

P. O. Box 1763, Clemmons, NC 27012  
336.766.3393 Fax: 336.766.7153



3950 Clemmons Road, Clemmons, NC  
www.salempresbytery.org

Dear friends in Christ,

**The 88<sup>th</sup> Stated Meeting of Salem Presbytery** will be held on **Tuesday, October 19, 2010** commencing at 9:00AM.

**St. Paul Presbyterian Church, Greensboro** will serve as the host church for this meeting. Directions to the church, and a brief history of the congregation, are included in this package.

**Registration** will commence at 8:00AM and continue until 10:00AM. Registration after that time will take place only at the Stated Clerk's table in the sanctuary. **PLEASE REGISTER**, even late, as this is the only way Presbytery records attendance.

**Orientation for elder commissioners attending for the first time** will commence at 8:30AM. Get location directions at the registration tables.

**Baby sitters will be provided.** Please notify the Presbytery office (Pat Freiberger: 336-766-3393) of your needs at least two days before the meeting.

**Lunch tickets** will be on sale during Registration for \$8.00 (Checks payable to St. Paul Presbyterian Church.)

**Prayers of Thanksgiving and Intercession** will be offered during the meeting. Please fill out your prayer requests at time of Registration—prayer cards will be available.

**We will celebrate** the new Covenant Relationship between the Presbyterian Church (U.S.A.) and the Moravian Church (Northern and Southern Provinces). The worship service sermon message will be delivered by the **Rev. Dr. Worth Green**, New Philadelphia Moravian Church; a presentation explaining the covenant will be made by the Ecumenical Task Force. **David Guthrie**, newly elected President of the Southern Province will be our guest.

As before, come early and stay late.

In Christ,

Mack Dagenhart, Stated Clerk

St. Paul Presbyterian Church  
Greensboro, NC

History

St. Paul Presbyterian Church began in 1957 as an “outpost” of Glenwood Presbyterian Church. Sunday School classes were first held on April 7, 1957. On March 16, 1957, a pulpit nominating committee recommended that the group call Reverend Jerry C. McCann as their first pastor. Reverend McCann began serving the congregation on April 18, 1958 and continued until his retirement in 1988.

The church was first organized as The Murphey School Chapel on February 16, 1958 with forty-six charter members. The congregation voted to name their church St. Paul Presbyterian on March 30, 1958.

After much work by the growing congregation, the first building was occupied on December 13, 1959. That building is still in use today as the Fellowship Hall. Growth and work continued and on November 24, 1963 the education building was occupied. On October 3, 1971 the Sanctuary building was dedicated.

In December of 2005 the church Sanctuary was destroyed by fire. In the aftermath of the fire, the congregation became determined to re-build its center of worship. The ensuing trials became growing experiences for the congregation, bringing many blessings and over-whelming support from the community and from Salem Presbytery as well.

On Sunday, February 24, 2008 a groundbreaking ceremony was held on the site of our new sanctuary. The ceremony was a highlight of our 50th Anniversary celebration.

Throughout the years, St. Paul has continued a tradition of nurturing its members and extended church family, as well as a strong support of missions. We look forward to serving our Lord and Savior for many years to come.

WELCOME.....

**We would like to welcome our Guest Minister today, the Reverend Dr. Worth Green. He is a former officer of the Marines. Rev. Dr. Green holds the Th.M. in New Testament from Princeton Theological Seminary and the D.Min. in Parish Revitalization from McCormick Theological Seminary. He has been happily married to his wife Elayne for 39 years and 10 months, and has four adult children: Jonathan and his wife Lindsey Gainey, and Edyth and her husband Jason Berry. He has three grandchildren: Madison Green, age 3; Silas Berry, age 2; and Worth Harrison Green age 1. He is in his 23<sup>rd</sup> year as the Senior Pastor of New Philadelphia Moravian Church in Winston-Salem.**

## The Christ Candle

In the days following the fire in St. Paul's sanctuary, many workers, members and friends came to view the damage. Most entered the building at the rear, Narthex area. Furnishings and walls were covered in soot. Burned carpet and wood fumes were still overpowering. The thermostat on the wall at the *rear* of the building had melted.



At the front of the Sanctuary, near the source of the fire stood the Advent Wreath. The “permanent” greenery of the wreath was melted around the wire form. All four smaller candles were melted. But the Christ Candle was completely intact! The fire fighters told members later that day that the candle had been *standing* in the center of the wreath when they arrived, but was knocked over by their equipment as they extinguished the fire. This fact reassured us in the aftermath of the tragic fire. Our Savior stood with us on December 6, 2005, through the fire, through our recovery, as He stands with us always.

DIRECTIONS TO ST. PAUL PRESBYTERIAN CHURCH, GREENSBORO  
2300 Old Chapman Street, Greensboro, NC 27403

**From Reidsville and points North:**

Take US-29S. Take the ramp into I-40W/I-85 Business S/US-29S/US-70W. Continue to follow I-40W/US-220S for 3.1 miles. Take exit 218 to merge onto Freeman Mill Rd. Go 0.6 mile and turn left onto Coliseum Blvd. Go 0.4. mile and turn left onto Coliseum Blvd. Church will be on the right.

**From Winston-Salem and points West:**

Travel I-40E. Take Exit 218B to merge onto Freeman Mill Rd. Go 0.8 mile and turn left onto Coliseum Blvd. Go 0.4 mile and turn left onto Old Chapman St. Church will be on the right..

**From Burlington and points East:**

Take I-40W/I-85S to Greensboro. Take exit 218 to merge onto Freeman Mill Rd. Go 0.6 mile and turn left onto Coliseum Blvd. Go 0.4 mile and turn left onto Old Chapman St. Church will be on the right.

**From Asheboro and points South:**

Take US-220N to Greensboro. Continue straight onto Freeman Mill Rd. Turn left onto Coliseum Blvd. Go 0.4 mile and turn left onto Old Chapman St. Church will be on the left.

For an online map to the church, click on <http://www.mapquest.com/mq/10-rUHnecM3tsRJ>

SALEM PRESBYTERY  
EIGHTY-EIGHTH STATED MEETING  
St. Paul Presbyterian Church  
Greensboro, North Carolina  
October 19, 2010  
www.salempresbytery.org

DOCKET

**OUR VISION**

We as Salem Presbytery strive:  
to be a visible witness to Jesus Christ, **REACH**  
to equip and strengthen our congregations and leaders  
for ministry in the world, **EQUIP** and  
to inspire and model local and global mission, **SEND**.

√ Denotes Order of the Day.      \* You may stand for these parts of the liturgy.      ( ) Corresponds to numbers in Packet materials.  
Dark print is said by the people

- 8:00            Registration
- 8:30            Orientation for new Commissioners
- 8:50            Music
- √9:00          CALL TO ORDER - Opening Prayer Rosa Miranda
- ORGANIZATION OF PRESBYTERY
- (B)            Stated Clerk Report & Communications Mack Dagenhart  
                  Quorum  
                  New Business to be added to docket (afternoon)  
                  Write out proposed motions and give to Stated Clerk before the meeting begins.
- (A)            Approval of Docket
- (C)            Consent Agenda
- Welcome from Church Jay Lambeth  
Moderator's Welcome & Report  
Corresponding Members  
Elders attending for the first time

**CELEBRATING OUR MINISTRIES**

- 9:20    (D)    WORSHIP SERVICE BY HOST CHURCH
- Rev. Dr. Worth Green:  
                  Sermon title: Simplicity Mark II  
                  Scripture: Romans 10:8-10, Romans 13:8-10, Matthew 7:12

CELEBRATION OF THE LORD'S SUPPER



- 2:55 (I) COMMITTEE ON MINISTRY Stephen Scott
- Honorable Retirements: James Dickens  
Philip Gehman  
Suzanne Shoffner  
Libby Welter
- 3:10 (J) NOMINATING COMMITTEE Jack Wagstaff
- 3:20 (L) TODEE PRESBYTERIAN MISSION -  
James Y. Hunder, Sr., President  
The Liberian Organization of the Piedmont

### NEIGHBORHOOD UPDATES

- 3:30 WEST NEIGHBORHOOD: Martha Ellis and Jinx Miller
- 3:40 CENTRAL NEIGHBORHOOD: Doug Brinkley, Larry Green and Sam Jenkins
- 3:50 EAST NEIGHBORHOOD: Bill Browder, Floyd Jackson and Sam Jenkins
- 4:00 NEW BUSINESS (added during Organization of Presbytery in the morning)
- 4:10 BENEDICTION

### DOCKET REPORTS:

- (A) Docket
- (B) Stated Clerk Report
- (C) Consent Agenda
- (D) Morning Worship
- (E) Presbytery Council Report
- (F) Budget & Finance Committee
- (G) Committee on Preparation for Ministry Report
- (H) Examinations Committee
- (I) Committee on Ministry
- (J) Nominating Committee Report
- (K) Hunger Report
- (L) Todee Presbyterian Mission

### OTHER REPORTS:

- EQUIP Support Team Report
- Presbyterian World Mission Web, Print and Email Resources
- GA Per Capita Brochure
- Peace & Justice Commitment
- Commissioner Report Form

**SALEM PRESBYTERY  
STATED CLERK REPORT  
Mack Dagenhart, Stated Clerk  
October 19, 2010**

The following are recommendations from the office of the Stated Clerk:

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RECOMMENDATIONS:

1. That the request of "relief of conscience" of the Bethel Presbyterian Church, McLeansville, North Carolina, be approved. GA action taken in 1997 addresses a provision for a congregation to file a **CA** "relief of conscience" position with the PCUSA Board of Pensions. Funds submitted to the BOP cannot be used in the performance of abortions.
  2. Grandfather Home for Children has been in covenant with Salem Presbytery for a number of years. An update of the covenant, to be in effect for five years, is attached (**B**, pages 2-5). Approval is **CA** recommended.
  3. The PCUSA Investment and Loan Program, Inc. has approved a loan to Unity Presbyterian Church, Woodleaf, North Carolina, in the amount of \$450,000, pending approval by Salem Presbytery. Approval is recommended. Particulars are in the attached (**B**, pages 6-17).
  4. That the Administrative Commission to ordain Ms. Burnetta Barton Armour, a Candidate under the care of Salem Presbytery, on behalf of Muskingum Valley Presbytery, to accept a call to the Millersburg First and Clark Presbyterian Churches, be named on the floor of Presbytery and approved. Once she has been ordained, to be dismissed to the Muskingum Valley Presbytery to become a member.
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A COVENANT OF UNDERSTANDING BETWEEN  
GRANDFATHER HOME FOR CHILDREN  
AND THE SALEM PRESBYTERY (2010-2015)

I. PURPOSE

This instrument is to clearly define the covenant relationship between the Salem Presbytery and Grandfather Home for Children, and to affirm their support of one another.

II. HISTORY

Grandfather Home for Children was founded as a mission of the Presbyterian Church in 1914 as Grandfather Orphans' Home by the ministry of the Rev. Edgar Tufts. Local presbyteries, including the Salem Presbytery, have provided spiritual, financial and material support for this ministry from before its doors opened and continuing into the present. Our ministry has changed over the years to meet the changing needs of children within our changing society.

For three decades, The Grandfather Orphans' Home provided "a home for mountain children with no parents or whose parents were unable to take care of them" (from: *And Set Aglow a Sacred Flame*" by Margaret Tufts Neal). In the 1940s Grandfather Home started to serve children whose families had some degree of dysfunction. Gradually, though, children from homes commonly referred to as *broken families* or *troubled homes* were served.

Beginning in the 1970s and into the 1980s, children identified as *abused* and *neglected* were the primary children being served. As services continued to be refined, children who came from significantly abusive situations were admitted. From the 1990s to the present the ministry's focus has been on the child who has experienced multiple unsuccessful placements, significant abuse including sexual abuse, and exhibits disruptive or abusive behavioral patterns.

Our calling today is to provide Christian love and healing to children and families who have been hurt by abuse. We seek to provide the most appropriate care for our children in the least restrictive environment possible. Grandfather Home is now a comprehensive care agency providing a broad range of services for children and families including residential programs, the Grandfather Academy, and therapeutic foster care, family foster care, adoption services, and day treatment services, in six locations across the state of North Carolina.

Grandfather Home for Children reaffirms its historic commitment to provide hurting children with unconditional love and acceptance, as exemplified by Christ and Scripture. Throughout the years, Grandfather Home has been supported by the prayers and finances of Presbyterians acting as individuals, churches, and presbyteries. Grandfather is currently in covenant relationship with four presbyteries: The Presbytery of Charlotte, Holston Presbytery, Salem Presbytery, and the Presbytery of Western North Carolina in which we reside. Because our ministry is to children living within the bounds of North Carolina, a synod covenant has been neither sought nor offered.

## COVENANT – p.2 of 4

## III. GOVERNANCE

Grandfather Home for Children is an independently incorporated subsidiary under the umbrella of The Homes for Children parent corporation. Grandfather Home is governed by a Board of Trustees which includes Presbyterian representatives from within the bounds of each of the four covenant presbyteries.

## IV. MISSION STATEMENT:

Grandfather Home for Children, a private agency affiliated with the Presbyterian Church (U.S.A.), provides love and healing to children and families who have been hurt by emotional, sexual, or other abuse.

Our Christian staff works with the children to resolve the hurt, providing hope and unconditional acceptance, so they can again live with a family. If a child cannot be reunited with the family of birth, an adoptive family or another community living arrangement is the goal. Recognizing the critical importance of families, Grandfather Home provides support services to ensure that families will remain together free of abuse and hurt.

Prayer and strong private financial support are continually essential to sustain and improve the work of our ministry.

## V. RESPONSIBILITIES

## A. Grandfather Home for Children makes the following commitments to the Salem Presbytery:

1. To seek to fulfill the mission of the Church, to spread the good news of Christ's unconditional love and redemption, providing a vehicle for the Holy Spirit to heal broken lives.
2. To minister primarily to children, but also to congregations, communities, social workers, teachers, staff, parents, and other relatives of the children in our care.
3. To maintain standards of excellence in care, meeting requirements for licensure by the State of North Carolina; accreditation by the Council on Accreditation; and accreditation by the Joint Commission on Accreditation of Healthcare Organizations.
4. To offer services to children and families within the geographic bounds of the Salem Presbytery, without regard to race, sex, or religion.
5. To provide speakers, resources, written information, and educational opportunities to individuals, churches, and presbytery groups.
6. To provide tours of our facilities and offices and to host meetings.

