piedmont	48	\$5,340.00	\$5,400.00	monthly	\$4,050.00	75%	\$112.50
Pines Chapel	90	\$5,180.00	\$5,180.00	monthly	\$5,180.00	100%	\$57.56
Pisgah	13	\$625.00	\$600.00	annually	\$350.00	58%	\$46.15
Rocky Spring	14	\$598.92	\$600.00	monthly	\$600.00	100%	\$42.86
Romney	104	\$4,500.00	\$2,000.00	quarterly	\$1,000.00	50%	\$19.23
Ruddle	30	\$1,283.40	\$828.60	annually	\$828.60	100%	\$27.62
Second Opequon	54	\$2,310.12	\$2,000.00	annually	\$2,166.67	108%	\$37.04

CHURCH	2014 MEMBERS	2016 ACTUAL ASKING	2016 ACCEPT	payment frequency	2016 ACTUAL	2016 % Paid	per member by acceptance
Seneca Rocks	30	\$1,661.00	\$1,661.00	quarterly	\$830.50	50%	\$55.37
Shepherdstown	314	\$14,000.00	\$14,000.00	quarterly	\$9,666.68	69%	\$44.59
Sherando	109				\$1,200.00		\$0.00
Slanesville	23	\$983.94	\$645.00	monthly	\$483.75	75%	\$28.04
Smyrna	109	\$4,800.00	\$4,800.00	quarterly	\$3,600.00	75%	\$44.04
Springfield	22	\$1,000.00	\$1,000.00	quarterly	\$750.00	75%	\$45.45
Staunton First	313	\$13,390.14	\$5,347.50	monthly	\$1,990.78	37%	\$17.08
Staunton Second	114	\$4,876.92	\$2,000.00	monthly	\$1,500.03	75%	\$17.54
Staunton Third	135	\$5,775.30	\$3,000.00	monthly	\$2,250.00	75%	\$22.22
Strasburg	184	\$7,871.52	\$0.00	zero			\$0.00
Sunnyside	65	\$3,247.00	\$2,780.70	annually	\$1,066.00	38%	\$42.78
Tabler	28	\$1,290.22	\$1,290.22	monthly	\$967.68	75%	\$46.08
Timber Ridge	150	\$10,011.00	\$10,011.00	monthly	\$7,509.25	75%	\$66.74
Tinkling Spring	658	\$28,149.24	\$7,000.00	quarterly	\$5,249.97	75%	\$10.64
Tomahawk	41	\$1,753.98	\$1,753.98	quarterly	\$1,754.00	100%	\$42.78
Trinity	164	\$17,612.00	\$17,612.00	monthly	\$12,328.40	70%	\$107.39
Tuscarora	151	\$6,722.00	\$6,722.00	quarterly	\$5,041.50	75%	\$44.52
Union	28	\$1,300.00	\$1,300.00	annually	\$975.01	75%	\$46.43
Wardensville	22	\$941.16	\$941.16	monthly	\$2,500.00	266%	\$42.78
Warm Springs	69						\$0.00
Warrenton	492	\$22,516.42	\$21,048.00	monthly	\$17,540.00	83%	\$42.78
Waynesboro First	156	\$7,043.10	\$7,043.10	quarterly	\$3,521.56	50%	\$45.15
Waynesboro Second	98	\$5,000.00	\$5,000.00	quarterly	\$3,750.03	75%	\$51.02
Westminster	311	\$13,304.58	\$5,000.00	monthly	\$3,749.99	75%	\$16.08
Williamsville	22	\$941.16	\$400.00	annually		0%	\$18.18

CHURCH	2014 MEMBERS	2016 ACTUAL ASKING	2016 ACCEPT	payment frequency	2016 ACTUAL	2016 % Paid	per member by acceptance
Winchester First	950	\$45,978.00	\$45,978.00	monthly	\$34,483.50	75%	\$48.40
Windy Cove	112	\$4,791.36	\$3,000.00	monthly	\$2,250.00	75%	\$26.79
Woodstock	223	\$9,539.94	\$9,539.94	monthly	\$7,950.00	83%	\$42.78
Zetta	26	\$1,112.28	\$500.00	quarterly	\$333.36	67%	\$19.23
TOTALS	13,350	\$640,772.98	\$ 532,119.59		\$ 395,846.48		

(1)

(2)

10/17/2016

96% of churches returned acceptance letter

(1) Total asking for churches

74% of acceptances have been collected as of 10/12/16

(2) Total amount of returned acceptances

As of January 13, 2016 61% of letters were returned
As of January 19, 2016 65% of letters were returned
As of January 21, 2016 69% of letters were returned
As of January 27, 2016 73% of letters were returned
As of February 1, 2016 75% of letters were returned
As of February 3, 2016 79% of letters were returned
As of February 9, 2016 85% of letters were returned
As of February 17, 2016 87% of letters were returned
As of March 1, 2016 93% of letters were returned
As of March 10, 2016 94% of letters were returned
As of April 20, 2016 95% of letters were returned

BUDGET WORKSHEET - 2017

	2016 ACTUAL thru July	2016 BUDGET	2017 BUDGET WORKSHEET
Resources Provided by:			
HAE Grant from GA		\$ 3,000.00	
Acceptances from Congregations	\$ 279,718.24	\$ 568,563.67	\$ 563,383.74
TOTAL	\$ 279,718.24	\$ 571,563.67	\$ 563,383.74
Resources Used for:			
Congregational Redevelopment CCR			
Church Ministry Grants		\$ 5,950.00	
Funds for Conferences		\$ 3,600.00	
Total CCR		\$ 9,550.00	\$ 9,550.00
Educational Resources CER			
Communication Operating Expenses		\$ 100.00	
Communication Conf/Training		\$ 950.00	
Big Event	\$ 10.80	\$ 1,500.00	\$ 1,500.00
Adult Ministries		\$ 500.00	\$ 500.00
Massanetta Springs		\$ 1,000.00	\$ 1,000.00
Presbyterian Campus Ministry	\$ 2,500.00	\$ 2,500.00	\$ 2,500.00
SPYCE - Youth Council			\$ 500.00
Total CER	\$ 2,510.80	\$ 6,550.00	\$ 6,000.00
Mission & Outreach CMO			
Partnership			
IBS Evan & Dev Support	\$ 3,750.00	\$ 4,500.00	
BSCO Support	\$ 525.00	\$ 2,050.00	
Visits to & from Ethiopia		\$ 2,500.00	
ESL Program	\$ 950.00	\$ 950.00	
CMO Expenses		\$ 1,500.00	
Disaster Response Team	\$ 74.36	\$ 575.00	
WWM Operating Expenses		\$ 200.00	
WV Council of Churches		\$ 150.00	
VA Council of Churches		\$ 150.00	
Total CMO	\$ 5,299.36	\$ 12,575.00	\$ 12,575.00

	2016 ACTUAL thru July	2016 BUDGET	2017 BUDGET WORKSHEET
Payments to Governing Bodies: 13,585 2015			
Membership			
GA - Per Capita (2017-\$7.50) (2018 - \$7.73)	\$ 58,478.94	\$ 100,249.60	\$ 101,887.50
Synod - Per Capita (2016 - .80) \$.80 for 2017	\$ 6,570.69	\$ 11,264.00	\$ 10,868.00
GA - Shared Mission Support	\$ 2,333.31	\$ 4,000.00	\$ 4,000.00
Synod - Shared Mission Support	\$ 116.69	\$ 200.00	\$ 200.00
Total	\$ 67,499.63	\$ 115,713.60	\$ 116,955.50
Presbytery Administration CPA			
Occupancy:			
Contracted Office Cleaning	\$ 3,920.00	\$ 7,000.00	\$ 7,000.00
Utilities	\$ 4,584.11	\$ 12,000.00	\$ 12,000.00
Bldg & Grounds Maintenance	\$ 3,917.07	\$ 5,950.00	\$ 6,000.00
Insurance	\$ (592.00)	\$ 14,000.00	\$ 14,000.00
Office Expense:			
Telephone	\$ 1,447.06	\$ 2,900.00	\$ -
Internet Service / Telephone	\$ 1,079.48	\$ 3,000.00	\$ 3,500.00
Postage	\$ 963.70	\$ 1,000.00	\$ 1,500.00
Supplies for Office	\$ 2,120.65	\$ 4,350.00	\$ 4,000.00
Equip Rental & Maintenance	\$ 6,364.15	\$ 11,000.00	\$ 13,000.00
Computer & Equip Purchases	\$ 5,195.76	\$ 5,000.00	\$ 4,000.00
Communications Web-Site Related	\$ 1,047.95	\$ 1,500.00	\$ 1,500.00
Listening Team	\$ 96.84	\$ 2,000.00	\$ 2,000.00
Presbytery Meeting Expenses	\$ 457.70	\$ 1,500.00	\$ 2,000.00
CPA Expenses	\$ 207.80	\$ 250.00	\$ 250.00
Mileage Reimbursement	\$ 494.62	\$ 500.00	\$ 750.00
Personnel Costs	\$ 185,185.04	\$ 345,000.00	\$ 340,028.24
Total CPA	\$ 216,489.93	\$ 416,950.00	\$ 411,528.24
Committee Expense:			
Pastoral Transition			
CPT Operating Expenses	\$ 148.60	\$ 1,000.00	\$ 1,000.00
Holy Cow Consulting	\$ 400.00	\$ 2,000.00	\$ 2,000.00
Holy Cow Training	\$ 200.00	\$ 5,000.00	\$ 3,000.00
Total CPT	\$ 748.60	\$ 8,000.00	\$ 6,000.00
Preparation for Ministry			
CPM Expenses and/or Grants	\$ -	\$ 1,500.00	\$ -
Total CPM	\$ -	\$ 1,500.00	\$ -
Relational Ministry			
CRM Operating Expenses	\$ -	\$ 775.00	\$ 775.00
Professional Development Grants	\$ -	\$ 1,500.00	\$ -
Holy Cow Training	\$ -	\$ 1,000.00	\$ -
Total CRM	\$ -	\$ 3,275.00	\$ 775.00
Total Resources Used	\$ 292,548.32	\$ 574,113.60	\$ 563,383.74
DIFFERENCE - TO OR (FROM) PROVIDED RESOURCES	\$ (12,830.08)	\$ (2,549.93)	\$ -