## COVENANT – p.3 of 4

7. To be an equal opportunity employer, and not discriminate based on race, sex, or other individual distinctions. As a Christian ministry, however, staff are professing Christians.
  8. To provide regular reporting of services provided and finances to the Salem Presbytery and inform the Presbytery of any current members of the Boards of Grandfather Home from within the bounds of the Presbytery.
- B. The Salem Presbytery makes the following commitments to the Grandfather Home for Children:
1. To pray for the children and families whom Grandfather Home serves, and for staff and trustees.
  2. To acknowledge in its mission interpretation, that Grandfather Home is an expression of the Presbytery's mission, and to affirm to the community at large the value and integrity of its ministry.
  3. To commend to churches in the Salem Presbytery Grandfather home's need for prayers and financial support.
  4. To work with Grandfather Home for Children to determine opportunities to inform congregations about our common ministry and ways they can support the work of Grandfather Home to include, but not be limited to, such things as:
    - Promoting the Father's Day Offering
    - Offering presentation time at Neighborhood gatherings
    - Maintaining a link to the Grandfather Home website on the Presbytery website
  5. To recommend up to three (3) persons as potential trustees for service on the Boards of Grandfather Home during the five (5) year duration of this covenant. To inform the Presbytery of those persons from within its bounds elected to one of Boards of Grandfather Home who can then act as interpreters of our joint mission. (Note: The names of the individuals recommended would be submitted for consideration to the nominating committees of the Boards of Grandfather Home. If nominated, they would be elected following the policies established for the Boards of Grandfather Home and would serve as individuals, not as official representatives of the Presbytery.)
  6. To encourage members of the Presbytery to visit Grandfather Home's campus in Banner Elk and any of our Community Services Offices.
  7. To voluntarily consider financial support on an annual basis.

COVENANT –p.4 of 4

I. REVIEW AND AMENDMENT OF THE COVENANTS

This Covenant of Understanding shall be presented to the Trustees of Grandfather Home and the Council of the Presbytery for their review and approval at least every fifth year after approval by those bodies, in accordance with their bylaws and other rules of order.

By the grace of God, in recognition and appreciation of God’s gifts, and in order to provide glory and honor to God, Grandfather Home and the Salem Presbytery hereby pledge to uphold the covenants contained herein and to be faithful stewards of their mutual interests. In witness whereof, the duly authorized officer or agent of each has executed this Covenant of Understanding.

\_\_\_\_\_

Signature of Grandfather Home Representative

\_\_\_\_\_

Date

\_\_\_\_\_

Signature of Salem Presbytery Representative

\_\_\_\_\_

Date



P. O. Box 1763, Clemmons, NC 27012  
336.766.3393 Fax: 336.766.7153

3950 Clemmons Road, Clemmons, NC  
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October 1, 2010

Mr. Tom Wetmore, Building Finance Committee Chair  
Unity Presbyterian Church  
P.O. Box 28  
Woodleaf, NC 27054

Dear Mr. Wetmore:

I am happy to report on behalf of the task force appointed by the Council of Salem Presbytery to give further consideration to Unity's loan's request of PILP that we agreed to recommend that Salem Presbytery guarantee the loan pending your agreement to meet several requirements. The requirements are these:

- That Unity PC does a second and third capital campaign
- That Unity PC also does a wills and bequest campaign in conjunction with the Presbyterian Foundation

We also strongly encourage Unity PC to consider contributing a tithe of the funds you raise to Salem Presbytery to support other churches in their building projects.

Also, please let Sam Marshall and Lemuel Garcia know when you break ground so that representatives from the Church Growth and Transformation Committee and churches in Central Neighborhood can attend.

Finally, please keep in mind that our task force agreed only that the Presbytery can guarantee the loan to Unity Presbyterian Church. PILP must still approve your loan request.

May God continue to bless the new endeavors of your longstanding and faithful church.

In Christ's service,

Barrie Miller Kirby

Moderator, Salem Presbytery Church Growth and Transformation Committee

Cc: Rev. Sam Marshall, Executive Presbyter, Salem Presbytery  
Rev. Virginia Wood, Salem Presbytery Council  
Rev. Phillip Hagen, Unity PC

**EXHIBIT A**  
**AFFIDAVIT AND CERTIFICATE OF INCUMBENCY**

I, \_\_\_\_\_ the duly elected, acting and qualified Secretary of the corporation of the Presbytery of Salem, a North Carolina not for profit corporation (hereinafter “Corporation”), hereby certifies that he/she has examined and/or is familiar with the records and minutes of the Corporation and hereby certifies that the following persons hold the offices set forth opposite their respective names and as such any one of the following are authorized to sign any loan documents on behalf of the Corporation concerning the loan from the Presbyterian Church (U.S.A.), A Corporation, and that the signatures are their true and authentic signatures:

NAME	TITLE*	SIGNATURE
• <b>If the person listed holds more than one elected office title, i.e. Secretary/Trustee, please list all titles on the line provided.</b>		
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Further, that any person dealing with the Corporation may always rely without further inquiry on any instrument signed by any one of the above named individuals as to the authority to act on behalf of the Corporation.

I hereby certify that the above is true and exact.

Executed as of this \_\_\_\_\_ day of \_\_\_\_\_, 200\_\_.

STATE OF _____ )	_____
)	**Secretary of the Corporation
)	(person other than those above)
COUNTY OF _____ )	

Sworn to before me this \_\_\_\_\_ day of \_\_\_\_\_, \_\_\_\_\_.

\_\_\_\_\_ My commission expires on: \_\_\_\_\_  
Notary Public

\*\*Only the signature of the corporate secretary needs to be notarized.

**PRESBYTERY CORPORATION RESOLUTION**  
**MOTION FOR GUARANTEE FROM PRESBYTERY**

**THEREFORE, BE IT RESOLVED that:**

Presbytery of Salem (a “Corporation”) of the Presbyterian Church (U.S.A.) having received and reviewed the loan application of the Unity Presbyterian Church of Woodleaf,NC, a member in good standing of this Presbytery, approved the loan application and guarantees the repayment of principal and interest on the loan from the Presbyterian Church (U.S.A.), A Corporation (“CLP”), in the amount of \$450,000.00. The officers of the Presbytery Corporation as listed on the attached Affidavit/Certificate of Incumbency marked Exhibit A are authorized to sign a Guaranty Agreement for this loan as agents of the Presbytery Corporation.

I further certify that this resolution has not been modified, revoked, or rescinded and is in full force and effect this \_\_\_\_\_ day of \_\_\_\_\_, 20\_\_.

\_\_\_\_\_  
Secretary of the Corporation

\_\_\_\_\_  
Typed or Printed Name

(Please use this wording for the action taken on the floor of the Presbytery where a loan Guaranty is approved for a loan being granted by the Presbyterian Church (U.S.A.), A Corporation. A certified copy of the Presbytery minutes showing this action and the results of the vote must be forwarded to the Presbyterian Investment & Loan Program’s office prior to a loan closing taking place.)

**Preparer:** Judy Walton  
**Borrower:** Unity Presbyterian Church  
**Church:** Unity Presbyterian Church  
**City & State:** Woodleaf, NC  
**PIN Number:** 21074  
**NCD?** NO

**Presbytery:** Salem  
**Synod:** Mid-Atlantic  
**Guarantor:** Salem  
**Co-Borrower:** None

**Date:** 9/28/10 10:00 a.m.  
**Loan Type:** New Construction  
**Purpose(s):** Multi-purpose Unit

FUNDING SOURCES		
SOURCE	AMOUNT	RATE REVIEW
ILP Portion	\$ -	
CLP Portion	\$ 450,000	5 Years
Participant		
Total	\$ 450,000	
CLP Fund	N/A	

PROJECT COST	
Construction Contract	\$ 776,900
Architect, Engineering & Other Fees	\$ 61,300
Contingencies	\$ 80,000
Furniture/Fixtures/Equip/Park/Insurance	\$ 30,000
Other (P & P Bonds, Closing Costs, etc.)	\$ -
<b>TOTAL COST</b>	<b>\$ 948,200</b>

REQUIREMENTS WAIVED:
No Waivers

CASH SOURCES	
Cash on hand (Cap. Camp.) for project	\$ 130,515
Cash on hand (Non-Campaign) for project	\$ 226,185
Campaign \$ already expended for project	\$ 46,000
Synod Grant	\$ 2,500
Add. Campaign \$ to be applied to project	\$ 31,000
Memorial Gifts and other fundraisers	\$ 62,000
<b>EQUITY FOR THIS PROJECT</b>	<b>\$ 498,200</b>

**SPECIFIC REQUIREMENTS:**

Require 2 additional 3 year capital campaigns following the current campaign.

Subject to Presbytery approval.

LOAN SOURCES	
Presbytery Loan	
Synod Loan	
Commercial Loan (Non-participant)	
Investor Funds (ILP)	
Endowment Funds (CLP)	\$ 450,000
Other Loans	
<b>DEBT FOR THIS PROJECT</b>	<b>\$ 450,000</b>

RATE	MONTHS	PAYMENT	ANNUAL
4.900%	240	\$2,945.00	\$35,339.98
		<b>\$2,945.00</b>	<b>\$35,339.98</b>

**CONTINUING PRIOR DEBT**

<b>TOTAL DEBT</b>	<b>\$ 450,000</b>	<b>\$2,945.00</b>	<b>\$35,339.98</b>
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<b>LOAN TERMS:</b>	20 year term; 20 year amortization
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October 11, 2010

COPY

Unity Presbyterian Church  
885 Woodleaf-Barber Road  
P.O. Box 28  
Woodleaf NC 27054

RE: Woodleaf NC – Unity Presbyterian Church  
Loan X Fund – Construction Loan: \$450,000.00

Dear Friends:

The Presbyterian Church (U.S.A.), A Corporation, Church Loan Program, hereinafter referred to as "CLP" has approved a first Mortgage permanent loan commitment to the **Unity Presbytery Church, Inc. ("Borrower")** subject to the terms and conditions hereinafter set forth. This commitment is valid for a period not more than one hundred eighty (180) days from the date of this letter (until **April 9, 2011**). If the proceeds of the appropriation are not called for within that period, this commitment may be placed on the cancellation docket. If it is anticipated that additional time is needed before disbursement, please notify our office as soon as possible to request an extension.

The following is a summary of the terms and conditions under which the loan will be made:

A. **PROMISSORY NOTE:** At the time of closing Borrower will give CLP a Promissory Note evidencing the permanent loan. The Promissory Note will be forwarded at a later date for your review and signature at the closing. The Promissory Note includes, but is not limited to, the following terms:

1. **PRINCIPAL AMOUNT: \$450,000.00** The Loan X Fund from the Church Loan Program Endowment Funds will be used to fund your loan.
2. **INTEREST RATE:** As of the date of this letter, the interest rate is **4.75%** per year. This rate is good for sixty (60) days from the date of this commitment letter (until **December 10, 2010**) after which time it will be adjusted to CLP's then current interest rate. The interest rate for the loan will be reviewed every 60 months from the loan closing date and may be adjusted to reflect CLP's current interest rate. General Assembly Mission Development Resources Committee (MDRC) approves all loan reviews and adjustments. Any remaining principal balance and all accrued interest is due in full at maturity.
3. **TERM:** This loan is extended for a period of **twenty-years (20)**. CLP reserves the right to call this loan if any of the terms and covenants expressed in the Promissory Note and Mortgage are not followed.
4. **REPAYMENT:** Monthly, according to a **twenty-year (20)** amortization. As of this date the monthly principal and interest payment is **Two thousand nine hundred eight and 01/100 Dollars (\$2,908.01)**. The monthly payment shall be adjusted during the term of the loan when the interest rate is adjusted.

5. PREPAYMENT: No Penalty.

B. MORTGAGE: CLP will forward at a later date a Mortgage for your use in this transaction. If your legal counsel finds that changes are required to conform to your particular state and local laws, please forward those changes to CLP for our legal counsel's approval and we will incorporate them into the documents. The lien created by the Mortgage must give CLP a first lien priority on all of the real property of the Borrower that will be encumbered to secure this loan, including improvements and fixtures on such real property. Any recorded liens still open on the property being encumbered, must be subordinated to this loan on or before the closing date unless advised otherwise. The Borrower shall incur no other financial obligations that are not scheduled as part of the approved Financial Plan for the respective project, or other obligations which impact upon the approved debt structure without prior authorization from CLP.

C. TITLE INSURANCE: A Mortgagee's policy of title insurance, in standard 2006 ALTA form, in the full principal amount of the loan, insuring that CLP's interest under the Mortgage is first in priority over all other liens is required. **CLP will order the title insurance on your behalf.** The title policy shall contain no exceptions, conditions, exclusions or other matters unacceptable to CLP, as determined in its full and complete discretion including, but not limited to, exceptions for survey matters or for mechanics' or materialmen's liens. Further, the policy shall provide full coverage against mechanics' and materialmen's liens gaining priority over the lien of CLP, notwithstanding the fact that such liens may arise subsequent to the date of such policy, to the extent that the proceeds of the loan secured by the Mortgage insured by such policy have been disbursed. In addition, the policy shall show marketable fee simple title to the property in Borrower's name, subject only to the Mortgage. Although the policy itself cannot be issued until after closing, a commitment for such insurance must be delivered to CLP prior to closing of the loan. The title company will also act as the loan closing agent and insure the closing. CLP will coordinate the closing with the closing agent.

D. MISSION GIVING: If the church has reached 10% approved Presbyterian General Mission Giving, the interest rate approved for the loan for a specified period of time shall be 25 basis points (.25%) lower than the current General Assembly loan rate.

E. CAPITAL CAMPAIGNS: Borrower shall conduct two additional and consecutive three-year building fund campaigns following the current campaign, which will underwrite loan debts.

F. PRESBYTERY GUARANTY: CLP requires that this loan be guaranteed by the Presbytery of Salem. The Borrower has the responsibility for presenting a request for guaranty to the Presbytery at a regularly scheduled meeting in which a resolution is passed indicating the amount of the guaranty and the entity to which the guaranty is extended. A signed copy of the motion/resolution adopted at a Presbytery meeting approving and guaranteeing the loan must be sent to CLP Program prior to closing the loan. The guaranty is in addition to any action taken by the Presbytery approving the borrowing of funds by a church.

G. FINANCIAL STATEMENTS: Borrower shall provide CLP with a copy of Borrower's fiscal year-end financial statements (to include balance sheet, income and expense information) within ninety (90) days of Borrower's fiscal year end.

Unity Presbyterian Church, Woodleaf, NC  
Loan Commitment Letter  
October 11, 2010  
Page 3

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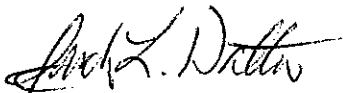
H. ADDITIONAL INDEBTEDNESS: Borrower covenants and agrees that it will not incur additional indebtedness or permit any lien or any other encumbrances of the property securing the Promissory Note without the prior written consent of CLP.

I. FURTHER CONDITIONS: CLP reserves the right to add additional terms and conditions and to modify existing terms and conditions for the loan upon written notice to the Borrower. Attached to this letter and incorporated herein is a list of Requirements, which contains CLP's minimum requirements for making a loan. This commitment is conditional upon meeting these requirements as well as the conditions set forth herein. If in CLP's sole determination, the facts, conditions or circumstances have changed from those stated in the loan application or otherwise, CLP reserves the right to withdraw this commitment at any time. This commitment is not assignable or transferable by the Borrower without the express written consent of CLP.

The terms of this letter may not be waived, modified or in any way changed except as agreed to in writing and signed by all parties. If you agree with the terms and conditions contained herein, please sign and return the enclosed Acceptance Page. Acceptance of this commitment letter means acceptance of the standard conditions, provisions, limitations, and required documentation necessary to secure the loan as set out herein. No changes may be made nor additional borrowing incurred for the current project, without prior written approval by this office.

If you have any questions regarding the above matters, please do not hesitate to contact me at 1-800-903-7457, ext 5231. Thank you for your consideration and cooperation.

Cordially yours,



Judy L. Walton  
Director of Credit Operations

Enclosures

cc: Synod of Mid-Atlantic  
Presbytery of Salem  
Attorney

**ACCEPTANCE**

**This commitment letter must be signed, dated and returned within 15 days from the date of this letter, to CLP. Enclosed is a self-addressed envelope for your convenience.**

By signing and returning a copy of this letter, the undersigned acknowledges receipt of CLP's Commitment Letter and Requirements and agrees to all of the terms and conditions set forth herein.

**CONSTRUCTION OPTION:**

When the approved loan involves signing a construction contract, the Borrower has the option to receive the proceeds of the loan in the form of draws against the total commitment. Interest only on the principal amount outstanding is due during the draw period, which cannot exceed twelve (12) months. At the end of construction, the loan will be converted to an amortizing mortgage and the loan term will begin. Please check one of the following for determining how the funds will be disbursed on this loan:

- We request the funds on this loan to be disbursed at one time for the total amount of the loan.
- We request the funds on this loan be disbursed in the form of draws against the total amount of the loan.

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**Unity Presbyterian Church**

By: \_\_\_\_\_  
(Authorized Corporate Signature)

Printed or Typed Name: \_\_\_\_\_

Title: \_\_\_\_\_ Date: \_\_\_\_\_

**LOAN COMMITMENT LETTER  
ATTACHMENT 1**

**Requirements**

The following are the minimum requirements for a construction loan to be made by the Presbyterian Church (U.S.A.). Unless you are informed otherwise in writing by the Presbyterian Church, (U.S.A.) A Corporation, the following will apply to your loan. The Presbyterian Church (U.S.A.) A Corporation reserves the right to modify these requirements or to impose additional requirements, as it deems appropriate.

**PRELIMINARY CAUTION**

It is imperative that no Certificate or Notice of Commencement be filed with the Recorder of Deeds office, that no ground breaking, site preparation or construction take place and that no material be delivered to the site until after the closing has occurred and the Mortgage/Deed of Trust has been delivered to the appropriate office for recording. The occurrence of any of these events will jeopardize the Borrower's ability to give the Presbyterian Church, (U.S.A.), A Corporation a first lien priority Mortgage/Deed of Trust, which is a requirement for the loan to be made.

**Requirements to be met prior to closing:**

The Presbyterian Church (U.S.A.), A Corporation must receive the following items sufficiently before closing to allow proper preparation and legal review of the loan documents. These documents must be received in a form acceptable to the Presbyterian Church (U.S.A.) A Corporation before the initial disbursement of funds will be made.

1. **ARTICLES OF INCORPORATION:** A copy of the Articles of Incorporation of the Borrower, **certified by the Secretary of the Borrower's corporation**, showing the Borrower has the necessary corporate capacity to enter into the loan transaction. *(Certification form enclosed).*
2. **CERTIFICATE OF CORPORATE GOOD STANDING:** A Certificate of Corporate Good standing must be obtained from the Department of State, State of North Carolina. *(Instructions for obtaining enclosed).*
3. **AFFIDAVIT AND CERTIFICATE OF INCUMBENCY:** Form to be completed by Borrower which informs the Presbyterian Church, (U.S.A.), A Corporation of the corporate officers and who is authorized to sign on behalf of the church corporation *(Form enclosed).*
4. **BYLAWS:** Copy of the Bylaws of the Borrower and all amendments thereto, in form and substance satisfactory to the Presbyterian Church (U.S.A.) A Corporation, **certified to be true and complete as of the current date by the Secretary of the Borrower's Corporation.** *(Certification form enclosed).*
5. **RESOLUTIONS:** Resolutions adopted by the appropriate governing bodies of the PC (U.S.A.), authorizing the construction and permanent loan and the execution of the Note and Mortgage/Deed of Trust and any other documents or instruments required by the Presbyterian Church (U.S.A.) A Corporation. The Resolutions must be certified by the Secretary of the Borrower's corporation to

be true and correct and in full force and effect as of the closing date. (*Preferred wording for resolutions from the Borrower and Presbytery is enclosed.*)

6. TITLE INSURANCE COMMITMENT: Presbyterian Church, (U.S.A.), A Corporation will order a commitment for a Beneficiary's policy of title insurance, to be furnished in standard 1992 ALTA form, in the full principal amount of the loan. The title commitment will assure that a final title policy will be issued upon closing, insuring that the Presbyterian Church (U.S.A.) A Corporation's interest under the Mortgage/Deed of Trust is first in priority over all other liens. The title commitment will assure that the policy will contain no exceptions, conditions, exclusions or other matters unacceptable to the Presbyterian Church (U.S.A.) A Corporation, as determined in its full and complete discretion including, but not limited to, exceptions for survey matters or for mechanics' or materialmens' liens. Further, the commitment will assure that the policy will provide full coverage against mechanics' and materialmens' liens gaining priority over the lien of the Presbyterian Church (U.S.A.) A Corporation, notwithstanding the fact that such liens may arise subsequent to the date of such policy, to the extent that the proceeds of the loan secured by the Mortgage/Deed of Trust insured by such policy have been disbursed. In addition, the title commitment will assure that the policy will show marketable fee simple title to the property in the name of the Borrower, subject only to the Mortgage/Deed of Trust.
7. SURVEY: Borrower must provide the chosen title company with a survey. The survey must be prepared by a registered or licensed surveyor, sufficient to eliminate the "survey exception" from the title insurance policy (except as noted below) and shall at a minimum:
  - a. establish the exterior boundaries;
  - b. establish acreage to the nearest hundredth acre;
  - c. spot any encroachments of any structure or fences on the property;
  - d. spot all improvements on the property;
  - e. spot all existing utility services, ditches, waterways, roadways, paths and any and all easements or rights of way; and
  - f. establish any public roadway adjoining the property.

*Note: After new construction is complete, it must be located on the survey, which must then be re-certified by the surveyor and provided to the title company allowing the title company to issue an endorsement to the policy lifting the survey exceptions.*

8. ENVIRONMENTAL ASSESSMENT CHECKLIST: Borrower shall complete and return the Environmental Assessment Checklist. In addition, Borrower shall furnish, at Borrower's expense, any and all information concerning hazardous materials or environmental matters as the Presbyterian Church (U.S.A.) A Corporation may request. The Presbyterian Church (U.S.A.) A Corporation has the right to require a Phase or Level I environmental audit, an operational audit, additional assessments, audits, reports or procedures prepared or performed by an environmental firm or consultant approved by the Presbyterian Church (U.S.A.) A Corporation. The Presbyterian Church, (U.S.A.) A Corporation may also

require that environmental violations be corrected and/or that the Borrower obtains all the necessary environmental permits before the Presbyterian Church (U.S.A.) A Corporation is obligated to fund the loan. All audits, reports or assessments requested by the Presbyterian Church (U.S.A.) A Corporation will be at the Borrower's expense. The loan may not be made if the audits, assessments or reports are not acceptable at the Presbyterian Church (U.S.A.) A Corporation's sole discretion. (*Environmental Assessment Checklist form enclosed*).

9. INSURANCE: Original executed policies of standard non assessable fire and extended coverage insurance, as well as builders' risk insurance including extended coverage, vandalism and malicious mischief protection, and all endorsements renewing such policies, must be on file with the Presbyterian Church (U.S.A.) A Corporation, which shall retain such policies until the loan is paid in full. We will require evidence that all general contractors carry liability and worker's compensation insurance.

All required insurance policies must:

- a. contain an agreed value/amount clause showing a value greater than the amount of the loan or the value of the improvements on the property;
  - b. contain a provision for 100% coinsurance;
  - c. cover existing buildings and the new construction; and
  - d. be endorsed to name Presbyterian Church (U.S.A.), A Corporation as the **mortgagee/loss payee/additional insured**. In the event that boiler insurance is required by state law or municipal ordinance, evidence of such insurance coverage must also be furnished.
10. APPRAISAL: In lieu of a formal appraisal, the Appraisal Checklist must be completed and returned, showing a value for the property sufficient to meet the Presbyterian Church (U.S.A.) A Corporation's policies and guidelines. (*Appraisal Checklist form enclosed*).
  11. ZONING: Evidence satisfactory to the Presbyterian Church (U.S.A.) A Corporation that all governmental zoning ordinances, restrictive covenants, comprehensive plan provisions, land development regulations, concurrence management regulations and zoning issues affecting the Property have been complied with and permit the use for which any improvements are intended and that no litigation is pending regarding the validity of same. Borrower represents that compliance with such ordinances and covenants will continue after the loan closing. (*A letter from the City/County stating that the property is zoned properly or a copy of the building permit will meet this requirement*).
  12. BONDS: Must be issued for the General Contractor in the amount of the contract. The Bond must name the Presbyterian Church (U.S.A.) A Corporation and the Borrower as "Co-obligee". **Both** of the following types of bonds must be supplied.
    - a. performance bond or completion bond assuring completion of the project in the event contractor fails to perform its duties under the construction contract; and

- b. material payment bond assuring that payment has been made or will be made for all materials purchased for the project.

Should the Borrower, after first obtaining the Presbyterian Church (U.S.A.) A Corporation's consent, choose to act as its own General Contractor, all Subcontractors must be bonded individually in the amount of their contract. Further, the fact of the Borrower acting as its own General Contractor shall not constitute a waiver of any requirement contained herein including, but not limited to, the retainage requirement. The above bonds are required on all approved construction Mortgage's and Deed's. This requirement cannot be waived.

13. **CONTRACTS:** The Presbyterian Church (U.S.A.) A Corporation must be furnished with executed copies of all applicable construction contracts entered into by the Borrower. The Presbyterian Church (U.S.A.) A Corporation does not approve or provide a legal review of these contracts for the Borrower. All contracts must be for a fixed sum or for a guaranteed maximum cost.
14. All legal matters shall be subject to the approval of the Presbyterian Church (U.S.A.) A Corporation's counsel.
15. All costs and charges for title examination and issuance of title insurance policy, survey, mortgage tax, recording fees and any other disbursements in connection with making of the loan, shall be paid by the Borrower.
16. **DISBURSEMENT:** Prior to making disbursement, Borrower and title company will certify to the Presbyterian Church (U.S.A.) A Corporation that:
  - a. there are no mechanics lien's by the General Contractor or any subcontractor on the property being deeded;
  - b. the title search and title insurance have been updated and continued to the date of disbursement, if necessary.

**SALEM PRESBYTERY  
CONSENT AGENDA**

**October 19, 2010**

The consent agenda is to be used only if there is no anticipated dissent or discussion. Such items might be approval of minutes, accepting resignations, etc.

The consent agenda may be used to group, in a single action, a number of matters not controversial or that are closely related. It may include as many as six, ten, or more items of simultaneous vote. To make the best use of the consent agenda, keep the following in mind:

1. The matters included should be absolutely non-controversial.
2. Any commissioner has the right to ask for any item to be removed and debated and voted upon separately. Such removal is done without debate or vote.
3. It may not be time saving to use the consent agenda if there are only a few items to be included.
4. If a consent agenda is used, the proper format will be followed in the written report. This includes:
  - a) Marking all included items with an asterisk in the list of referrals;
  - b) Listing the consent agenda as the first item of business in the report;
  - c) Marking all included items within the body of the report with an asterisk; and
  - d) Stating the action the committee is recommending in Section I for each item.

**How the consent agenda works:**

The Moderator announces, "the next business in order is the consent agenda" and briefly covers each item. At this time, commissioners wishing to do so may ask for any of the items on the agenda to be taken out and placed on the regular agenda. If the item is taken out, it will be considered in its regular place on the agenda.

After the consent agenda has been reviewed, the Moderator asks, "Is there any objection to the approval of any of these items?"

After a slight pause, the Moderator states, "Since there is no objection, the consent agenda is approved by general consent."

Used properly, the consent agenda can simplify meetings and save valuable time.

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**RECOMMENDATIONS:**

Move approval of the Consent Agenda, which includes the following recommendations from the:

**STATED CLERK REPORT:**

RECOMMENDATIONS:

1. That the request of "relief of conscience" of the Bethel Presbyterian Church, McLeansville, North Carolina, be approved. GA action taken in 1997 addresses a provision for a congregation to file a

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**CA** "relief of conscience" position with the PCUSA Board of Pensions. Funds submitted to the BOP cannot be used in the performance of abortions.