COMMITTEE ON PASTORAL TRANSITION (CPT)

I. ACTIONS TAKEN:

- A. Received the CAT report from Romney Church
- B. Recognizing the thorough long range planning work that Covenant Church began prior to the Presbytery's affiliation with the CAT process, Covenant Church was given permission to bypass the CAT process and were authorized to call a congregational meeting to elect an associate pastor nominating committee.
- C. Approved the following liaisons and moderators:
Bethel – Joe Condro (moderator) and Stephany Morgan (liaison)
Beulah and Monterey – Anne Ross (moderator through January 2017)
Beulah – Bill Cox (if Anne Rose is unavailable)
Burnt – Dan McCoig (liaison and moderator)
Covenant Associate – Hannah Bush (liaison)
Tinkling Spring – Patrick Pettit (liaison and moderator)
- D. Approved renewing the interim contract between the Buena Vista Session and Teaching Elder John McDonald from September 21, 2016-September 20, 2017.
- E. Approved the Bethesda interim ministry information form and authorized Kim Stroupe to input the data onto the Church Leadership Connection web site.
- F. Upon the request of newly ordained Teaching Elder Kristy Ray, the CPT dismissed her to the Presbytery of Central Florida effective on her ordination date of October 16, 2016, to accept a call.
- G. Approved the following commission to install Teaching Elder James Lunde at the Warrenton Church on Sunday, September 25, at 4:00 p.m.:

Teaching Elders

John Cushwa
John Leggett
Lisa Wilson
Roy Martin

Ruling Elders

Sherry Hawkins, Warrenton
Jean Kilby, Massanutten
Sarana Donaldson, Winchester First

Convener – John Cushwa, Presbytery Moderator
Preside & Propound Questions to Teaching Elder - John Cushwa, Presbytery Moderator
Ruling Elder to Propound Questions to Congregation – Sherry Hawkins
Preach Sermon - Roy Martin
Charge Congregation – Lisa Wilson
Charge Teaching Elder – John Leggett

- H. Approved the dissolution of the pastoral relationship between Teaching Elder Patrick Lanaghan and the Burnt Church effective September 30, 2016. (Congregational meeting was held September 4)
- I. Sustained the examination of Teaching Elder Patrick Lanaghan to serve as pastor at Timber Ridge Church effective October 1, 2016.
- J. Approved the following terms of call between the Timber Ridge Church and Teaching Elder Patrick Lanaghan beginning October 1, 2016:

Annual Cash Salary	38,000.00
Dental	905.28
Shared Housing Equity	2,100.00
Use of Manses	12,301.58
Automobile Expense	3,500.00
Continuing Ed Allowance	725.00

Other 5,000.00
Major Medical and Pension/Disability
SECA
Moving Expenses
Four weeks annual paid vacation, including four Sundays
Two weeks annual study leave, including two Sundays
Disability clause
Sabbatical leave after six years

- K. Approved the following commission to install Teaching Elder Patrick Lanaghan at the Timber Ridge Church on Sunday, October 23, at 4:00 p.m.:

<u>Teaching Elders</u>	<u>Ruling Elders</u>
John Cushwa	Kristen Strecker, Timber Ridge
Lisa Wilson	Doug Sensabaugh, Massanutten
Bob Osborne	Mary Lou Cox, Beulah
Martin Stokes	

Convener – John Cushwa, Presbytery Moderator
Preside & Propound Questions to Teaching Elder - John Cushwa, Presbytery Moderator
Ruling Elder to Propound Questions to Congregation – Kristen Strecker
Preach Sermon - Lisa Wilson
Charge Congregation – Bob Osborne
Charge Teaching Elder – Mary Lou Cox

- L. Approved the dissolution of the pastoral relationship between Teaching Elder Kevin Hay and the Opequon Church effective August 31, 2016. (Congregational meeting was held August 28)
- M. Approved the following revisions to the Keyser ministry information form and authorized Kim Stroupe to make the changes on the Church Leadership Connection web site:
- Church web site address revised
 - Move from full-time to choose both full and part-time
- N. Accepted the CAT report from Finley Memorial Church and authorized the calling of a congregational meeting to elect a pastor nominating committee.
- O. Added Teaching Elder Andrew Wing to the Presbytery supply list.
- P. Renewed the temporary supply contract between the Sunnyside Church Session and Teaching Elder Bill Everhart from October 1, 2016-September 30, 2017.
- Q. Approved the contract between the Mt. Olive Session and Teaching Elders Roxana Atwood and Ann Held and Ruling Elders Gerald Harper and Brent Showalter from September 1, 2016-February 28, 2017.
- R. Approved the Circleville/Seneca Rocks ministry information form and authorized Kim Stroupe to input the data onto the Church Leadership Connection web site.

II. RECOMMENDATION:

That Presbytery approve the *Policy and Covenant Regarding the Relationship of Departing Ministers to Their Former Congregations* as found on pages 21-23.

**DEPARTING MINISTER POLICY
POLICY AND COVENANT REGARDING THE RELATIONSHIP OF DEPARTING
MINISTERS TO THEIR FORMER CONGREGATIONS**

A. POLICY

The Committee on Pastoral Transition (CPT) recognizes that it is often difficult for pastors and congregations at the time of a pastor's departure. In order to assist both the pastors and the congregations, CPT presents this policy to guide pastors and congregations at this critical time of change.

The intention of this covenant is to ensure a healthy transition from the current pastor to a new pastor. Therefore, the congregation and departing pastor must exercise self-restraint in order to allow time for the congregation to reflect on past ministry, envision future ministries, and allow for a relationship with the new pastor to flourish. How pastors and congregations say "Goodbye" is just as important as how they say "Hello" and "Welcome." Pastors, congregational leaders, and members must model for one another healthy boundaries as our roles and responsibilities change. To effectively and graciously maintain such boundaries requires clarity and positive support of one another.

The purpose of this covenant is to be forthright in our commitment to create space, as needed, for those involved to grieve, reflect, and dream. It affirms agreement with Shenandoah Presbytery's Policy Regarding the Relationship of Ministers to Their Former Congregations.

While friendships with the departing pastor will surely continue, the PASTORAL RELATIONSHIP MUST NOT. This is an important distinction. It marks a boundary that is essential to the wellbeing of the congregation as it moves forward under new pastoral leadership. Hence, such friendships must not impinge on any pastoral services that are the province of the new pastor, e.g. hospital visits, weddings, funerals, baptisms, counseling, or upon any policies or programs of the church under the new pastor's leadership. Participation in these life events allows the new pastor to build his or her bonds of pastoral relationships. **The wisdom and guidance of the Book of Order must be honored.**

After the dissolution of the pastoral relationship, former pastors and associate pastors shall not provide their pastoral services to members of their former congregations without the invitation of the moderator of session. (G-2.0905)

Great harm has been done to congregations and new pastors when former pastors continue to be engaged in conversations with church members about the church, to be visible on church premises, or to be present at official church functions either in public settings or private homes. Often, neutral remarks by the former pastor can be interpreted as calling into question the experience or ability of the new pastor. The former pastor's participation in significant life events inhibits the ability of the new pastor to build pastoral bonds with members of the congregation.

B. COVENANT

A COVENANT FOR OUR FUTURE

An Agreement between the Church and the Departing Pastor

1. With a posture of grace, understanding, and trusting in the guidance of the Holy Spirit we all covenant to

a. hold one another in prayer, and

- b. refrain from all intentional **pastoral** interaction in person or online.

2. The Session covenants to

- a. pray for the well-being of the departing pastor into retirement or a new call;
- b. read this Covenant to the congregation during a worship service when a ministerial vacancy occurs and also communicate it to the congregation through the newsletter (if there is one) and through email;
- c. no longer approach the departing pastor or the departing pastor's family regarding issues of pastoral care, congregational life, or future pastoral leadership;
- d. welcome and embrace new pastoral leadership and joyfully engage in a process of discerning God's calling for their future; and
- e. allow those in the congregation who are feeling a sense of loss to have adequate time to grieve the end of the departing pastor's relationship with the congregation.