2. Grandfather Home for Children has been in covenant with Salem Presbytery for a number of years. An update of the covenant, to be in effect for five years, is attached (**B**, pages 2-5). Approval is **CA** recommended.

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### **COMMITTEE ON MINISTRY:**

#### RECOMMENDATIONS:

#### CANDIDATE OF SALEM PRESBYTERY TO BE ORDAINED

1. That the following Administrative Commission be approved to ordain Ms. Kristine Miles, a Candidate under the care of Salem Presbytery, at New Creation Community Presbyterian **CA** Church, Greensboro, North Carolina, on November 14, 2010 at 5:00 pm.

NAME	RESPONSIBILITY	MINISTER/ELDER
Andy Meehan	Preside & Propound the Constitutional Questions	Elder
Frank Dew	Preach the Sermon	Minister
Kyle Goodman	Charge the Minister	Minister
Barbara Clawson	Charge the Congregation	Elder
Bryan McFarland	Prayer of Ordination	Minister

#### MINISTER TRANSFERRING TO SALEM PRESBYTERY

6. That the Reverend Arnold B. Lovell, a Member-at-Large of Holston Presbytery, be transferred to Salem Presbytery, pending his successful examination and signing of the Book of Ministerial **CA** Obligations and that the request from the session of Jamestown Presbyterian Church, Jamestown, North Carolina, in securing the Reverend Arnold B. Lovell, to serve as Interim Pastor and Moderator of Session for a period of 12 months, beginning August 1, 2010.

#### TEMPORARY or STATED SUPPLY RELATIONSHIP (new)

9. Concurred with the Session of the Pine Hall Presbyterian Church, Pine Hall, North Carolina, in securing Mr. Newton Cowan to serve as the Temporary Supply, for a period of one year **CA** beginning September 1, 2010.
10. That Mrs. Margaret Almeida, a Candidate under the care of Salem Presbytery, be appointed as the Stated Supply and Moderator of the Session of the Second Presbyterian Church, **CA** Salisbury, North Carolina, for a period of one year effective September 1, 2010, with the request that the Session consider a 25 hour contract, to be communicated to the Reverend Larry Summey as Moderator of the Session.

#### HONORABLE RETIREMENT

11. That the request of the Reverend Suzanne Shoffner be granted status of Honorably Retired, effective June 15, 2010, and that a Service of Retirement be held at the October 2010 **CA** Presbytery meeting.

#### VALIDATED MINISTRIES

12. Request that the work of the Reverend Terri Lynn Engle, as InterVarsity Christian Fellowship/USA, be declared a validated ministry and assigned the Ecclesiastical

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**CA** Occupational Designation, EOD #701- Pastor/Chaplain-Serving Other Institution, effective July 22, 2010.

13. Request that the work of the Reverend Samuel V. Donsokho, at Hood Theological Seminary as Associate Professor of Religion, Society and Culture be declared a validated ministry and **CA** assigned the Ecclesiastical Occupational Designation, EOD #654, Faculty Majority in Religious Studies.

14. Request that the work of Ms. Kristine Miles, a Candidate under the care of Salem Presbytery, at Home Health and Hospice Care in New Bern and Goldsboro as Hospice Chaplain be **CA** declared a validated ministry and assigned the Ecclesiastical Occupational Designation, EOD #701, Chaplain Serving Other Institutions.

### PARISH ASSOCIATE RELATIONSHIP (NEW)

15. That the Parish Associate relationship between the Reverend Lucius Gray and the Session of Westminster Presbyterian Church, Greensboro, North Carolina, be approved effective **CA** October 19, 2010.

16. That the Parish Associate relationship between the Reverend Marti Hazelrigg and the Session of Westminster Presbyterian Church, Greensboro, North Carolina, be approved **CA** effective October 19, 2010.

### RENEWAL OF THE COMMISSION OF LAY PASTORS

17. Mr. Paul Collins, Mr. Terry Collins, Mr. Mark George, and Ms. Amanda Santolla have completed the three year term of their previous commission. They have served ably, and **CA** wish to continue as commissioned Lay Pastors. Therefore, the Committee on Ministry recommends that their commission be renewed for three years, beginning July 31, 2010.

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SALEM PRESBYTERY  
SERVICE OF WORSHIP WITH THE LORD'S SUPPER  
October 19, 2010

PREPARATION FOR WORSHIP (All pray in silence)

Almighty God, we pray for Your blessing on this church in this place. Here may the faithful find salvation, and the careless be awakened. Here may the doubting find faith, and the anxious be encouraged. Here may the weary find rest and the strong be renewed. Here may the tempted find help, the sorrowful comfort, and the bereaved find the truth that death hath no dominion over their beloved.

PRELUDE

Phyllis Lambeth, Harp

HYMN # 150 - "Come, Christians, Join To Sing"

*Madrid*

RESPONSIVE LITANY OF PRAISE

Leader: Glorious are you, Mystery of Life, essence of all creation. You are the symphony of stars and planets.

**People: You are the music of the atoms within us. You are the dawn on mountain peaks, the moonlight on evening seas. Forest and farm, the rush of the city, everything is embraced in your love.**

**ALL: We rejoice as we sing our gratitude.**

Leader: Glorious are you, O Jesus Christ, Cosmic love in human flesh. You graced the smallness of time and space to teach us to dance to the music.

**People: You walk on our seas and heal in our streets. You make your home in our lives, revealing that cross and resurrection are one on the road to freedom.**

**ALL: We rejoice as we sing our gratitude.**

Leader: Glorious are you, O Spirit of Truth, wisdom and breath of our being. You are the wind that sweeps our senses. You are the fire that burns in our hearts.

**People: You are the needle of the inner compass, always pointing to true North, guiding us on the sacred dance into the Mystery of Life.**

**ALL: We rejoice as we sing our gratitude.**

(from "Gloria" by Joy Crowley. Used with permission)

ANTHEM "I Pray" by Mariah Carey

CALL TO CONFESSION

PRAYER OF CONFESSION (Unison)

**Gracious and loving God, we bow before you acknowledging that we are sinners who fall far short not only of your glory but of the lives that you would have us live in this realm. We realize our need for your forgiveness, and ask that you hear us in your mercy as we**

**confess those specific things which block our surrender to your will.....(silent confession).....We give you thanks for the atoning sacrifice of our Lord Jesus Christ, which makes possible our redemption and our reconciliation with you. God, we are yours - may we always live in the fullness of life brought to us by your Son, our Savior. Amen.**

#### ASSURANCE OF FORGIVENESS

CONGREGATIONAL RESPONSE (Sung in unison)

Tune: *Solid Rock*

**My hope is built on nothing less than Jesus' blood and righteousness.  
I dare not trust the sweetest frame, but wholly lean on Jesus' name.  
On Christ, the solid Rock, I stand. All other ground is sinking sand.  
All other ground is sinking sand.**

#### PRAYER FOR ILLUMINATION

EPISTLE READINGS

Romans 10:8-10; Romans 13:8-10

ANTHEM "Take It To The world" by Aaron Tate

GOSPEL READING

Matthew 7:12

SERMON - "Simplicity Mark II"

The Rev. Dr. Worth Green

AN AFFIRMATION OF OUR ECUMENICAL COMMITMENT-Excerpts (Unison)

**We believe in one God, known to us in three persons,  
eternally united in the bond of love.  
In love we proclaim our faith in the Triune God  
and acknowledge one holy, catholic, and apostolic Church.**

**We are called to unity, but not uniformity, as people of God  
who, though many, are members one of another**

**Our vision of unity in Christ is universal,  
concerned for the whole of creation, as well as the rights and needs of  
humanity. We are called to join with others in bold, prophetic denunciation  
and resistance when confronting the power of empire and threats to the  
planet, and in covenants for justice in the economy and the earth.**

**We remain open to the working of God's Spirit among people of other faiths, both  
in their individual and in their corporate religious lives and are prepared to  
dialogue and cooperate everywhere with people of good will on behalf of justice,  
peace, and the common good. We pursue the journey of faith wherever we find  
ourselves, in whatever company, all in each place.**

**Guided on our way by the Holy Spirit,  
we rejoice in the hope of perfect unity in Christ, a unity not of our making,  
but a gift designed and revealed by the Maker of us all.**

From the PCUSA Ecumenical Policy Statement approved by the 218<sup>th</sup> General Assembly

#### THE SACRAMENT OF THE LORD'S SUPPER

The Invitation to the Table

The Great Prayer of Thanksgiving and the Lord's Prayer

The Words of Institution

Communion of the People

Communion is by intinction. Worshipers are asked to come up the center aisle to the servers on each side, returning to your seats by the side aisles.

Prayer after Communion (unison)

**Our God, we thank you that you have refreshed us with this, your heavenly gift. We pray that the body and blood of our Lord Jesus Christ may sustain us and keep us in your grace. Amen.**

HYMN #508 - "For the Bread Which You Have Broken"

*Kingdom*

#### BENEDICTION

#### OFFICIANTS:

Dr. Jay Lambeth, Stated Supply, St. Paul Presbyterian Church, Greensboro

Dr. Diane Givens Moffett, Pastor, St. James Presbyterian Church, Greensboro

Dr. Vernon McDaniel, Temporary Supply, Glenwood Presbyterian Church, Greensboro

Ms. Stephanie Gray, Music Director, Vandalia Presbyterian Church, Greensboro

Mr. Michael Smith, Organist, St. Paul Presbyterian Church, Greensboro

**SALEM PRESBYTERY  
PRESBYTERY COUNCIL REPORT  
Ron Bowie, Moderator  
October 19, 2010**

Presbytery council met on August 19, 2010 and September 16, 2010.

The following is reported as information:

- Reports from Budget and Finance Committee.
- The Stewardship Committee is being reestablished.
- The Stewardship Committee is being renewed.

The following actions were taken by Council:

- Minutes from the June and August, 2010 were approved.
- Approved a recommendation from the Budget & Finance Committee for \$13,000 of the interest income that was assigned to Whispering Pines Pastoral Emergence Fund be transferred to the Domestic Hunger account.
- The following 2011 Presbytery dates were approved August 16 and reaffirmed September 16.
  - ❖ Saturday, February 5 (snow day: February 19)
  - ❖ Saturday, April 9
  - ❖ Saturday, July 16
  - ❖ Saturday, October 15
- Endorsed a Synod Grant Application for \$2,500 for the First Presbyterian Church, Thomasville to send four (4) youth and two (2) advisors to attend a Summer Action Program at Heifer International Learning Center in Perryville, AK in the summer of 2011.
- Granted the authority for Church Growth & Transformation Committee to appoint a Session at a neighboring church, of a NCD, to serve as the Session of record to approve baptisms, administer the Lord's Supper, and any other duties requiring Session action.
- Scheduled a Council Retreat to be held on November 10, 2010, including Connectors, from 10:00 am – 2:00 pm at the Presbytery Office.
- Referred a request from the Unity Presbyterian Church, Woodleaf, North Carolina, to a group appointed by the council to review their request for a loan. NOTE: Recommendation can be found in this packet within the Stated Clerk Report **B**.
- Endorsed an application from El Buen Pastor, NCD to the Synod of the Mid-Atlantic.
- Approved a SNAP Grant of \$2,000 for neighborhood partnered churches: Pittsboro, Chapel in the Pines, and Gulf.
- Approved the expenses in 2010 for Acts 16:5 program of \$26,331.98, to be paid from the Randolph Phoenix Fund, #436200.

**RECOMMENDATIONS:**

1. That the following serve on the Nominating Committee:
  - Class of 2011: Jack Wagstaff, Oak Ridge  
Carolyn Sprinkle, Sparta
  - Class of 2012: Caroline Young, Sparta
  - Class of 2013: Rob Beeson, N. Wilkesboro  
Rev. Ray Mims, MAL  
Wayne Robertson, Greenwood  
Ramon Velez, Winston-Salem First
2. That the following serve as Presbytery Moderator and Vice Moderators:
  - Elder David Parker, Statesville First – Presbytery Moderator (2011)
  - Rev. Carl Utley, Oak Ridge – Presbytery Vice-Moderator (2011) and  
Presbytery Moderator Elect (2012)

**SALEM PRESBYTERY  
BUDGET & FINANCE COMMITTEE REPORT  
Jud Milam, Moderator  
October 19, 2010**

**“Passion”**

Interesting, the thoughts that go through your mind as you reflect on the word, ‘passion.’ Perhaps it comes with the connotation of being a little sexual. You might be thinking, okay, now you have got my attention. And, ‘passion’ does have a sexy side. In relationships it can reflect not only the physical, but the emotional. I would think, either way,...or both ways, good marriages have passion.

One can be passionate about anything,...from one’s children, to one’s work, to one’s hobbies, to one’s beliefs, to one’s car. Wow! The list can really go on, can’t it? And, to think we have either been passionate about all these things, and more,...or surely known those who have been.

Some passions seem absurd,...people going off the deep end for the insignificant or the trivial. Other folk get passionate about something that seems important to them, at the expense of some things that should be more important. How many times can we do that with our work, so that we neglect valuable relationships at the expense of “getting the never ending job done.”

At other times we have too little passion about big things. When we grow weary, when things become routine, we lose our passion for them.

Now the faith in our Lord Jesus Christ and the Church of our Lord Jesus Christ, becomes an item, as easy as anything, for which we lose our passion. Soon sermons about forgiveness, and salvation, and hope, and resurrection all seem to run together as part of our boring Sunday morning worship ritual. Messages about one who hung from nails in his hands and feet seem to be part of a verbal backdrop to coffee and cookies. “What would Jesus do?” seems to rhetoric that is hard to take out of Sunday School, because on the one hand we are not sure what Jesus did, and on the other it is really hard to live and love that way.

The world impinges upon our faith passions, reminding us there are places to go, things to do, people to see,...that have not a lot to do with the household of faith.

To be sure the economy has a great deal to do with our dismal financial numbers. But, we have to also recognize that the passion for what we do in the work of our Lord in our Presbytery can and does fade, and in turn is not something we feel and reflect in our commitments. The financial cuts we are having to make are unprecedented in size, as well as in pain. Structures will have to look different. Ministries cannot continue in the present form.