3. The Departing Pastor covenants to

- a. pray for the well-being of the congregation as individuals and as the gathered community;
- b. allow time to grieve the end of a pastoral and congregational relationship;
- c. participate in the life of the larger church;
- d. bear the primary responsibility for maintaining healthy boundaries, refraining from and discouraging any interactions regarding issues of pastoral care, congregational life, or future pastoral leadership, and encourage his/her family to do the same;
- e. communicate to the entire congregation, friends of the church, and staff so it is clear that although the departing pastor has valued their friendships, the pastor desires and has covenanted to not be in communication regarding the congregation, its life, any pastoral care, or discussion of future leadership, congregational issues or events. After departing the congregation, no conversations with former members should involve discussion/evaluation of the church, its status, or the new pastor;
- f. refrain from attending worship services or other events of his/her former church until one year after installation of the new pastor, unless there are extenuating circumstances, such as the funeral or wedding of a family member; and
- g. decline pastoral participation in any funerals, baptisms, counseling, weddings, etc., of his/her former church for one year after installation of the new pastor. It is permissible to accept an invitation from the new installed pastor in his/her first year to participate in and/or assist in special events or programs.

Name of Church

Departing Pastor / Date

Clerk of Session / Date

Presbytery Staff Member / CPT Representative / Date

COMMITTEE ON NEW CONGREGATIONAL DEVELOPMENT (CNCD)

Recommend that Presbytery approve the following Committee responsibilities:

1. Design and implement a process for discerning and determining where and what kinds of congregations or worshipping communities are needed.
2. Design and implement a process for discerning and determining pastoral leadership for new congregations and worshipping communities.
3. Educate and engage the presbytery in the area of new congregational development.
4. Design a packet of information and steps useful to those who will be organizing new congregations or worshipping communities.
5. Work with existing congregations and/or individuals who have interest in seeding a new congregation or worshipping community.
6. Develop and maintain procedures for the use of new congregational development funds.

COMMITTEE ON RELATIONAL MINISTRY (CRM)

I. FOR INFORMATION:

- A. Received written reports from visits to Martinsburg First, Mt. Horeb, and Strasburg churches.
- B. Reviewed the suggested changes to the Dismissal Policy received from the Coordinating and Planning Commission.

II. ACTIONS TAKEN:

- A. Requested the Coordinating and Planning Commission to act on behalf of presbytery by approving the following to serve as the Buffalo Gap Administrative Commission: Ruling Elders Judy Hensley and Joyce Tipton and Teaching Elders John McDonald and Jonathan Ytterock. The AC will hold the powers of original jurisdiction.
- B. Approved renewing the commissioned ruling elder contract between the Tabler Session and William Moore from January 1-December 31, 2017.
- C. Recommissioned William Moore to the Tabler Church through December 31, 2019.
- D. Approved renewing the contract between the Craigsville Session and Candidate Gwen Carr from June 1, 2016-May 31, 2017.
- E. Sustained the examination of Teaching Elder Andrew Wing for transfer from Charlotte Presbytery and received him as a member-at-large of Shenandoah Presbytery effective September 8, 2016. (See pages 26-27 for bio and faith statement.)
- F. After consulting with the Consumer Price Index, approved recommending that churches provide at least a 1.5% cost of living adjustment effective January 1, 2017, for all pastor and educators (This information was emailed to all pastors, clerks, and treasurers on September 13.)
- G. Approved renewing the commissioned ruling elder contract between the Halltown Session and Alvin Russell from January 1-December 31, 2017.
- H. Approved renewing the commissioned ruling elder contract between the sessions of Goshen, Millboro, and Rocky Spring and Bobby Spurgeon from January 1-December 31, 2017.
- I. Approved renewing the contract between the Mt. Olive Session and Stacy Meyerhoffer and Honorably Retired Teaching Elder Tom Holden from October 1, 2016-March 31, 2017.

III. RECOMMENDATIONS:

- A. That Presbytery approve the following Manual addition to the duties of CRM:
Dismiss ministers-at-large to other presbyteries, with the provision that such action be reported to the next stated meeting of the Presbytery.
- B. That Presbytery grant the status of honorably retired to the Rev. Paul O’Gorek effective March 2, 2017. (Celebration will take place at the February meeting of Presbytery.)
- C. That Presbytery grant the status of honorably retired to the Rev. J. Bradford Langdon effective February 1, 2017. (See page 28 for a summary of Brad’s ministry.)

Andrew Wing Biographical Sketch

Each of our lives is a gift. Of all the genetic possibilities, we were uniquely born. It is with joy that I imagine being the first-born to my two happy parents. In my first few minutes, I am told my dad lifted me up and said, "This child belongs to you, Lord!" This was an act of validation that has framed my life. Baptism, Sunday school attendance, my parents guidance, two brothers, vacations with grandparents and cousins, and school work formed my identity as a child beloved of God and a part of the world he created and has set me in a place from which I making my mark in world.

After high school, I moved into college at Montreat College, studied Bible and religion and came across John Donne's image of this mark that each of us leave in the landscape. Each of us is "a piece of the continent, a part of the main. If a clod be washed away by the sea, Europe is the less." I studied hard, wrote a thesis, took road trips to visit friends at other schools. I loved using my mind. I loved using my body to play very physical games of basketball and I filled my spirit with deep friendship that included conversations around campfire. Thesis completed, I spent my last semester in Europe, staying with a generous Dutch host family, biking to class Monday through Wednesday in Holland and traveling around on a train and hitch-hiking Thursday through Friday. I met a sheep shearer from New Zealand, Somalis, hitch-hiked with and ex-Convict, easily spotted Canadians everywhere, and met up with friends at youth hostels in Spanish, French, and Italian cities. In time alone, time in adventure, time spent in conversation with my host father, and on the phone with mentors, I questioned what God's calling for me may be. What would be my mark on the world?

I spent some time with graduate studies professors in theology and biblical studies programs in Holland, friends of my host father. We talked about my thesis, interests, and experience of Dutch culture and whether graduate studies in Holland could be fit. In May of that year, I returned to America. I visited but decided not to enter graduate school or seminary abroad or in the US. Instead, I sold clothes at the mall and stayed with my grandparents. During that time, through meeting and working with other people, it suddenly dawned on me that I was a pastor wherever I had been. I want to know people deeply and talk about the reality of God presence in life. I knew I was called to ministry and everything pointed to entering Columbia Seminary and serving the church in pastoral ministry.

During my time in seminary I enjoyed my academic work, worshipping in urban congregations, and making colleagues. I was enriched and affirmed by two internships during seminary. In my last year of seminary, I met my wife, Stephanie. We took our first call together in Kentucky as co-pastors and served together for three years. Since that time, I have served as a solo pastor in congregations in Kentucky and North Carolina. I have done interim training and am especially interested in the growth of congregations, youth ministry, and adult discipleship. We now have two children, (Isaac 3 years old) and Micah (1 year old this December). Currently I am supply preaching in local congregations, preaching sermons on texts from the Sermon on the Mount and taking a CPE course at Eastern Mennonite Seminary with a placement at RMH Sentara hospital.

Rev. Andrew Wing
Statement of Faith

My faith leads me to have hope in God for all people and an expectation for a renewal of nature and culture in Jesus Christ. I believe God is in control of the world. God is triune. God is sovereign. God is the creator and redeemer of the world. My personal faith in God is informed and strengthened by scripture as it tells the story of our salvation.

God created the world good. Each person is made in the image of God and has an inherent dignity, and is worthy of respect, and love. All of creation is worthy of our care. I acknowledge that the world is fallen. As human beings we have a tremendous capacity to abuse creation in sin. As human beings we stand before God as sinners. Sin divides our hearts so that every human endeavor is touched by sin. Sin and evil is not God's intent for us. Scripture expresses that "all of creation cries out to God" longing for the restoration of God's intended creation.

God the Father provides for the fallen world by giving of himself and sending his only son Jesus Christ into the world for the restoration of all creation, by dying on the cross and being raised. Jesus Christ's teachings touch our hearts and give us words to cry out against injustice in the world. Christ's presence comforted his disciples and still comforts us. This redemption is not for human beings alone. All of creation has been touched by both sin and redemption. Jesus' life, death, resurrection, and ascension are redemptive and world-changing. Jesus Christ reigns with God and his ministry continues on earth. Before his death, Jesus promised the continuing presence of the Holy Spirit to fill us with life, to assure us of God's love shown in Jesus Christ, and to empower us for the continuing work of ministry.

We are united to Christ and the Father through the bond of the Holy Spirit. The evidence of this is the visible church, the Body of Christ on earth. The church must witness to God's work in the world. When the word of God is proclaimed, it opens up in the faithful people zeal to worship God and to do God's will. Through the administration of the sacraments, we are sustained in our faith. In these physical sacraments, we spiritually share in Christ's death and resurrection. The Holy Spirit guides the church with gifts of the Spirit and enriches us through the fruits of the Spirit. In this way, God equips and uses the visible church to serve the kingdom.

We celebrate that Jesus has died for our redemption, but we still long for a time when God in Jesus Christ will bring the redemption to completion. For now, we struggle with principalities and powers, with sin. We live in the Kingdom of God that Now but long for the kingdom that is Not Yet. In that day, Christ will come again and bring a new heaven and a new earth, and creation will be completely restored. We know that God will bring to completion the victory in Jesus Christ when the will of God is done on earth in the manifest way it is done in heaven.

Autobiographical Ministry Summary – John Bradford Langdon

John Bradford (Brad) Langdon answered God's call to the ministry of the Word and Sacrament in 1977 and two years later enrolled in Union Theological Seminary in Richmond, Virginia. He graduated in 1983 with a Doctor of Ministry. After pastoral internships in Moorcroft, Wyoming and Roanoke, Virginia, to complete candidacy requirements of the Presbytery of the James, he was ordained August, 24, 1986 to the ministry of the Word and Sacrament in Norfolk Presbytery (now Eastern Virginia Presbytery) at Norview Presbyterian Church, where he served 5 ½ years. While at Norview, Brad was active in Norfolk Presbytery serving as chair of the Sessional Records Committee and participating in Presbytery Council. He was also a board member of Tidewater Habitat for Humanity and ministerial associations.

In January, 1992, Brad accepted a call to Collierstown Presbyterian Church, southwest of Lexington, Virginia and became a member of Shenandoah Presbytery. He served at Collierstown for 10 ½ years. During that tenure he helped the session do long-range planning and an evangelism study, started a prayer group and a community seniors group, served as member and treasurer of Effinger Volunteer Fire Department, member of Effinger Ruritan Club and a board member of United Way of Rockbridge County. At presbytery, he served as chair of the Hunger Committee, initiating the annual Advent season hats, gloves and mittens project for the homeless in Washington DC, on the Ministerial Relations Committee, Presbytery Council, and was active in the Maury River Mission Community. He was a minister commissioner to the 2000 General Assembly in Long Beach, CA. With the guidance and support of church members Nelson and Gatha Hall and the late Custis and Jessie Clark, Brad started his present hobby of raising beef cattle.

Sensing a call to expand his ministry to serve the whole person, physically as well as spiritually, Brad resigned from Collierstown PC in 2002, became a member-at-large of Shenandoah Presbytery, and entered the University of Virginia's School of Nursing. He graduated in 2004 with Bachelor of Science in Nursing. He continued to serve the church as a pulpit supply to many congregations in the presbytery. Since 2004, Brad has been a bi-vocational pastor, serving fulltime as a registered nurse, and part-time as supply pastor. He was a stated supply at Gerrardstown Presbyterian Church for 18 months and temporary supply at the Mountain Presbyterian Chapel of Falling Waters Presbyterian Church for eight years. While in Berkeley County, Brad has been active with the Eastern Panhandle Mission Community. His nursing career began with two years at Western State Psychiatric Hospital in Staunton, Virginia, followed by the past ten years as a long-term care and palliative care /hospice nurse at the Veterans Administration Medical Center, Martinsburg, WV. With his ministry retirement effective February 1, 2017, Brad and his wife Mary Ruth plan to remain on her family farm in Berkeley County, WV, near children and grandchildren.

With gratitude to God, Brad gives thanks for the persons and churches who guided his growth and call into ministry: His parents: the late John Sharon Langdon and Josephine V.S. Fish Langdon Collitt; the Shiremanstown First Church of God, Shiremanstown PA; First Mennonite Church of Richmond, VA, and the Rev. Bruce Yoder; Second Presbyterian Church, Richmond, VA, and the Rev. Benjamin O. Sparks; First Presbyterian Church and Pine Grove Chapel, Moorcroft, WY, and the Rev. Ren B. Adams; and Colonial Presbyterian Church, Roanoke, VA and the late Rev. H. Fleet Powell, Jr. To God be the glory.

COMMITTEE ON CONGREGATIONAL REDEVELOPMENT (CCR)

Stated Purpose of CCR: 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.

CCR Members: David Witt, chair; Phil Sommer, vice-chair; Karen Allamon; John Bethard, Malcolm Brownlee, Richard Cardot, Kelley Connelly, Patrick Pettit, Karen Thatcher

Report to Fall Meeting (November 1, 2016) of Shenandoah Presbytery

- ✓ CCR continues to address issues of organization and structure, talking through the presbytery roll of churches, where we may initially direct our efforts, and how we can educate the presbytery about possible redevelopment efforts.
- ✓ CCR recently welcomed Kelley Connelly, a member of First Presbyterian Church of Winchester, to our committee. We are not yet fully staffed and continue to have a need for ruling elders/lay people.
- ✓ CCR has been discussing a process for our presbytery called the “Road to Transformation” that will begin after initiative by a church, the committee, or another entity of presbytery.
- ✓ CCR has engaged in conversation regarding how to help the presbytery assess congregations for spiritual and/or programmatic growth and how to provide resources and tools to develop a strategy to move forward, with consideration given to leadership, resources, community context/location, and passion/willingness/ability/vision.
- ✓ CCR has begun redevelopment dialogue with the Sherando Church, coming alongside them in beginning conversation about future opportunities.
- ✓ CCR is honored to present, Dr. John Vest, Visiting Professor of Evangelism at Union Presbyterian Seminary in Richmond, as our guest speaker today. We look forward to hearing how the church of today can be mobilized for outreach, mission, and evangelism and then we will share in follow-up discussion within the following five church size groups:
 - 1-40 members
 - 41-76 members
 - 77-150 members
 - 151-300 members
 - 300+ members

We thank the Committee on New Congregational Development (CNCD) for collaborating with us in facilitating the groups. We anticipate similar collaboration with CNCD in February when guest speaker, Vera White from the PCUSA’s New Worshiping Communities, will be with us.

SHENANDOAH PRESBYTERY CORPORATION
FINANCIAL REPORT TO THE MEMBERS OF THE CORPORATION
July 1, 2015 THROUGH JUNE 30, 2016

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

Total assets of the Corporation on June 30, 2016 totaled \$10,742,395, down from \$10,798,026 on June 30, 2015. \$755,006 is in non-income producing real estate, unchanged from last year. For fiscal 2015-2016 income on investments (interest and dividends) totaled \$224,873 (2.09%) compared to \$290,802 in the last fiscal year. The overall investment portfolio experienced a total loss of 0.52%.

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

CURRENT OFFICERS

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

DIRECTORS

CLASS OF 2016

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

CLASS OF 2017

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

CLASS OF 2018

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

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

COORDINATING AND PLANNING COMMISSION (CPC)

I. FOR INFORMATION:

Met on September 27 and heard reports from all committees.

II. ACTIONS TAKEN:

- A. Exercised commission authority and adopted the following policy concerning display tables at Presbytery meetings:
 - 1. Only groups/entities that are a mission/outreach/part of the presbytery have displays.
 - 2. Groups from synod or the Denomination may display materials.
 - 3. The host congregation can have displays for ministries that are a regular mission/outreach of that congregation.
- B. Concurred with the Committee on Educational Resources to recommend holding off on the Camp Paddy Run presentation until the February meeting of Presbytery.
- C. At the request of the Committee on Presbytery Administration, endorsed their request to ask for Presbytery approval to change the Board of Pensions status of Transitional Presbyter Roy Martin from “pastor’s participation” to “other teaching elder” which will save the Presbytery \$6400 with NO change to Roy’s coverage.
- D. Authorized the formation of a search committee for the position of General Presbyter/Stated Clerk noting that one member of the Committee on Presbytery Administration will serve on the committee. (The Committee on Nominations will form this committee and bring the names to the November meeting of Presbytery.)
- E. Due to time constraints, at the request of the Committee on Relational Ministry, exercised commission authority by approving the following to serve as the Buffalo Gap Administrative Commission: Ruling Elders Judy Hensley and Joyce Tipton and Teaching Elders John McDonald and Jonathan Ytterock. The AC will hold the powers of original jurisdiction.
- F. Approved conducting the installation service for the new Presbytery moderator, Kate Lewis-Brown, at the end of the November meeting of Presbytery.

III. RECOMMENDATIONS:

- A. That Presbytery approve that any proposed amendment to the Presbytery Manual must be submitted in writing to the Stated Clerk. Any such amendment shall be referred to the Coordinating and Planning Commission (CPC) for review, consideration for revision, and recommendation to the Presbytery. At least 15 days before the presbytery meeting at which it is to be considered, the proposed amendment to be presented by the CPC shall be printed and circulated among the teaching elders, clerks of sessions, and other elected commissioners to the Presbytery with a rationale for the recommendation of the CPC. If the proposed amendment obtains a favorable vote by two-thirds of those present and voting, the amendment is adopted.
- B. That Presbytery approve the document “Policy for Discernment Toward Reconciliation or Separation of Congregations in Shenandoah Presbytery” as found on pages 33-40.