**Let’s do the numbers:** At the end of August we were running a deficit of \$168,387. The more telling number may be that income at the end of August was a little over one hundred and twenty-five thousand below that of last year. (Now this year’s budget was significantly lower, but not by that much.)

We are calling on everyone to “put on the brakes” in regard to spending. We are calling on churches to be increasingly mindful of the mission and ministry of Presbytery as they proceed into and through the next three months. Sometimes churches just haven’t sent their money in! If that is the case, now would be a great time to do that!!!

In these times we watch the ebb and flow of funds very cautiously, month by month. It is true that the last three months of the year are always substantially better than any other quarter. But, in recent history this increase would not be enough to provide the amount we would need to break even in this year.

We are enclosing a draft of the 2011 Budget which we now anticipate presenting at the February meeting of Salem Presbytery. This draft is approximately one hundred and eighty-eight thousand dollars less than the 2010 budget. We see it as a fair representation of our anticipated income for 2011.

Our prayer is for your prayers, that we walk creatively together in God’s Grace in such difficult times as these,...with passion for what we are about.

Summary of Incomes & Expenses 2009 & YTD August 2010/Proposed Budget 2011

Acct. #	Account Description	2009 Actual	2010 Annual Budget	YTD Actual August 2010	Working Budget 2011	Final Draft Budget 2011
	<b>Revenue and Support</b>					
	<i>Support Revenue</i>					
141000	Undesignated (General Benevolences)	1,267,829	1,277,140	616,166	1,120,000	1,140,053
141100	Prior Year Undesignated (General Benevolences)	7,564	25,000	27,431		0
141205	Select Church Giving	24,223		7,473		
	<b>Total Support Revenue</b>	<b>1,299,616</b>	<b>1,302,140</b>	<b>651,070</b>	<b>1,120,000</b>	<b>1,140,053</b>
	<i>Program Receipts</i>					
142001	Youth Triennium			11,150		
142006	Senior High Retreat	3,910	6,000	975		4,500
142007	Middle School Fall Retreat	7,370	10,800			4,500
142013	Mission Yearbooks	139				
142026	COM Retreat	700		407	500	500
142040	Mexico Work Trip	900				
	<b>Total Program Receipts</b>	<b>13,019</b>	<b>16,800</b>	<b>12,532</b>	<b>500</b>	<b>9,500</b>
	<i>Other Revenue/Transfers</i>					
144001	Interest on Investments	879	20,000		35,000	50,000
144007	Miscellaneous Income	111		116		
144008	Hunger Action Enabler	25,473	25,473	16,982	21,081	21,081
144013	Accumulated Fund Balance					
144040	School of Evangelism – Acts 16:5	12,305		15,412		
144051	Camp Scholarship Fund			1,178		
	<b>Total Other Revenue/Transfers</b>	<b>38,768</b>	<b>45,473</b>	<b>33,688</b>	<b>56,081</b>	<b>71,081</b>
	<i>Synod of the Mid-Atlantic/GA</i>					
144101	Presbyterian Hunger Program	6,000	6,000		6,000	6,000
	Transfer from Eben-Ezer GA Grant					12,994
144107	Assistance Ministry			500		
	<b>Total Synod of the Mid-Atlantic /GA</b>	<b>6,000</b>	<b>6,000</b>	<b>500</b>	<b>6,000</b>	<b>18,994</b>
	<b>Total Revenues and Support</b>	<b>1,357,403</b>	<b>1,370,413</b>	<b>697,790</b>	<b>1,182,581</b>	<b>1,239,628</b>
	<b>Expenses</b>					
	<b>Neighborhood Initiative Expenses</b>					
154370	Central Neighborhood	2,160		-585		200
154371	Central Supplies			82		
154380	East Neighborhood	13,063				200
154381	East Supplies			145		
154390	West Neighborhood	1,500				100
154391	West Supplies			117		
	<b>Total Neighborhood Initiative Program</b>	<b>16,723</b>		<b>-240</b>		<b>500</b>
	<b>Reach/Church Growth</b>					
	<i>Operational Expenses</i>					
154605	Contracted Services		3,010		2,000	0

Summary of Incomes & Expenses 2009 & YTD August 2010/Proposed Budget 2011

Acct. #	Account Description	2009 Actual	2010 Annual Budget	YTD Actual August 2010	Working Budget 2011	Final Draft Budget 2011
154621	Postage	4		21		
154639	Training		1,809		1,500	0
154643	Travel	833	2,150	625		800
154647	Printing	12		16	200	0
	<b>Total Operational</b>	<b>849</b>	<b>6,969</b>	<b>661</b>	<b>3,700</b>	<b>800</b>
	<b>New Church Development</b>					
154670	Chapel in the Pines	5,000	100			
154673	Potential New Church Development		100			
154674	Presbyterian Church of the Springs		100			
154676	Hispanic Ministry-Eben-Ezer/El Buen	4,815	14,444			
15468	New Church Development Coach		100			
		<b>9,815</b>	<b>14,844</b>			
	<b>Small Church Support</b>					
156556	Shady Side	2,500				
156563	Mebane First	2,000				
	<b>Total Small Church Support</b>	<b>4,500</b>				
	<b>Evangelism</b>					
154960	School of Evangelism – Acts 16:5	21,533	1,000	14,799		
	<b>Total Evangelism</b>	<b>21,533</b>	<b>1,000</b>	<b>14,799</b>		
	<b>Church Redevelopment</b>					
154660	Redevelopment Requests		100			
	<b>Total Church Redevelopment</b>		<b>100</b>			
	<b>Total Reach/Growth</b>	<b>36,697</b>	<b>22,913</b>	<b>15,460</b>	<b>3,700</b>	<b>800</b>
	<b>Equip</b>					
	<b>Operational Expenses</b>					
170021	Postage		75			50
170040	Leadership Development	100	500			500
170043	Travel	429	1,000	364	300	750
170047	Printing		100			100
170049	Resourcing Congregations	81	500	500	500	500
170070	Officer Training Workshop		750			500
170075	Neighborhood Events		1,000			600
170090	APCE Conference	960	748		700	750
	<b>Total Operational</b>	<b>1,570</b>	<b>4,673</b>	<b>864</b>	<b>1,500</b>	<b>3,750</b>
	<b>Joint Outdoor Ministry</b>					
171521	Postage		50			
171543	Travel		100			
171547	Printing		50			
171550	Camp Grier Aid	32,000	32,000	21,333	32,000	32,000
	<b>Total Joint Outdoor Ministry</b>	<b>32,000</b>	<b>32,200</b>	<b>21,333</b>	<b>32,000</b>	<b>32,000</b>
	<b>Resource Center</b>					
178147	Printing/License/Fees	175	250	185	150	150
178150	John Knox Subscription		550	600	750	750

Summary of Incomes & Expenses 2009 & YTD August 2010/Proposed Budget 2011

<b>Acct. #</b>	<b>Account Description</b>	<b>2009 Actual</b>	<b>2010 Annual Budget</b>	<b>YTD Actual August 2010</b>	<b>Working Budget 2011</b>	<b>Final Draft Budget 2011</b>
178160	New Resource Acquisitions	1,000	1,000			
	<b>Total Resource Center</b>	<b>1,175</b>	<b>1,800</b>	<b>785</b>	<b>900</b>	<b>900</b>
	<b>Youth Ministry</b>					
172017	Meals	144	450	225	500	500
172021	Postage	144	270	63	100	100
172034	Supplies	161	90	126	100	100
172043	Travel	2,470	1,800	1,416	2,000	2,000
172047	Printing	94	270	19	75	75
172050	Senior High Retreat	7,802	9,000	1,430		
172060	Middle School Fall Retreat	9,026	13,500			
172065	Background Checks	223	900			
172080	Youth Triennium	1,600	26,000	17,856	4,000	
	<b>Total Youth Ministry</b>	<b>21,664</b>	<b>52,280</b>	<b>21,136</b>	<b>6,775</b>	<b>2,775</b>
	<b>Counseling Center</b>					
195003	Counseling Center	5,167				
	<b>Total Counseling Center</b>	<b>5,167</b>				
	<b>Campus Ministry</b>					
165540	North Carolina School of the Arts	10,700	10,700	7,133	9,000	10,000
165550	Appalachian State University	54,000	54,000	36,000	54,000	54,000
165560	Winston-Salem State University	11,322	11,322	7,548	11,000	11,322
165570	University of North Carolina-Greensboro	57,300	57,300	38,200	55,000	57,300
165580	Winston-Salem Area Campus Salaries	18,252	18,252	12,168	18,252	18,252
165590	A & T State/Bennett College					
165591	International Campus Ministry of the Triad	3,000	2,580	1,720	2,000	1,000
	<b>Total Campus Ministry</b>	<b>154,574</b>	<b>154,154</b>	<b>102,769</b>	<b>149,252</b>	<b>151,874</b>
	<b>Total Equip</b>	<b>216,150</b>	<b>245,107</b>	<b>146,888</b>	<b>190,427</b>	<b>191,299</b>
	<b>Send</b>					
	<b>Ecumenical Relations</b>					
160550	Workshops/Education		750			
160571	North Carolina Council of Churches	5,759	5,000	3,182	5,000	4,000
160574	Postage	15				
	<b>Total Ecumenical Relations</b>	<b>5,774</b>	<b>5,750</b>	<b>3,182</b>	<b>5,000</b>	<b>4,000</b>
	<b>North Carolina Prison Ministry</b>					
165060	North Carolina Prison Chaplain	14,000	14,000	9,333	14,000	14,000
	<b>Total North Carolina Prison Ministry</b>	<b>14,000</b>	<b>14,000</b>	<b>9,333</b>	<b>14,000</b>	<b>14,000</b>
	<b>Peace &amp; Justice</b>					
161880	Peacemaking	1,000	860	2,500		
	<b>Total Peace &amp; Justice</b>	<b>1,000</b>	<b>860</b>	<b>2,500</b>		
	<b>Worldwide Ministry</b>					
157070	Mission Year Books	12				
164000	Tzeltal Synod International Partnership	3,000	2,500	820		1,000
	<b>Total Worldwide Ministry</b>	<b>3,012</b>	<b>2,500</b>	<b>820</b>		<b>1,000</b>
	<b>Higher Governing Bodies</b>					

Summary of Incomes & Expenses 2009 & YTD August 2010/Proposed Budget 2011

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195001	General Assembly	24,223		7,474	7,000	
195004	Statewide Campus Ministry		17,830		0	
195005	General Assembly-Jae Chung	7,964	7,680	5,465	5,000	8,200
196001	Per Capita-General Assembly	213,430	161,945	107,963	200,000	220,370
196002	Per Capita – Synod of the Mid Atlantic	25,350	25,350	16,900	25,000	24,361
	<b>Total Higher Governing Bodies</b>	<b>270,967</b>	<b>212,805</b>	<b>137,802</b>	<b>237,000</b>	<b>252,931</b>
	<b>Total Send</b>	<b>294,753</b>	<b>235,915</b>	<b>153,638</b>	<b>256,000</b>	<b>271,931</b>
	<b>Support</b>					
	<i>Representation Committee</i>					
153343	Travel	88	86			100
	<b>Total Representation Committee</b>	<b>88</b>	<b>86</b>			<b>100</b>
	<i>Nominating Committee</i>					
152821	Postage	11		3		
152843	Travel	460	473	152	250	250
152847	Printing	5	43		15	15
	<b>Total Nominating Committee</b>	<b>476</b>	<b>516</b>	<b>155</b>	<b>265</b>	<b>265</b>
	<i>Committee on Ministry</i>					
	<b>Operations Expense</b>					
180021	Postage	136	86	101	100	100
180034	Supplies	115	107		100	100
180043	Travel	2,152	2,580	1,318	1,000	1,000
180047	Printing	1,093	129	449	800	800
180050	Planning Retreat	2,867	2,000	2,300	1,800	1,800
180051	Church Educators		1,290		900	900
180052	Interim Training Workshop	100	215	17	150	150
180053	Conciliation Training	250	860	190	100	100
180054	Conflict Training		500		100	100
180055	Sexual Misconduct Interpretation		430	585	100	100
180057	Care Church Professionals	45	1,720	200	1,500	1,000
180058	Professional Development		1,720		1,500	1,000
180065	Shared Pension Grants	500	1,075		1,000	
180071	New Pastor Seminars		645	508	500	500
180075	Certified Lay Pastors Training	1,131		517	500	500
180076	Clergy Background Checks	1,070	366	859	850	850
	<b>Total Operational</b>	<b>9,459</b>	<b>13,723</b>	<b>7,044</b>	<b>11,000</b>	<b>9,000</b>
	<i>Preparation for Ministry</i>					
182021	Postage	59	86	19	20	20
182034	Supplies		86		20	20
182043	Travel	667	1,032	138	850	850
182047	Printing	43	172	37	25	25
182050	Student Grants	19,000	19,000	9,500	19,000	18,000
182060	Consultations	166	430		250	250
182070	Counseling/Testing	2,200	3,500	1,827	2,000	2,000
	<b>Total Preparation for Ministry</b>	<b>22,135</b>	<b>24,306</b>	<b>11,521</b>	<b>22,165</b>	<b>21,165</b>
	<i>Examinations Committee</i>					
185021	Postage	4	86	1	15	15