1 **Policy for Discernment toward ~~Gracious Reconciliation~~ or Separation of**
2 **Congregations in Shenandoah Presbytery**

3 Red fonts – ~~STRIKE~~ ---- Blue fonts ADD

4 Green highlights are changes made by CPC

5 **I. Preamble**

6 **II. The Process of Engagement Between the Presbytery and a Congregation**
7 **Considering Dismissal**

8 **A. Initial Phase: Contact and Dialogue**

9 ~~**B. Discernment Phase: Listening Resource Team**~~

10 **B. Discernment Phase: Administrative Commission**

11 **C. Resolution Phase**

12 **III. Other Items**

13 **I. Preamble**

14 The General Assembly of the Presbyterian Church USA in 2008, took action to
15 encourage and give guidance to its presbyteries to devise a policy for dismissal of
16 congregations to other reformed bodies approved by Presbytery with the following
17 principles:

18 **“Consistency:** *The local authority delegated to presbyteries is guided and shaped by*
19 *our shared faith, service, and witness to Jesus Christ.*

20 **Pastoral Responsibility:** *The requirement in G-11.0103i to consult with the members*
21 *of a church seeking dismissal highlights the presbytery’s pastoral responsibility, which*
22 *must not be submerged beneath other responsibilities.*

23 **Accountability:** *For a governing body, accountability rightly dictates fiduciary and*
24 *connectional concerns, raising general issues of property (G-8.0000) and specific*
25 *issues of schism within a congregation (G-8.0600). But, full accountability also requires*
26 *preeminent concern with caring for the flock.*

27 **Gracious Witness:** *It is our belief that Scripture and the Holy Spirit require a gracious*
28 *witness from us rather than a harsh legalism.*

29 **Openness and Transparency:** *Early, open communication and transparency about*
30 *principles and process of dismissal necessarily serve truth, order, and goodness, and*
31 *work against seeking civil litigation as a solution. (Minutes, 2008, Part I, p. 284-285)”*

32 The Holy Scriptures, Confessions and Book of Order also guide Shenandoah Presbytery in
33 forming this policy:

34 *“I therefore, a prisoner in the Lord, beg you to lead a life worthy of the calling to which you have*
35 *been called, with all humility and gentleness, with all patience, bearing with one another in love,*
36 *making every effort to maintain the unity of the Spirit in the bond of peace.” Ephesians 4:1-3*

37 *“We believe in one holy catholic and apostolic Church.” (Nicene Creed, Book of Confessions*
38 *1.3.)*

39 *“The institutions of the people of God vary as their mission requires in different times and*
40 *places. The unity of the Church is compatible with a wide variety of forms, but it is hidden and*
41 *distorted when variant forms are allowed to harden into sectarian divisions, exclusive*
42 *denominations, and rival factions.” (Confession of 1967, Book of Confessions 9.34.)*

43 *“The Church is to be a community of love, where sin is forgiven, reconciliation is accomplished,*
44 *and the dividing walls of hostility are torn down.” (Book of Order F-1.0301)*

45 Our unity is in Jesus Christ our Lord and Savior. Together the Presbytery and congregation
46 seek to discern how best to fulfill our shared mission to serve God as brothers and sisters in
47 Christ. We seek to do so through honest and compassionate communication, prayerful
48 discernment, and loving reconciliation where possible, so that harmony may be restored and
49 mission strengthened. The whole Church belongs to our one Lord, Jesus Christ, though it is
50 possible, and at times even desirable, that we may differ from one another in matters of faith
51 and practice while remaining one in Christ.

52 There may be circumstances in which members within a congregation believe that mutual
53 reconciliation within the Presbyterian Church (U.S.A.) [hereafter PCUSA] is no longer tenable. In
54 such instances, the parties may seek to discern whether a **gracious** separation is appropriate,
55 and the Presbytery shall regard decisions with respect to congregations considering or seeking
56 dismissal as a matter for pastoral care and not primarily for discipline. In some instances the
57 presbytery may dismiss congregations from the PCUSA to join with a Reformed denomination
58 whose organization is conformed to the doctrine and order of the PCUSA **and approved by**
59 **Shenandoah Presbytery**. Such authority resides with the Presbytery alone (*Book of Order* G-
60 3.0303b, G-4.0203, G-4.0207), and no action regarding possible dismissal shall be undertaken
61 without a thorough evaluation exercising due diligence and prayerful consideration by the
62 Presbytery and congregation. In the spirit of the Apostle Paul, we seek together to discuss and
63 arbitrate any disagreements peaceably as brothers and sisters in Christ before seeking any civil
64 remedies afforded by law (I Corinthians 6:1-8).

65 The various congregations and governing bodies of the PCUSA are organically connected as
66 parts of one body; it is the Presbytery that charters and formally recognizes congregations. We
67 are a connectional church, bound not only to one another, but also in a historical sense to
68 generations past and future. The intentions of Presbyterians now dead must be honored in
69 order to safeguard church life for Presbyterians not yet born. We must not assume that any
70 controversies that divide us in the present age will be the marks of permanent division for all
71 time. When faced with the possibility of any kind of separation, the Presbytery shall maintain the
72 integrity of Presbyterian ministry and governance as set forth in the Constitution of the PCUSA
73 including those provisions of the *Book of Order* with regard to property:

74 *All property held by or for a particular church, a presbytery, a synod, the General Assembly, or*
75 *the Presbyterian Church (U.S.A.), whether legal title is lodged in a corporation, a trustee or*
76 *trustees, or an unincorporated association, and whether the property is used in programs of a*
77 *particular church or of a more inclusive governing body or retained for the production of income,*
78 *is held in trust nevertheless for the use and benefit of the Presbyterian Church (U.S.A.). (Book*
79 *of Order G-4.0203) See also G-4.0207.*

80 This provision places on the Presbytery a fiduciary responsibility to see that decisions with
81 regard to church property are made in ways that reflect the best interests of the whole
82 Presbytery and PCUSA, as well as those of the particular congregation, for the future as well as
83 for the present. These same fiduciary responsibilities are held by the Presbytery with respect to
84 congregations that exercised their option for exemption pursuant to *Book of Order* G-4.0208.
85 Section G-4.0208 preserves the right of those former congregations in the Presbyterian Church
86 in the United States (PCUS)

87 that made that election to buy, sell, or mortgage real property without seeking the permission of
88 the Presbytery, but does maintain the fiduciary responsibilities to hold the property and its
89 proceeds in trust for the benefit of the PCUSA as provided in the *Book of Church Order* in the
90 former PCUS to which those congregations were subject. (*A list of those congregations within*
91 *Shenandoah Presbytery that exercised the right to that exemption is attached hereto.*)

92 Only the Presbytery has the power to **organize, dissolve** or dismiss a particular church to
93 another Reformed body **approved by Presbytery**. (*Book of Order G-3.0301a*) The Session
94 and/or congregation may not act unilaterally to separate itself from the PCUSA. A presbytery is
95 required to consult with the membership of a church to aid it in its discernment about whether or
96 not to dismiss that congregation. Any congregational “votes” are advisory only and have no
97 inherent civil or ecclesiastical force (*Book of Order G-1.0503, G-3.0301*). After the
98 aforementioned consultation with the congregation, the Presbytery, in its sole discretion, shall
99 determine such terms and conditions of dismissal as may assure it of the faithful stewardship of
100 the particular church and its property.

101 The goal of this Presbytery will always be **gracious** reconciliation and continued engagement in
102 relationship with all congregations within the presbytery without the threat of isolation,
103 estrangement, or blame. The Presbytery is to be a servant to the churches God has entrusted to
104 us, encouraging and supporting them toward becoming healthy, growing congregations. This is
105 especially true for those congregations for whom the bonds of unity are stretched and
106 ecclesiastical connections frayed over issues of conscience to the point of considering **gracious**
107 separation. Presbytery and session are to work together in good faith towards reaching a
108 mutually agreeable resolution. Working in good faith includes the following commitments:

- 109 A. Both the Presbytery and the congregation shall covenant to pray for each other, to bless the
110 work each does for the gospel, and to seek diligently the will of God for the sake of the church’s
111 witness to Jesus Christ.
- 112 B. Both the Presbytery and the congregation’s teaching and ruling elders shall be open and
113 honest in all their dealings with each other.
- 114 C. The congregation’s Teaching and Ruling Elders shall provide all requested information and
115 documents to the **Listening Response Team or** Administrative Commission on a timely basis.
- 116 D. The congregation’s Teaching and Ruling Elders shall **be willing to** protect the rights of those
117 members who desire that the congregation remain loyal to the PCUSA, or who desire to remain
118 congregants of another PCUSA church.
- 119 E. The congregation’s Teaching and Ruling Elders shall refrain from any unauthorized unilateral
120 changes in the way the congregational assets are held or managed.

121 **II. The Process of Engagement Between the Presbytery and a Congregation Considering** 122 **Dismissal**

123 When a congregation is in some degree of turmoil or serious disagreement with either the
124 Presbytery or the denomination, and/or it appears there is significant desire within the
125 congregation to consider **gracious** separation from the PCUSA, the following steps shall be
126 taken:

127 **A. Initial Phase – Contact and Dialogue**

128 When the **Moderator of a Session or** leadership of the Presbytery becomes aware by any
129 means that a congregation is in any significant degree of turmoil or harbors such disagreement
130 with the Presbytery or PCUSA that it is considering a **gracious** separation from the PCUSA,
131 **members of the Committee on Relational Ministry (hereafter CRM) and the leadership of**
132 **the Presbytery, and/or other representatives of the Presbytery’s shall be appointed by**
133 **the CRM as soon as possible to:**

- 134 1. **Meet with the Moderator of the Session to determine the breadth and depth of the**
135 **disagreement, determine**

- 136 the role and position of the Moderator in this matter, explain this policy, and seek
137 an appropriate time to meet with the session as soon as possible, and
138 2. Meet with the Session to determine the breadth and depth of the disagreements,
139 bring Presbytery and PCUSA position papers relevant to the disagreement, seek
140 gracious reconciliation, and explain the dynamics of this policy, and
141 3. If determined appropriate, recommend to the CRM to appoint an Administrative
142 Commission to proceed to implement this policy with the Session and the
143 congregation.

144 **1. The Formation of an Administrative Commission.**

145 If resolution is not reached between the **LRT CRM representative** and the Session, ~~and the~~
146 ~~congregation~~, the **CRM shall recommend that** the presbytery **shall** appoint an Administrative
147 Commission [hereafter AC]. ~~Ordinarily the members of the LRT shall be nominated to serve~~
148 ~~as the AC (Book of Order G-3.0109b, G-4.0207).~~ In order to avoid unnecessary delay in the
149 process, the Transitional Presbyter, Moderator, and Stated Clerk of the Presbytery shall
150 compose a list of persons to be nominated as members of the AC, which the Presbytery may
151 elect at its next stated meeting. Those nominated to the AC may begin their work prior to their
152 election by the Presbytery, but any actions taken by them prior to their election as a commission
153 shall be reviewed and approved by the Presbytery at its next stated meeting. The Transitional
154 Presbyter, the Chair of **COM CRM**, and the Stated Clerk, shall provide training of the AC
155 members.

156 The following powers are granted to an AC dealing with a congregation considering dismissal to
157 another Reformed body:

158 **a. Powers granted the AC prior to Presbytery's vote to dismiss a congregation:**

- 159 i. to convene the session and any subsidiary boards or committees of the church.
160 ii. to interview the pastor(s) and employed staff.
161 iii. to consult with the church's membership about the congregation's future and the relationship
162 of the congregation to the PCUSA.
163 iv. to interview individual members of the congregation.
164 v. to require the production of session minutes, church rolls, financial records, and any other
165 documents the commission deems to be relevant in conducting its work.
166 vi. to propose to the presbytery any recommendation for resolution of the issues within the
167 congregation, including the dissolution or dismissal of the church, the disposition of property
168 held by or for the church, the status or transfer of any teaching elders related to the
169 congregation seeking dismissal, and the transfer of members wishing to remain in the PCUSA
170 after the dismissal of the congregation.
171 vii. to call a congregational meeting for any purpose appropriate under the *Book of Order* of the
172 PCUSA.
173 viii. to recommend what persons, if any, compose a continuing congregation of the PCUSA
174 under the authority of the presbytery.
175 ix. to assume original jurisdiction, upon appointment by the COM, in any case it determines the
176 session is unable or unwilling to manage wisely the affairs of its church, providing the due
177 process required in the *Book of Order* G-3.0303e.

178 **b. Consultative powers granted an AC in conducting its work:**

- 179 i. to engage the services of and consult with Presbytery staff, the Stated Clerks of presbytery,
180 Synod and/or General Assembly.
181 ii. to retain legal counsel.
182 iii. to secure and study minutes and records of the Presbytery and congregation.
183 iv. to consult with any appropriate committees of Presbytery or its representatives in the process
184 of doing its work and preparing its recommendations.
185 v. to have a budget and to authorize expenditures from those budgeted funds in order to do its
186 work.

187 **c. Powers granted to the AC pursuant to Presbytery's vote to dismiss a congregation:**

- 188 i. to dissolve pastoral

189 relationships [*Book of Order* G-2.0901, G-3.0109b(5)].
190 ii. to transfer members of the dissolved congregation to other congregations in the Presbytery,
191 pending action of those sessions to receive them (*Book of Order* G-3.0301c).
192 iii. to dissolve the congregational corporation and dispose of any remaining legal matters arising
193 from the dissolution of the congregation.

194 **B. Discernment Phase: Administrative Commission**

195 **Listening Response Teams [hereafter LRT]** The **AC** shall engage with the session and, as
196 appropriate, with members of the congregation as it tries to discern God's will with respect to the
197 relationship with the Presbytery and/or the PCUSA. The **LRT AC** shall seek to identify the
198 nature of the congregation's concerns, seek possible paths to **gracious** reconciliation, and
199 assure accurate congregational information with regard to Presbyterian polity and the
200 Presbytery's process. The desired outcome of this engagement will be to assess whether
201 resolution of the expressed concerns can be reached so that the fellowship of the congregation
202 within the Presbytery remains intact.

203 ~~The LRT shall consist of three (3) to seven (7) members, including teaching elders and~~
204 ~~ruling elders. These persons shall be selected by the Transitional Presbyter, Stated~~
205 ~~Clerk, Chair of Presbytery Leadership Team, Chair of the Committee on Ministry~~
206 ~~[hereafter COM], and the Presbytery Moderator. LRT members shall be selected for their~~
207 ~~listening skills and their gifts for mediation and conflict resolution. The Transitional~~
208 ~~Presbyter, the Chair of the COM, and the Stated Clerk shall provide training of the LRT~~
209 ~~members.~~

210 B. *Discernment Phase: LRT— Prayerful Determination of the Possibility of Reconciliation*
211 The **LRT AC** shall meet with the session with reasonable haste in order to hear the concerns of
212 the Session. If resolution can be reached with the Session, the **LRT AC** will report back to the
213 **COM CRM** the nature of the concerns and the resolution reached. The Stated Clerk will then
214 ~~dismiss the team report the actions of the AC to the next presbytery meeting, moving~~
215 ~~that the AC be dissolved~~ with thanks on behalf of the presbytery.

216 When the initial contact indicates that the concerns cannot be quickly resolved, the **LRT AC** will
217 ~~participate with the session, congregation, and individual members in discussions of~~
218 ~~possibilities for gracious reconciliation and likely impacts if gracious dismissal is the~~
219 ~~course decided upon. ask the Session to provide a clear statement of the reason they~~
220 ~~seek to discuss separation and the benefits separation would offer to the health of the~~
221 ~~congregation.~~ The **LRT AC** engagement with the session and congregation shall have the
222 following purposes:

- 223 1. To engage either the leaders of the congregation or the congregation as a whole, as
224 circumstances dictate, in a time of prayer and conversation aimed at understanding the nature
225 and breadth of the issues within the Session and/or congregation that have given rise to the
226 turmoil and/or desire that the congregation be dismissed to another Reformed body, and also to
227 hear from those congregation members who wish to remain within the PCUSA.
- 228 2. To establish a timeline and engage in dialogue with the congregation if the **team AC**
229 determines that progress can be made toward **gracious** reconciliation through continued and
230 constructive dialogue.
- 231 3. To share with the Session and congregation implications for a congregation considering
232 leaving the PCUSA if such separation is being contemplated.
- 233 4. To share with all Teaching Elders called, serving in, or related to the congregation the likely
234 impact on their benefits and ordination status within the PCUSA, in the event of transfer to
235 another Reformed body **approved by Presbytery**, or remaining members of the Presbytery.
- 236 5. To identify financial, property and other issues recognizing that church property is a tool for
237 the accomplishment of the mission of Christ in the world (*Book of Order* G-4.0201) and is
238 neither the basis of our unity nor to be used to promote division among us.

239 If after a period of dialogue, the **LRT AC** and the congregation are not able to make progress
240 toward **gracious** reconciliation

241 and **gracious dismissal separation** continues to be considered, the **LRT AC** will report this
242 information to the Stated Clerk and to the Chair of the **COM CRM** in order to move forward with
243 the process for considering dismissal **or dissolution**.

244 The AC shall work to hear from all members of the congregation. The AC shall work with the
245 session to organize and set dates for congregational hearings. These hearings shall provide
246 opportunity for open discussion about any concerns, disputes, or disagreements within the
247 congregation or between the congregation and the Presbytery or PCUSA and about the
248 relationship between the congregation and the PCUSA including possible dismissal to another
249 Reformed body **or dissolution**. The agenda shall be decided by the AC in consultation with the
250 Session, and the AC shall be responsible for providing a Moderator. Areas to be discussed may
251 include education about the issues which have brought the congregation to this point. During
252 the congregational hearings, if an active church member is unable to attend, he/she may
253 correspond with the AC in writing or by phone. These hearings are for the purpose of seeking
254 input from the congregation and the Presbytery, but they are not congregational meetings (*Book*
255 *of Order* G-1.05). It shall be announced to the congregation that, in accordance with the
256 Authoritative Interpretation of the 218th General Assembly (2008), "*withdrawal from the*
257 *Presbyterian Church (U.S.A.) is not a matter that can be considered at a congregational*
258 *meeting.*" After fair and open discussion, if the AC deems it advisable to conduct a survey of the
259 active members to gauge support for **gracious** separation within the congregation, it may do so.

260 **C. Resolution Phase: Recommendations of the Administrative Commission**

261 The AC shall report to Presbytery its recommendations with regard to proceeding with
262 consideration of dismissal.

263 1. If the AC recommends not proceeding with dismissal **or dissolution**, then it shall report its
264 recommendation to Presbytery and move forward as it deems appropriate within its powers in
265 order to bring healing and reconciliation within the congregation.

266 2. If the AC recommends dismissal, then before reporting to Presbytery, the AC and the Session
267 shall discuss the following points for a plan of **gracious** separation.