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185037	Telephone		43			
185043	Travel and Professional Expenses	146	602	24	450	450
185047	Printing	14	43	1		
	<b>Total Examinations Committee</b>	<b>164</b>	<b>774</b>	<b>26</b>	<b>465</b>	<b>465</b>
	<b>Total Committee on Ministry</b>	<b>31,758</b>	<b>38,803</b>	<b>18,591</b>	<b>33,630</b>	<b>30,630</b>
	<i>Stated Clerk</i>					
153021	Postage	248	430	37	50	50
153034	Supplies	192	215	456	350	350
153043	Travel and Professional Expenses	585	1,290	571	500	500
153047	Printing	134	172	25	400	400
153050	Presbytery Packets	239		123	100	100
153060	Presbytery Meetings	1,062	2,150	111	750	750
153070	Presbytery General Assembly/Synod	1,173	1,290	658	750	750
153080	Session Review Task Group		215	178	100	100
	<b>Total Stated Clerk</b>	<b>3,633</b>	<b>5,762</b>	<b>2,159</b>	<b>3,000</b>	<b>3,000</b>
	<i>Permanent Judicial Commission</i>					
153443	Travel and Professional Expenses		430			
	<b>Total Permanent Judicial Commission</b>		<b>430</b>			
	<i>Administration Commission</i>					
152543	Travel and Professional Expenses	302	172	229	200	250
	<b>Total Administration Commission</b>	<b>302</b>	<b>172</b>	<b>229</b>	<b>200</b>	<b>250</b>
	<i>Self Development of People</i>					
152921	Postage			5		
152937	Telephone			18		
152943	Travel	-10		220		100
152947	Printing	1	86	36		
	<b>Total Self Development of People</b>	<b>-9</b>	<b>86</b>	<b>256</b>		<b>100</b>
	<b>Total Support</b>	<b>36,248</b>	<b>45,855</b>	<b>21,390</b>	<b>37,095</b>	<b>34,345</b>
	<b>Council &amp; Related Entities</b>					
	<i>Operational Expenses</i>					
151421	Postage	257	602	12	150	150
151434	Supplies	215				
151437	Telephone	335				
151443	Travel	1,199	1,720	777	850	850
151447	Printing	148	258	100	250	250
	<b>Total Operational</b>	<b>2,154</b>	<b>2,580</b>	<b>889</b>	<b>1,250</b>	<b>1,250</b>
	<i>Denominational Commitment</i>					
151750	Stewardship/Congregations	2,000	1,720		1,000	1,500
151751	Assistance Ministry	75				
151882	EP Forum St. Francis	-25				
	<b>Total Denominational Commitment</b>	<b>2,050</b>	<b>1,720</b>		<b>1,000</b>	<b>1,500</b>
	<i>Presbytery Meetings</i>					
151905	Contracted Services	100				
151934	Supplies/Lunch	290	172	187	150	150

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	<b>Total Presbytery Meetings</b>	<b>390</b>	<b>172</b>	<b>187</b>	<b>150</b>	<b>150</b>
	<b>Goals &amp; Evaluations</b>					
152070	Implementation Plan	25,106	21,500	1,695		
152075	Transitional (Implementation)	181		242		
	<b>Total Goals &amp; Evaluations</b>	<b>25,287</b>	<b>21,500</b>	<b>1,937</b>		
	<b>Communications</b>					
152134	Supplies	386				
152135	Training					
152150	Mission Interpretation	60	3,045	1,995	1,500	
152145	IT Worx					<b>7,000</b>
152146	Software/Hardware Upgrades					<b>1,400</b>
152160	Web Development/Maintenance	35			370	<b>1,274</b>
	<b>Total Communications</b>	<b>481</b>	<b>3,045</b>	<b>1,995</b>	<b>1,870</b>	<b>9,674</b>
	<b>Personnel Committee</b>					
152250	Personnel Retreat	329	300		300	300
152261	Personnel Year End Bonus	1,158	1,032			
152270	Telephone					
	<b>Total Personnel Committee</b>	<b>1,487</b>	<b>1,332</b>		<b>300</b>	<b>300</b>
	<b>Black Caucus</b>					
152721	Postage	6		3		
152785	Youth Leadership	18	860		500	500
152786	Black Caucus	1,220				
	<b>Total Black Caucus</b>	<b>1,244</b>	<b>860</b>	<b>3</b>	<b>500</b>	<b>500</b>
	<b>Total Council &amp; Related Entities</b>	<b>33,093</b>	<b>31,209</b>	<b>5,011</b>	<b>5,070</b>	<b>13,374</b>
	<b>Administration Costs</b>					
	<b>Salary/Housing/Medical Benefits</b>					
150005	Salary-Exempt	244,381	233,822	153,418	185,000	186,822
150006	Salary-Stated Clerk	12,323	12,000	7,892	12,000	12,000
150008	Housing Allowance-Exempt	100,113	110,000	65,699	97,000	110,000
150009	Salary Hunger Action Enabler	5,471	4,995	10,016	15,500	4,995
150010	Insurance/Annuity-Exempt	121,293	123,210	85,895	115,000	123,592
150012	Dental Insurance	2,567	5,079	1,711	2,100	5,079
150105	Salary-Non Exempt	101,424	100,000	64,178	96,000	100,000
150107	Overtime/Bonus Pay	453	500			500
150110	Insurance/Annuity-Non Exempt	24,916	34,435	22,007	29,000	34,435
	<b>Total Salary/Housing/Medical Benefits</b>	<b>612,941</b>	<b>624,041</b>	<b>410,816</b>	<b>551,600</b>	<b>577,423</b>
	<b>Continuing Education</b>					
150021	Continuing Education/General Presbyter-Reach	616	1,150	163	600	1,150
150022	Continuing Education/Finance-Treasurer	99	430	114	150	430
150023	Continuing Education/Associate Presbyter-	1,027	1,100	1,100	500	1,100

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150024	Continuing Education/Associate Presbyterian-Send	1,308	1,100	412	500	1,100
150026	Continuing Education/African Advocate	977	1,000	763	150	1,000
150027	Continuing Education/Non-Exempt Staff	749	430	580	250	430
150028	Continuing Education/Hispanic Evangelist	1,987	2,500		500	2,500
	<b>Total Continuing Education</b>	<b>6,763</b>	<b>7,710</b>	<b>3,132</b>	<b>2,650</b>	<b>7,710</b>
	<b>Travel and Professional Expenses</b>					
150031	Travel/General Presbyterian-Reach	5,327	8,000	4,721	6,000	8,000
150032	Travel/Finance-Treasurer	527	1,000	688	500	1,000
150033	Travel/Associate Presbyterian-Equip	8,634	5,000	5,900	4,000	5,000
150034	Travel/Associate Presbyterian-Send	5,358	5,000	2,375	4,000	5,000
150036	Travel/African Advocate	4,262	2,500	2,784	1,000	2,500
150037	Travel/Hispanic Evangelist	4,052	4,000	1,967	4,000	4,000
150136	Travel/Non-Exempt Staff	1,919	1,548	2,985	1,500	1,548
150138	Travel/Hunger Action Enabler	3,085	4,300	1,015	3,500	4,300
	<b>Total Travel and Professional Expenses</b>	<b>33,164</b>	<b>31,348</b>	<b>22,435</b>	<b>24,500</b>	<b>31,348</b>
	<b>Related Employee Expenses</b>					
150045	Self Employment Insurance	19,653	19,578	12,876	19,500	19,578
150145	FICA Payroll Taxes	16,493	16,142	10,183	16,500	16,142
150150	Future Reserves					
	<b>Total Employee Related Expenses</b>	<b>36,146</b>	<b>35,720</b>	<b>23,058</b>	<b>36,000</b>	<b>35,720</b>
	<b>Total Administrative Costs</b>	<b>689,014</b>	<b>698,819</b>	<b>459,441</b>	<b>614,750</b>	<b>652,201</b>
	<b>Office Costs</b>					
151003	Legal Fees			50		
151021	Postage	704	1,520	953	950	1,000
151026	Utilities	4,095	3,600	2,693	4,000	4,000
151034	Supplies/Printing/Snacks	5,267	3,000	4,058	3,500	4,500
151037	Telephone	10,689	10,155	8,174	10,000	10,000
151038	Temporary/Outside Services	1,063				
151040	Custodial Service	5,526	5,180	3,580	5,000	5,160
151045	Service Maintenance Contracts	3,339	3,905	3,088	3,000	3,000
151050	Equipment Maintenance	469			500	500
151052	Equipment Purchase/Lease	5,430	5,414	3,234	5,000	5,310
151055	Miscellaneous	1,229	500	39	500	500
151057	Motor Vehicles	7				
151058	Audit	16,100	19,500	18,179	14,500	14,500
151059	Staff Miscellaneous	5				
151060	Property/Liability Insurance	-5,162	14,276	8,451	7,500	12,804
151070	Property Maintenance	19,971	23,545	9,115	8,500	10,744
151082	Computer Software			179		
151083	Waste Management					660
151083?	Camp Grier Equity			2,771	2,500	2,500
	<b>Total Office Costs</b>	<b>68,732</b>	<b>90,595</b>	<b>64,563</b>	<b>65,450</b>	<b>75,178</b>
	<b>Total Expenses</b>	<b>1,391,410</b>	<b>1,370,413</b>	<b>866,152</b>	<b>1,172,492</b>	<b>1,239,628</b>
		<b>-34,007</b>		<b>-168,362</b>	<b>10,089</b>	
	<b>Expense % to Income</b>	<b>102.51%</b>	<b>100.00%</b>	<b>124.13%</b>	<b>99.15%</b>	

**SALEM PRESBYTERY  
COMMITTEE ON PREPARATION FOR MINISTRY  
Ken Broman-Fulks, Mike Horne, Dana Fruits, Co-Moderators  
October 19, 2010**

The Committee enrolled the following as Inquirers for Ministry (G-14.0302):

**Allysen Schaaf**, member of Forest Hills Presbyterian Church, High Point, North Carolina, and a student at Union Presbyterian Seminary-Richmond, effective August 3, 2010.

**Will Scott**, member of First Presbyterian Church, Statesville, North Carolina, and a student at Pittsburgh Theological Seminary, effective August 3, 2010.

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**RECOMMENDATIONS:**

1. That Salem Presbytery examine **Beth Utley**, a member at Forest Hills Presbyterian Church, High Point, North Carolina, and a student at Union Presbyterian Seminary-Charlotte, and that following her successful examination, she be enrolled as a Candidate for the Ministry of Word and Sacrament.
  2. That Salem Presbytery examine **Monte Mitchell**, a member at North Wilkesboro Presbyterian Church, North Wilkesboro, North Carolina, a current student at Union Presbyterian Seminary-Charlotte and that following his successful examination, he be enrolled as a Candidate for the Ministry of Word and Sacrament.
  3. That Salem Presbytery approve the shortening of the period of inquiry for **Grant Sutphin** at the request of the Session of the First Presbyterian Church, Statesville, North Carolina and Salem's Committee on Preparation for Ministry.
  4. That Salem Presbytery examine **Grant Sutphin**, a member of First Presbyterian Church, Statesville, North Carolina, a student at Pittsburgh Theological Seminary, and that following his successful examination, he be enrolled as a Candidate for the Ministry of Word and Sacrament.
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**SALEM PRESBYTERY  
EXAMINATIONS COMMITTEE REPORT  
Tempe Fussell, Moderator  
October 19, 2010**

The Presbytery proceeds with the examinations of: Margaret Taylor Almeida, Samuel Dansokho, J. David Ealy, Jr., Brian Edward Gawf, Chanwoo Lee, Arnold B. Lovell, and Kristine Meehan Miles.

In context of the committee's examination, the ministers and candidates mentioned in the following pages were asked those questions that were required through the endorsement of the Peace, Purity and Unity Special Committee's Report. There were no declared departures from the essential tenets of the Church. In addition, Examination Committee members were given additional resources for the examination including the P.U.P. Committee's suggested questions.

**RECOMMENDATION:**

1. That the Presbytery proceed with the examination of **Margaret Taylor Almeida** who is a Candidate under the care of Salem Presbytery and a member of First Presbyterian Church of Salisbury. She has been examined and approved by the Examinations Committee of Salem Presbytery. Ms. Taylor has preached during the meeting of Presbytery and that sermon is a part of the examination process. We therefore move that her examination be sustained as satisfactory, and that following her signing of the Book of Ministerial Obligations, she be enrolled as a Minister of Word and Sacrament of the Presbyterian Church (USA) and a member of Salem Presbytery.

**MARGARET TAYLOR ALMEIDA**

**Her Faith Journey is as follows:**

I am a child of the manse and when I speak of my faith journey I use the word privilege. For I come from a very privileged background. I do not use the word in the traditional sense, which would mean money. As a matter of fact when my husband asked for my hand in marriage my father had two questions for him: when was he joining the Presbyterian Church and was he aware of the amount of college debt I was bringing into the marriage?

I use the word privilege because I have always known three things. First my parents love me. Second Jesus loves me. Third there is nothing I can do to change 1 or 2. It doesn't matter how good I am or how bad and I have tried a little of both.

I have always felt called by God to be a caregiver: in the family as daughter, sister, wife, and mother; in the classroom as teacher and child advocate; in the church as teacher and elder. In 2001 my father had a stroke and we knew his preaching days were over. I dropped everything to spend as much time as possible with him as his mind slowly healed and his body slowly deteriorated. I was privileged to be with him as he remembered the hymns he loved, his favorite scriptures, and the deep theological truths he preached about and lived by. I was privileged to be with him as he took his last breath and joined the church triumphant in the early days of 2002. I spent the rest of that year going through his papers, sermons, and letters to determine what would become family history and what would be church history. This was a privilege but also a promise. In 2003 I determined it was time to get back into my role as caregiver in the classroom and the church. When I did nothing felt right. So I attended the day to inquire at Union Seminary in Charlotte to figure out how my call as caregiver was evolving. I enrolled that fall.

My years at seminary challenged my call as caregiver and confirmed my call as caregiver. Upon graduation I was able to serve in my home church, First Salisbury, in a sabbatical supply role which was a privilege but also a realization that I could not do the pastoral work I felt called to in a commuting role. I had been able to do this while I attended seminary; teaching in Salisbury Monday-Friday and commuting to Charlotte on Saturday. My husband of 31 years decided that since I had followed him around the piedmont Carolinas while he pursued his career with Duke Energy he would take early retirement and follow me around wherever God called me to be. I do not know if I have 31 years in me but I feel privileged to take this next step on my faith journey.

**Statement of Faith:**

I believe in the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit (2 Corinthians 13:14)

-in Jesus Christ, whose life, ministry, teaching, death, and resurrection declare the love of God.

-In God, whose essence is holy, suffering love, revealed in the divine acts of creation, judgment, forgiveness, redemption, reconciliation, and promise.

-In the Holy Spirit, who frees us to love and binds us in one body of Christ, the church, and who calls us to service and reformation of the world.

The Bible is the written Word of God. The Scripture of the Old and New Testament tell us the story of God's mighty acts in the Exodus of Israel and the Incarnation of Jesus Christ. Therefore it is the authority by which the Church must guide its faith and life.