268 a. A congregation may be dismissed only to another Reformed body approved by the presbytery
269 (*Strong and Bagby v. Synod of the Mid-South*, PCUS 1976, pp.92-96).

270 b. Property (real and liquid)

271 i. The Session shall provide a list of all assets and liabilities with verification as requested, as
272 due diligence requires that the Presbytery consider not only an evaluation of the spiritual needs
273 of the congregation and its circumstances, but also a financial analysis of the property at stake.

274 ii. The Presbytery has an abiding interest in and responsibility for the location and facilities of
275 the member churches, since they are an expression of the mission of the larger church (*Book of*
276 *Order* G-1.0103), and decisions with regard to church property shall reflect the best interests of
277 the whole Presbytery and PCUSA, as well as those of the particular congregation, for the future
278 as well as for the present.

279 iii. All parties shall recognize that "the church" in a particular area is not its building or financial
280 assets, but the members of the congregation.

281 iv. In considering any resolution requiring sale or mortgaging of real estate, the congregation
282 shall approve the proposal prior to its submission to Presbytery (*Book of Order* G-1.0503).

283 **c. Status of Elders**

284 **Being a member of the presbytery and the presence of the presbytery to the**
285 **congregation they serve, a Teaching Elder is to be especially circumspect in his/her role**
286 **within the discernment phase of the AC with the Session and congregation, and will be**
287 **expected to conduct him/herself with the highest degree of decorum and moderation. If,**
288 **however, the TE is contemptuous**

289 **or disingenuous to the AC and the Presbytery in this discernment, he or she may be**
290 **subject to charges, and/or challenged to renounce the jurisdiction of the PCUSA.**

291 As a congregation decides on its future, the Teaching Elder(s) serving that congregation must
292 decide if they will remain with the PCUSA or separate from the denomination to another
293 denomination. The AC shall work with the Teaching Elder(s) in reaching a decision, recognizing
294 that dismissal of a congregation to another Reformed body **approved by Presbytery**
295 terminates the call of the pastor(s) of that congregation within the PCUSA.

296 i. In the case of a Teaching Elder serving in any installed position within a congregation which
297 requests dismissal, the Teaching Elder's relationship with that congregation shall be dissolved
298 at a time to be negotiated and specified in the plan of separation. Teachings Elders who decide
299 to stay in the PCUSA shall be provided, by the departing congregation, a severance package
300 that is in accord with the presbytery's policy.

301 ii. Teaching Elders who request dismissal from the PCUSA shall be dismissed to the receiving
302 denomination upon request from the receiving denomination.

303 iii. In the case of a Commissioned Ruling Elder, if the church where they are commissioned
304 requests dismissal, the Commissioned Ruling Elder's relationship with that congregation shall
305 be dissolved at a time to be negotiated and specified in the plan of separation.

306 iv. If the church in which a Commissioned Ruling Elder is a member requests dismissal, the
307 Commissioned Ruling Elder shall decide whether to be dismissed with that congregation or
308 move his/her membership to another congregation.

309 **v. in all circumstances teaching elders and ruling elders are always subject to the Rules of**
310 **Discipline of the current edition of the Book of Order and will be held accountable to their**
311 **ordination vows.**

312 d. Congregation members who wish to stay in the PCUSA shall receive support and care. The
313 amount of resources to be provided shall be the subject of negotiations and shall involve issues
314 such as, but not limited to: number of members wishing to remain, proximity of existing PCUSA
315 congregations, and the need for pastoral leadership.

316 e. When the AC and Session have agreed on a plan of **gracious** separation, the AC shall report
317 to the Presbytery its recommendation for the plan and its supporting rationale. The plan shall be
318 submitted and distributed to all minister members and commissioners at least two weeks prior to
319 the meeting at which the presbytery will consider the report of the AC.

320 f. The Presbytery shall consider and vote on the proposed plan (*Book of Order* G-3.0109b),
321 including the congregation's request for **gracious** separation. A simple majority is required
322 (*Book of Order* G-3.0303b and the Authoritative Interpretation of the 218th General Assembly).
323 Following discussion and prayer, the presbytery shall vote by a written ballot on this question:

324 *"Shall the _____ Presbyterian Church be dismissed to _____ based on the*
325 *proposed plan?"*

326 The ballot choices for the Presbytery shall read: **Yes No**

327 The terms of dismissal, the result of the vote, along with a written report from the AC, and the
328 vote count shall be recorded in the minutes of the Presbytery meeting.

329 g. In the event that the Presbytery approves the proposed plan, the AC shall be Presbytery's
330 representative in implementing the plan with the dismissing congregation.

331 h. In the event that the Presbytery amends the proposed plan, the Session shall report to the
332 AC its response to the amended plan. Dismissal of the congregation shall be delayed until
333 Presbytery has received a report from the AC in consultation with the Session regarding the
334 acceptability of the new terms. If any part of the amended plan is unacceptable to the Session,
335 the AC will bring a new report to the next stated meeting of the Presbytery with
336 recommendations. Final determination

337 will be made at that Presbytery meeting.

338 i. In the event that the Presbytery does not approve the proposed plan, the AC shall be
339 Presbytery's representative in reporting this action back to the congregation and reviewing with
340 the session and congregation the next step.

341 **j. If no resolution can be negotiated with the Presbytery and a church seeking to be**
342 **separated, the AC may consider taking original jurisdiction and recommending**
343 **dissolving the congregation., if it has not already done so**

344 III. Other Items

345 A. In the event that either **or any** party files suit in civil court or **charges in ecclesiastic courts**
346 while proceedings under this policy are pending, those proceedings shall be suspended pending
347 the resolution of the civil **or ecclesiastical** court action.

348 B. **Nothing in this policy supersedes the Rules of Discipline of the current edition of the** Book of
349 Order

350 C. The original Session minutes and all other official records related to the church's life as a
351 church in the PCUSA or its predecessors will become the property of the Presbytery (*Book of*
352 *Order* G-3.0107).

353 D. Amendments to this policy shall be reviewed by **Committee on Ministry CRM** for
354 recommendation to Presbytery. PAGE 40

COMMITTEE ON EDUCATIONAL RESOURCES (CER)

The CER has been given permission by the CPC to delay submitting our recommendation about the future of Camp Paddy Run until the February Presbytery meeting. We believe this delay is necessary to obtain a clearer picture of the mission desires of the congregations in the Presbytery and how they may affect decisions about Paddy Run and other youth ministries. The committee, along with the Mission and Outreach Committee (CMO), are working to create a "Mission Priority List" to distribute to all the pastors, youth leaders and sessions of the congregations in the Presbytery. We plan to have this "priority list" out in a few weeks and look forward to your responses, which will then be considered in making our recommendation.

The CER is creating a brochure of the educational programs that will be offered to the congregations.

COMMITTEE ON PREPARATION FOR MINISTRY (CPM)

I. FOR INFORMATION:

- A. New chairperson: Tully Hunter, who has served as chairperson for the last two years, resigned from the committee in August and Mary Lou McMillin has assumed the role of chairperson for the remainder of 2016. Please address any CPM concerns to Mary Lou at maryloumc1@comcast.net
- B. CPM continues to craft informational materials for Sessions and Liaisons to guide them in their responsibilities to Inquirers and Candidates.
- C. Updates with our Inquirers and Candidates:
 - Emily Peterson, Inquirer graduated from Columbia Seminary in May and is serving as the Program Coordinator for Columbia Seminary's Advanced Professional Studies Program beginning this fall.
 - Molly Morris, Inquirer is beginning her second year at San Francisco Theological Seminary. In July, she spent two weeks in Paris France with the Pacific School of Religion learning about Immigration and the Refugee Crisis in the context of Religion, Globalization, and the Post-Colonial world.
 - Tom Forbes, Candidate is finishing his Ordination Exams
 - Jacob Kave, Candidate has a new son, McCrae Arthur born 5/2/16 and is serving as the Student Chaplain at Hargrave Academy.
 - Kristy Ray, Candidate has received a call to ministry in the Presbytery of Central Florida. (See above actions.)
 - Gwen Carr, Candidate has been certified ready to receive a call and has her PIF in circulation
 - Seth Lovell, Candidate was Ordained to the ordered ministry of Teaching Elder on September 18th at 4:00 PM as the Associate Pastor at Olivet Presbyterian Church in Charlottesville, VA and dismissed to the Presbytery of the James. Albert Connette, former member of Shenandoah Presbytery is Head of Staff at Olivet.
- D. Renewed the contract with Dr Rowland Shank for Psych Assessments for our Inquirers & Candidates thru 2017.

Please keep each of our Inquirers/Candidates in your prayers as they continue in ministry, serving Christ and our church in amazing ways.

II. ACTIONS TAKEN:

- A. Conducted 'Examination for Ordination of a Candidate for Teaching Elder' with Kristy Ray, Tinkling Spring Presbyterian Church and sustained her examination for ordination as a Teaching Elder.
- B. Approved the following Commission for Ordination for Kristy Ray – October 16, 2016, Tinkling Spring Presbyterian Church at 3:00 PM:
 - Teaching Elders Jim Lunde, Warrenton; John Craft, Bethany; Ann Barner, HR
 - Ruling Elders Melissa Leecy, Massanutten; Judy Hevener, Tinkling Spring; Sarah Riddell, Covenant.
 - Teaching Elder Kelly Kaufman, Member at Large, Presbytery of the James is invited to sit with the Commission and Preach the Word.