Humanity is created in God's image. As such humanity has the potential for infinite good, for becoming the community with which God can have fellowship. But the reality for humanity is the gift of freedom, and in this freedom humanity has demonstrated its total depravity. Humanity's hope rests solely on the grace of God.

The Church is founded on Jesus Christ. It is the evidence of the Gospel's capacity to create community. The Church is the demonstration community of that which God intends for humanity.

The Sacraments are visible, tangible signs of the grace of God revealed in Jesus Christ. Baptism is reception into the covenant community. Communion is sustenance along the way. Both are God's acts of sealing the promise of faith. Both point to the grace of God who calls and sustains the community.

Eschatology is related to ethics. God, who is revealed in Jesus Christ, is both Alpha and Omega, the beginning and the end. Our Lord is the goal of our venture and that of the world. So we live daily as pilgrims moving toward a promised destination not as wanderers in a wilderness.

I believe nothing will be able to separate us from the love of God in Christ Jesus our Lord. (Romans 8:39)

**RECOMMENDATION:**

2. That the Presbytery proceed with the examination of **Samuel Vauvert Dansokho**. He is a minister transferring from the Protestant Church of Senegal. He has been examined and approved by the Examinations Committee of Salem Presbytery. We therefore move that his examination be sustained as satisfactory, and that following his signing of the Book of Ministerial Obligations, he be enrolled as a Minister of Word and Sacrament as a member of Salem Presbytery.

## SAMUEL VAUVERT DANSOKHO

### His Faith Journey is as follows:

God's grace and presence have been prevalent throughout my life, from my childhood in Saint-Louis, by the banks of the Senegal River, to this day, as an associate professor of Religion, Society and Culture at Hood Theological Seminary, Salisbury, North Carolina. The tapestry of my life is made from several interwoven strips of fabric:

- My roots as a religious minority: born from Christian parents in a country where 90% of the population is Muslim and 4% Roman Catholics. I grew up as one of the 0.001% Protestants of the country. The Protestant faith was brought to Senegal by the missionaries of the Société des Missions Évangéliques de Paris (Society of Paris Evangelical Missions), established in Saint-Louis in 1862. My Christian roots, therefore, have been partly shaped by the experience and beliefs of the Huguenots and the French Calvinist Reformation.
- My academic understanding of the Gospel and the stark realization of the gap between the ideal tenets and concrete experience: I had to leave Senegal to study theology in France a predominantly "Christian country", and although the buildings were beautiful, I found the churches cold both physically and figuratively. I doubted the sincerity of religion at some point but always experienced the life-giving strength of the Gospel.
- The opportunities I have had to work across denominational, religious, and cultural boundaries in witness for Christ. For example, upon completion of my studies at the Faculty of Protestant Theology in France my home church sent me to Lomé, Togo, for a year of practical training at the Evangelical Presbyterian Church of Togo. It is in Togo that I first realized how my academic training in France did not sufficiently prepare me for the realities of ministry in an African context. In particular, I learned to discern both the positive aspects of some African traditions and those that stripped others of their human dignity, and were thus incompatible with the demands of the Gospel. I returned to Senegal, was ordained and installed as the first Senegalese pastor of the Protestant Church of Senegal on December 5, 1982, and served the Church for nine years. During that time, I was privileged to meet people of diverse backgrounds and experiences, engage in responsibilities at the national and global level, participate in a process of building and transmitting knowledge.
- Finally, in living I have also learned the value of living life to the fullest and meeting death in a dignified manner: I have been profoundly affected by the death of four beloved persons affected me profoundly and in a different ways. In 1974, I unexpectedly lost my father to liver cancer because of an initial misdiagnosis. I initially blocked out the pain and cheered everybody around me. The loss struck me six months after I returned to my studies. I since have discovered the blessings of tears and accepted hurt: it is anything but lack of faith! The death of my brother in law in 1993 was a demonstration of what serenity in the last moments may be. The agony and dignified death from HIV/AIDS of a classmate in 1995 opened my eyes to the suffering of those unjustly ostracized. The passing, in 2003, of a friend and dedicated servant of God in the church taught me that we are all useful but none of us is indispensable.

*Soli Dei Gloria!*

### His Statement of Faith follows:

#### I believe in:

**God, Creator, Author, and Sustainer of everything.** God is tender, loving, caring, merciful, personal, slow to anger and quick to show compassion. There is no God but God (Deut. 30:6). The whole earth belongs to God. Out of love, God took flesh. God does not

differentiate among cultures (Acts 10: 34-35). God plans are life not death, happiness not doom, a future with a hope.

**Jesus, the Christ.** He is the Son of God according to the Scriptures. He is my personal Savior and I obtain salvation and life everlasting through him. He came to preach peace to those who were near and peace to those who were far. He was crucified and died, but God raised him from the dead. My belief in the resurrection of Jesus Christ is the source of my hope that ultimately love and justice will triumph over sin and death. I believe in the promise of life and life in abundance but not necessarily a material abundance. Christ was in the world, reconciling us with each other and with God. Each Christian is an ambassador for reconciliation.

**The Holy Spirit.** Is the comforter, the advocate, the communicator and the revelator. The Holy Spirit inspires, convicts, edifies and becomes manifest in each Christian in different ways. The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law (Galatians 5: 22-23).

I also believe that:

The whole earth belongs to God; the natural creation is also the temple of God; to worship God faithfully is to care for the earth, of which we are a part and to which we will return and to sustain life in abundance for all.

The church is the body of Christ, of which we are all individual and corporate members. The church is not the Kingdom of God itself but an instrument in its building.

It is the community of those who are called together to go outside of their usual walls, and to announce and live out the values of the Kingdom of God. The church reformed is always to be reformed according to the Word of God.

We are all sinners who are saved by Grace through faith (Romans 1:26). It is a costly grace that demands our readiness to follow the cross and die. Washed in the water of baptism, we are born again in Christ and become a new creature, participating in his death and resurrection. In the Lord's Supper we celebrate the new covenant in the body and blood of the Lord and receive the sustaining presence of Christ. In anticipation and with the Church universal we live a foretaste of the banquet in the Kingdom of God.

#### **RECOMMENDATION:**

3. That the Presbytery proceeds with the examination of **J. David Ealy, Jr.** He is a member of Cincinnati Presbytery. He has been examined and approved by the Examinations Committee of Salem Presbytery. We therefore move that his examination be sustained as satisfactory, and that following his signing of the Book of Ministerial Obligations, he be enrolled as a Minister of Word and Sacrament as a member of Salem Presbytery.

#### **J. DAVID EALY, JR.**

##### **His Faith Journey is as follows:**

*“Let the same mind be in you that was in Christ Jesus...”—Philippians 2:5*

As with all of us, I suppose, my faith journey began with all those who came before me. In a real sense the cloud of witnesses that comprise my relatives made being a Christian in some ways inevitable. That said, it was always going to be my choice, a choice born out of the grace of God extended to me as far back as memory allows.

Born in Nashville, Tennessee, my faith experience would immediately be shaped by the itinerant living the military provides. With Dad being in the Army, our growing family would thrive in the crucible of forming and reforming relationships, learning and un-learning cultures and customs, and framing our understanding of church in the wide variety of people we would come to meet. And whether we were in Georgia, Idaho, Colorado, North Carolina, Alaska, California, Tennessee, or Germany, the one constant refrain from my parents instilled was finding a church home wherever we were planted. This experience rapidly led me to believe that denominations were not what God had in mind. And this belief persisted until after college.

All along the way, God's call on me was present and clear and absolutely resisted. From my teenage years when I first sensed that God might be calling me into ministry I resisted the idea of being a pastor. Both my grandfathers were pastors, many of my aunts and uncles were/are in church leadership and ultimately (shortly before I entered seminary) my Dad was ordained and became pastor of New Covenant Missionary Baptist Church. I knew what kind of life this ensued and didn't want it. But as I would discover, I was not built for anything else.

I also discovered that, despite my reservations about denominations, being part of a church family was a crucial part of not only my formation but of God's calling on us all to be a body. And so, when on my way to choir practice in Black Mountain Presbyterian Church, the Associate Pastor asked me to join the church. After much prayer, I said "Yes". As part of the experience, I further learned that the theology swimming in my head had a name: "reformed theology". All my plans to be a Graphic Designer and to "help out in the church once in a while" were ultimately scuttled by God and all that was left to me was a light blue 1987 Dodge Caravan with only one working window and a grant from Western North Carolina Presbytery. Options vary, but the only place left for me to go was what is now called Union Presbyterian Seminary.

Seminary and the call process further confirmed this sense that the Presbyterian Church (USA) is my theological home and that being a pastor is the road God has chosen for me. What was left was for me to have the humility to accept this and be as open as I can be to God's direction. While I still resist what God wants from time to time (to God's amusement I'm sure) God's Spirit still contends with me and patiently shows me that God's irresistible will ("...my Word shall not return to me empty...") is a good thing.

#### **His Statement of Faith follows:**

I believe God is creating and demanding. I believe God set the world and the universe in its motions and that we are human by design. I believe God is sovereign, ruling life and death, but not in such a way that relieves humanity of our choices, decision and indecision. How this works, no one knows completely, but I believe that the God with whom we deal is bigger than the God with whom we deal. God is why (YHWH), "I am what I am, I will be what I will be," and we shall ever be finding and seeking who God is.

That being said, we have in Jesus Christ, God incarnate, the living Word revealing to us a God who wants to engage with us, who wants to save us from ourselves. Through the life of Jesus, we see embodied the demand of God to "Do justice, love kindness and walk humbly with God." In the ministry of Jesus we see the calling of God on us all to love the Lord our God with all our heart, all our mind, and all our strength and our neighbor as ourselves. As Philippians 2:1-11 says so well, we are to follow the humility and selflessness of Christ, even if it means a cross.

And so, by the power of the Holy Spirit, we can read Scripture and know the Word of God. We can pray even when words fail us. And when they do, the Spirit advocates for us. We can

know the will of God and speak for God in our words and in our actions. The Holy Spirit allows a broken humanity to be the Church, Christ's body in the world today.

The Church must serve as both caretaker and trailblazer of the traditions we share and the call of God that moves us beyond what's conventional. The Church must be a living sanctuary that moves beyond the physical spaces we set aside, that moves beyond the emotional walls we build, that makes for peace and for hope where there is none.

Humanity's greatest calling is to serve God with gratitude; for we love because God first loved us, we live because God gives us life, and we know who God is and what God is doing because God chooses to reveal God's self to us.

#### **RECOMMENDATION:**

4. That the Presbytery proceed with the examination of **Brian Edward Gawf**. He is a member of Pittsburgh Presbytery. He has been examined and approved by the Examinations Committee of Salem Presbytery. We therefore move that his examination be sustained as satisfactory, and that following his signing of the Book of Ministerial Obligations, he be enrolled as a Minister of Word and Sacrament as a member of Salem Presbytery.

#### **BRIAN EDWARD GAWF**

##### **His Faith Journey is as follows:**

*“For by grace you have been saved through faith, and this is not your own doing; it is the gift of God.”* These words from Ephesians 2:8 have given form and shape to my life and have been the foundation of the ministry to which I've been called. Growing up in the church, struggling with my faith as a young adult, and ultimately being brought back to a deeper faith, has left me captivated by the grace and immense love of God given in Jesus Christ.

The journey that has led me to follow God's call to Asheboro began in Colorado where I was raised at the foot of the Rocky Mountains. I was born into a close-knit family as the younger of two children. In my childhood I spent many hours in the mountains: hiking, camping, and skiing. There I developed a love for God's creation that has stayed with me throughout my life. At the same time I was spiritually nurtured at the First Presbyterian Church in Boulder, a vibrant, vital congregation that provided me with solid foundations upon which my faith could grow.

In spite of the solid foundation I received, my college years at Colorado State University were a time of spiritual seeking and struggle as I wrestled with my faith. As a college freshman I walked away from my faith and God and then spent the next few years being brought back, as the amazing love of God given in Jesus Christ was impressed upon me.

Following graduation I moved to Denver and worked for a title insurance company. I met my wonderful wife, Lenore, the first year after college and we were married in 1998. Without her continued love, support, and encouragement I can honestly say that I would never be where I am today. In 2000 our family grew with the addition of our son Thomas. Being a husband and father are among the greatest joys in my life and I thank God daily for my family.

Lenore and I joined Wellshire Presbyterian Church in Denver and soon began working with the youth, first as volunteers and then as Interim Youth Directors. It was in the course of our work with youth I began to sense a call to ordained ministry. After much discussion, prayer, and encouragement from my wife and our pastor, I came under the care of Denver Presbytery.

In 2001 we moved to Richmond, Virginia where I attended Union Theological Seminary and Presbyterian School of Christian Education, receiving my Master of Divinity degree in 2004. I very much appreciate the education I received there, both formal and informal. I tried to focus my electives on preaching, theology, and biblical studies. However, I particularly enjoyed the practical ministry opportunities, spending one summer as a pastoral intern in Smithfield, NC and another summer as a street chaplain at an inner-city homeless shelter and life-rehabilitation center. Through my studies, internships, and supply-preaching opportunities I developed a love of preaching and congregational ministry that has only been deepened in the years since.

I was ordained in 2004 and called to serve as an Associate Pastor for First Presbyterian Church in Murfreesboro, Tennessee, a congregation of 550. It was a wonderful place for me to grow in my sense of vocation and in my practical skills as I was involved in many of the programs and ministries of the church, particularly Christian Education and the young adult/college ministry.

In 2007 I was called to serve as the pastor of The Presbyterian Church of Waynesboro, Pennsylvania. Serving this congregation of 200 has been a time of spiritual and vocational growth for me. There have been challenges and joys involved in my call here. Among the greatest joys was the experience of leading the session through a visioning process in order to discover who they are as a church and who God is calling them to be in the future.

Now I sense that God is calling me to a new ministry. I will seek to be faithful to that call with humility, remembering always that the ministry belongs to the Lord who chooses to use even a clay jar like me in order that God's glory may shine forth all the more.