III. RECOMMENDATION:

That Presbytery approve the document *Policy Statements Regarding the Responsibilities of Home Church/Session; Session Liaison; and CPM Liaison* as found on pages 43-45.

**Presbytery of Shenandoah
Committee on Preparation for Ministry
Policy Statements Regarding the Responsibilities of
Home Church/Session; Session Liaison; and CPM Liaison**

INTRODUCTION:

In Section G-2.06, the *Book of Order* provides for an orderly preparation period and program for those who feel called to the ordered ministry of the Presbyterian Church United States of America as a teaching elder.

“It is important that those who are to be ordained as teaching elders receive full preparation for their task under the direction of presbytery. For this purpose, a presbytery shall enter into a covenant relationship with those preparing to become teaching elders and with their sessions and congregations. This relationship shall be divided into the two phases of inquiry and candidacy.

“To be enrolled as an inquirer, the applicant shall be a member of the sponsoring congregation, shall have been active in the work and worship of that congregation for at least six months, and shall have received the endorsement of the session of the sponsoring congregation. The inquiry and candidacy phases shall continue for a period of no less than two years, including at least one year as a candidate.

“The purpose of the inquiry phase is to provide an opportunity for the church and those who believe themselves called to ordered ministry as teaching elders to explore that call together so that the presbytery can make an informed decision about the inquirer’s suitability for ordered ministry.

“The purpose of candidacy phase is to provide for the full preparation of persons to serve the church as teaching elders. This shall be accomplished through the presbytery’s support, guidance, and evaluation of a candidate’s fitness and readiness for a call to ministry requiring ordination.

“During phases of inquiry and candidacy the individual continues to be an active member of his or her congregation and subject to the concern and discipline of the session. In matters relating to preparation for ministry, the individual is subject to the oversight of the presbytery within the context of their covenant relationship.”

RESPONSIBILITIES OF THE HOME CHURCH/SESSION

1. Validates the “external call” of Inquirer/Candidate. The local Session must endorse the Inquirer/Candidate at two key points in the process toward ordination.
 - a. At the application for Inquiry; and
 - b. At the application for Candidacy.Endorsement requires the commitment of session to be in close covenant relationship with the Inquirer/Candidate so that fair and accurate evaluations of character, growth and leadership potential are possible.
2. Provides full and substantial written responses to questions in Forms 1D, 2A, and 2B at Inquiry; and Forms 5A and 5B at Candidacy.
3. Maintains regular contact with the Inquirer/Candidate, by assigning a Session Liaison to report on progress through the preparation process and to bring to Session’s attention any needs or concerns that might arise.
4. Responsible for being the primary locus of care and support for the Inquirer/Candidate throughout the entire process. The Session is also responsible for providing pastoral, material and financial care as it is able.

5. The Session will ensure that the appointed liaison is familiar with the current Book of Order portions that pertain to the Ordered Ministries (G-2.01) to the order of Teaching Elder (G-2.05), to the Preparation for Ministry (G-2.06) and the Ordination (W-4.000).
6. Sessions must also be aware that an Inquirer / Candidate may not transfer his or her church membership without prior discussion and approval with CPM. (G-2.0608)

RESPONSIBILITIES OF SESSION LIAISON

1. The Session liaison must be familiar with the current Book of Order portions that pertain to the Ordered Ministries (G-2.01) to the order of Teaching Elder (G-2.05) to the Preparation for Ministry (G-2.06) and the Ordination (W-4.4000).
2. If not already known, Liaison must learn the background of the Inquirer/Candidate. This might include: parents, siblings, school, college, hobbies, avocational interests or abilities, birthday, and if the Inquirer/candidate is married, the name of the spouse and/or any children. Another item of interest would be the desired seminary, progress toward ordination, financial needs, etc.
3. Liaison will introduce him/herself, either in person, by telephone or in writing, and maintain contact on a monthly basis.
4. Liaison will take an interest in the Inquirer/Candidate's academic field of study, annual consultation with the presbytery committee and other activities relating to this period of inquiry and candidacy.
5. Liaison will respond to the CPM Liaison, sharing any areas of particular need of the Inquirer/Candidate, whether financial or personal.
6. If the Inquirer/Candidate is in school away from local home church, liaison should make an effort to find out when he/she will be back for a visit and make contact, either in person, by email or telephone.
7. Liaison must identify ways to keep the congregation aware of the names of its Inquirer/Candidates who have entered a covenant relationship with presbytery and are preparing for ministry as a teaching elder.
8. Liaison will initiate conversation with his/her session on the progress of the Inquirer/Candidate and on the possibility of providing some financial assistance or other tangible support.
9. Liaison will consider, with session, the possibility of assisting in the payment of necessary expenses incurred in relation to visits for annual consultation with the CPM.
10. Liaison is encouraged to accompany the Inquirer/Candidate to visits with the CPM, and if possible, should be present at the service of ordination and installation.
11. Remember Inquirer/Candidate in prayer.
12. Write to Inquirer/Candidate on special occasions such as holidays, anniversaries, birthdays, etc.
13. The role of the Inquirer/Candidate's spouse, if any, is particularly important. Liaison must try to be as supportive, sensitive and understanding as possible of the spouse. Let the CPM know if there are ways the CPM may better assist the spouses of Inquirer/Candidates in preparing for their new roles.
14. In summary, Liaison should become a friend, and lend personal, moral and spiritual interest in and support of the Inquirer/Candidate throughout the process for the ordered ministry of teaching elder.

15. Liaisons should take advantage of this opportunity to be open to his or her own personal growth in grace and faith.

RESPONSIBILITIES OF CPM LIAISON

1. CPM Liaison meets with Session and the potential Inquirer/Candidate as soon as CPM is made aware of interest to review the process and ascertain the name of the Session Liaison.
2. Contacts Session Liaison on a monthly basis. Through the Session Liaison, shares mutual concerns as well as informing Session of their responsibilities related to the Inquirer/Candidate: prayer, financial support, and encouragement.
3. CPM Liaison must ascertain the correct contact information and learn the background of the Inquirer/Candidate to include: family, school, college, seminary, progress toward ordination, vocational interests and abilities, birthday, names of spouse (if married) and any children. Liaison must also learn about the Inquirer/Candidate's seminary, financial and/or spiritual needs, as well as personal concerns.
4. Initiates preliminary contact by email, telephone or in person in order to become better acquainted.
5. Ensures that the Inquirer/Candidate knows that CPM is there to assist in the journey. If the Inquirer/Candidate has a question that the CPM Liaison cannot answer, the CPM Liaison should assume the responsibility of finding the answer and communicating it to the Inquirer/Candidate.
6. Checks in with Inquirer/Candidate on a monthly basis to discern any areas of concern. Reports same to CPM.
7. Remains sensitive to the possibility that this may not be the right career path and CPM may need to provide loving, but firm guidance to the individual.
8. Takes an interest in his/her academic, field education and any other activities related to preparation.
9. The role of the spouse is particularly important. Liaison should be aware of family situations and be as supportive, sensitive and understanding as possible of the spouse who may need assistance in preparing for his/her role.
10. Stays in touch with cards, encouraging notes, occasional emails or telephone calls.
11. Plans to be present when the candidate is being presented to presbytery following examination by the commission.
12. Is present, if at all possible, at the service of ordination and/or installation.
13. Becomes familiar with all procedures and requirements such as appearances before presbytery, forms for completion, the Annual Consultations, Examinations, Final Assessments, etc.). Forms may be accessed by going to <http://gamc.pcusa.org/ministries/prep4min/forms-used-preparation-ministry-process/>.

FOR INFORMATION ONLY REPORTS

Report from Synod of the Mid Atlantic
September 12 – 13, 2016
Susanne Hooker Taylor, 1st Time Commissioner

I was planning to write my own experiences, but also let you know what the 238th Synod Assembly accomplished last month. But, I cannot say it any better than the attached Highlights provided by the Synod Office. I commit these to you for your edification.

If you will permit me a few moments, however, I did enter this assembly not knowing what to expect. I was led through an orientation and was assigned to the Presbytery Initiatives Committee. This is a cool group; presbyteries submit applications for programs they would like to accomplish, and this committee determines whether or not to send funding. This is not the same thing as Synod Grants; that's an entirely different committee. Thanks to our having funds for which we had no corresponding qualified applications, we were able to apply those funds to a more assembly wide concern involving our Big Event. I really enjoy being able to have a solution to a problem!

In future issues of the presbytery newsletter, I plan to provide some information regarding my committee, its mission and how Shenandoah might be able to access some of it!

The presentation on Human Trafficking was eye-opening to say the least. It is more of a problem than I realized, right here in Virginia, and we all unwittingly support it.

The most meaningful discussion was on the Belhar Confession, the newest in our Book of Order. This one is near and dear to my heart, as I was one of your commissioners to the 219th General Assembly and voted in favor of it when it was first approved by GA, but failed to receive the necessary presbytery votes.

For the rest of the items, please do refer to Highlights document. Tami Scott from the Synod Office did a better job of encapsulating it than I can!

Susanne Hooker Taylor
Your Commissioner
Synod of the Mid Atlantic