#### **His Statement of Faith follows:**

I believe in one God, eternally existent in three persons: Father, Son, and Holy Spirit. God is the omnipotent, omniscient, and omnipresent, creator of all things. God's eternal purposes are active in the world in such a way that nothing happens outside of the providence of God. God embodies perfect justice, perfect goodness, and above all, perfect love.

Man and woman were created in God's image, as personal, moral beings, for the purpose of glorifying and enjoying God, experiencing a relationship of perfect intimacy with God and one another. Seduced by the promise of becoming "like God," the man and woman chose to disobey their creator, bringing sin into the world and severing the relationship with God for which we were made. Sin is radical. It taints every part of the creation and mars the image of God in human beings, making it impossible for subsequent generations to even approach God on their own.

But God has come to us to redeem us and restore the relationship for which we were made. God chose Abraham and Sarah and promised that through their descendants all the nations of the world would be blessed. God made of their descendants a nation, revealing himself to that nation, giving them the Law and calling the people to faithfulness time and again through the prophets. When the time was right, God fulfilled the promise to Abraham by becoming incarnate in the man, Jesus.

Jesus Christ is the second Person of the Trinity, the Messiah, the eternal Word of God, through whom all things were created, who came to us in the flesh. In what is for us a mystery, Jesus is both fully human and fully divine without compromising either. He was born, grew, and lived among us, experiencing the full range of the human condition – yet without sin. In his ministry, Jesus proclaimed repentance for the forgiveness of sins and the nearness of the Kingdom of God, showing special concern for the poor and outcasts. Out of his great love for us, and out of obedience to the will of God, Jesus submitted to death on the cross, rising from the dead on the third day. His death and resurrection make possible the

forgiveness of sins and the full reconciliation of a sinful humanity with the Holy God, giving new life to all who come to him in faith.

The Holy Spirit, the third person of the Trinity, is the comforter and advocate whom Jesus, before his ascension, promised to send. The Holy Spirit guides and animates the church, and works in the lives of individuals turning them toward God, leading them to Christ, and transforming them from within.

The church Christ brought into being is made up of all those who confess him as Lord and Savior, and thus belong to him. The church is the body of Christ in this world, bearing the message of salvation through faith in Jesus Christ and continuing his mission of healing, compassion, and justice. Following Christ's institution the church administers two Sacraments as signs and seals of the Gospel: Baptism, whereby believers and their children participate spiritually in the death and resurrection of Jesus Christ, and are brought into the church; and the Lord's Supper, whereby the church comes continually to the Lord's Table to be spiritually nourished and joined with Christ.

I believe that the Scriptures of the Old and New Testaments are both the record of God's self-revelation to humanity, and by the inspiration of the Holy Spirit, God's word to all people in all times and places. Scripture reveals the purposes and will of God, pointing throughout to our redemption in Jesus Christ, and is the church's highest authority in all matters of faith and practice.

Just as history had a beginning, so it will have an end, when Jesus returns bringing with him a new beginning. Sin will finally be destroyed and the creation made new. In the meantime, the church is called to proclaim to all people, in word and deed, the Gospel with which we have been entrusted.

#### **RECOMMENDATION:**

5. That the Presbytery proceeds with the examination of **ChanWoo Lee**. He is a member of Sheppards and La psley Presbytery. He has been examined and approved by the Examinations Committee of Salem Presbytery. We therefore move that his examination be sustained as satisfactory, and that following his signing of the Book of Ministerial Obligations, he be enrolled as a Minister of Word and Sacrament as a member of Salem Presbytery.

#### **His Journey of Faith is as follows:**

I was born into a Christian family. I have been attending church since I was a child. I baptized on December 30 1974, when I was in the four years old. Then the time came in high school I came to receive Jesus Christ and experienced the Holy Spirit and the gift of tongues in a church revival.

From that time on I have had confidence about God's work for me. Even though I am an unworthy person, I know God's compassion for me is very great. When I was in a university student, I experienced being in a car accident from which the Lord rescued me and restored me to health. At that time I decided to work as a Minister because God gave me the new life for the kingdom of God.

My faith is affected by my parent's faith. My father is an inactive and retired elder in Korea. He is a founder of my hometown church. My father had experienced the Holy Spirit, and then all family members became Christians. He had worked for the children's ministry for thirty years and was the president of the Korean Children Committee in Korean Presbyterian Church on 2002.

In my view, the mother's image is a praying mother and warm heart for their children. My mother and I attended the early morning service to pray every morning at 5 am. I think that, through mother's prayer and good faith's heritages, my elder sisters' family become missionaries to India and my family becomes a pastor's family. I have a lot of good tradition from parents' Christian heritages such as prayer, reading the Bible, love of others etc, so I will succeed sincere Christian heritages to my two sons.

I got married with my wife, Shin, Youn-Jung, on April 10th, 1999 and I have two sons right now, 10 and 8 years old. Parents-in-law are sincere Presbyterian Christians. Additionally, my wife was a pianist from a high school student at her hometown church. She is very kind and hospitable. My wife and I have a lot of similar tempers and Christian heritages because we grew up in similar family environment.

The Lord is leading me further into Christian service through being an ordained minister. God has led me to the best places at the right time even when I thought I had a better idea of what to do. At other times, He has led me to meet people that would be of help to me in my future. For instance, I was able to grow up around a foreigner living in Korea to learn English and others with whom I could work together. Always through my prayers God has guided me in this way.

I realize that education is a privilege, and I have done my best to seek God's glory in my educational choices. I completed my B. S. in Math Education at Daegu University and my Master of Divinity at Presbyterian College and Theological Seminary, Korea's premier seminary. Entrance into their programs is very competitive. Through the grace of God, I passed the entrance examination 18th out of 1,200 applicants at Presbyterian College and Theological Seminary (PCTS).

Moreover, I completed my Theological Master at Louisville Presbyterian Theological Seminary in 2007 and also completed my Doctor of Ministry at Columbia Theological Seminary in 2010 by God's grace. Fortunately, God had trained me at Presbyterian Seminaries.

During my five years of ministry at Shinll Presbyterian Church the senior pastor encouraged me to integrate my gifts in teaching and ministry. I was given a year to write four books that would serve as the basis for new members and discipleship training at the growing Shinll Church. While 5,000 attend, many were not ready to become full active members.

I became the director of the JCTC (Jesus Christ Training Center) at Shinll Presbyterian Church where I taught and trained people for church membership every Tuesday, Thursday, and Sunday. My gifts for integrating theological scholarship with practical reflection led my senior pastor to send me to study theology in the United States.

From 2007, I have the privilege of working as a pastor at the Korean Presbyterian Church of Anniston. I am teaching about the Bible every week on Sundays and throughout the week as well. Through my ministry to them and their ministry to me, I am reassured of God's benevolence towards me daily, and I am sealed by the assurance of the Holy Spirit both in my mind and in my heart. In all of these blessings, I can see no other cause than the abundant grace of God, and I am thankful.

Through the missions of the Korean Presbyterian Church of Anniston, I know that God works not only for our church members but also our neighbors. He works not only for our congregation but also our American friends who need our love and support, and not only in the United States but all nations and the world. I think that everything is because of God's grace and love for our church.

**His Statement of Faith follows:**

I believe that the Bible is the absolutely final, authoritative, inerrant Word of God. This is the basis for my behavior. I believe that there is only one true God, and He exists eternally in three persons in the Godhead: the Father, the Son, and the Holy Spirit.

I believe in the Reformed faith as set forth in the Westminster Confession of Faith and the Larger and Shorter Catechism as the system of doctrines taught in Scripture.

I believe that salvation is a free gift of God given to those who believe Jesus Christ. I believe that all are sinners and totally unable to save themselves from God's displeasure, except by His mercy.

I believe that salvation is by God alone as He sovereignly chooses those He will save. I believe that Jesus will return, bodily and visibly, to judge all mankind and to receive His people to Himself.

I believe in the person of the Holy Spirit, who resides and enables believers to live lives in accordance to God's will. I believe that all aspects of our lives are to be lived to the glory of God under the Lordship of Jesus Christ.

I believe that the church, which is the people of God and the body of Christ, is to be a worshipping assembly which shines its light to the nations by sharing the glorious and wonderful good news of the Gospel of Christ.

I believe that baptism is the sign and seal of incorporation into Christ. And I believe that we participate in Jesus' death and resurrection. The body of Christ is one, and Baptism is the bond of unity in Christ. The Baptism of children witnesses to the truth that God's love claims people before they are able to respond in faith.

**RECOMMENDATION:**

6. That the Presbytery proceeds with the examination of **Arnold B. Lovell**. He is a member of Holston Presbytery. He has been examined and approved by the Examinations Committee of Salem Presbytery. We therefore move that his examination be sustained as satisfactory, and that following his signing of the Book of Ministerial Obligations, he be enrolled as a Minister of Word and Sacrament as a member of Salem Presbytery.

**ARNOLD B. LOVELL****His Faith Journey is as follows:**

I am a native of Lexington, North Carolina, having been reared in the heart of the Bible-belt when our nation, particularly the Southeast, was governed by what I call the common culture of *Bapti-Metho-terian piety*. This normative Christian faith was part of the air we breathed and the water we drank. I learned my first major passage of Scripture from the King James Version in the First Grade in the public schools, as narrator of the Cecil Elementary School Christmas Play in December of 1957, reciting the words of Luke 2 from memory. This is the way I still know them today and remember them each Advent and Christmas season.

I grew up in a small town governed by the mills, both furniture and cotton, with an alcoholic father and loving mother. We were a two-career marriage from the start, just to make ends meet. I was nurtured in the Christian faith at the knee of my maternal grandmother, who suffered from very painful rheumatoid arthritis for many years. I remember learning old Gospel hymns and Negro spirituals as "Granny," and "the Colored maid," "Goldie Hargrave,"

taught me to love Jesus, say my prayers, and "follow de Lawd, whether he taked me." I drank in the faith and practice of these two, excited about growing up in this loving, caring environment, for it gave a respite in the midst of the hard times of my dad's drinking and his abuse of my mother, me, and the rest of my family.

I was baptized at Beck's Lutheran, the church of my grandparents, which was out in the country a few miles from home. In my childhood, we attended Second Evangelical and Reformed Church, a church populated by school teachers, plant foremen, and mill workers; it was the largest church in town, numbering over 2000 members in the late 1950's and through the late 1960's. I asked to join the church, did Communicants Class, and was received as a professing Christian and active member of the church at 12 years of age. In high school, after trying the E&R church youth group, I went to the First Presbyterian Church, Lexington, NC, where all my friends attended. That congregation has been my "home church" ever since that first youth group meeting I attended. At FPC I found the transparent faith, commitment to service and witness, a community of faith, and the real, safe place and a family of faith which I had been seeking for a long while. The concept of ministry in this youth group that changed my life was based on the *Acts Alive* curriculum, written by Lyman Coleman. At First Presbyterian Church as a congregation, and in this new denomination, I found a home in the faith, and in our Lord, one which I will not let go and will celebrate for eternity when I dwell with Him in the Church Triumphant.

During college, I began to consider that God might be calling me into the ministry. Through prayer, the struggle in my nuclear family, a back injury which quenched and ended my desire to play college football, and the death of both my maternal grandparents during my first semester of college, I sought comfort and strength in God and the church. Since my childhood, our Lord Jesus Christ, and the shelter of the church and its people, had provided a safe haven for me. This continued to be the case as the next few years unfolded. I considered seminary upon college graduation, but decided to wait and see.

After graduation from college, I began a career as a high school teacher and football coach. Emily, my wife, and I met there, in October of 1973, and were married in 1976. We were asked to be the youth group advisors for *Acts Alive*, the youth group I had joined in high school. Through the grace of God, this experience of working in the church, and the love of my wife, God enabled me to feel the reality of the call of Christ upon my life and to respond. By the next spring, early in 1977, we had applied and been accepted to Union Theological Seminary, Richmond, VA, and we began our life there in July, 1977. I graduated with a D. Min. Degree in 1981, and with two beautiful daughters, Carolyn and Catherine.

Over the last 29 years since ordination, through all types of tumult, tragedy, and some triumphs, I have seen the providential hand of God guiding, directing, comforting, clarifying, cajoling, and creating opportunities for witness and mission. I have had the honor to serve God as a pastor, seminary professor, consultant, in many ways and with many unusual and diverse twists and turns, even though I am still a broken, helpless sinner, saved only by grace. I look forward to the next chapter in the journey of faith into which God, Father, Son, and Holy Spirit, is leading us to do His ministry, open to His leading to a partnership with the people He has chosen us to serve.

To God, and to Him Alone, be the Glory!

#### **His Statement of Faith follows:**

In a written statement of faith, one is giving testimony to the essentials or core values in which one believes, stands, and lives as a Christian. I believe that the strength and vitality of my personal confession of faith rests in my willingness to stand alongside of, and to claim anew for me today, the historic affirmations of the Church as found in its creeds and confessions. I consider myself an heir to the apostolic faith, the Reformed tradition, and the classic Presbyterian confessional heritage. It is within this historic faith tradition that I was

ordained as a Teaching Elder, a Minister of Word and Sacrament, on July 19, 1981, by Greenbrier Presbytery, in the former PCUS.

I believe in God the Father Almighty, the Maker of Heaven and earth; God is made known to us in the three persons of the Trinity, as Father, as Son, and as Holy Spirit.

I believe in Jesus Christ, his only Son our Lord; who was conceived by God through the Holy Spirit and was born of the Virgin Mary; our Lord lived, died, was crucified, and buried, descending into hell, death, and destruction, suffering total separation from God on our behalf for the remission of our sins. On the third day, God raised Jesus from the dead; as the historic traditions of the Church have stated time and again, the resurrection is a real event in time, space, and human history, not a tool of magic, myth, or metaphor; Jesus Christ is the Risen Lord, seated and reigning in power at the right hand of God; and, that he shall come again to judge both the living and the dead.

I believe in the Holy Spirit, the Lord and Giver of Life, who at Pentecost called forth the Church in power to give witness to Jesus Christ; in the one, holy, catholic, and apostolic church, made visible by the witness of confessing Christians everywhere; the Church is called forth in mission, giving witness to the grace, mercy, and love of God as seen in Jesus Christ.

I believe in justification by grace through faith alone, grounded in the Reformation and Protestant traditions of Luther, Calvin, and so many others. I am a sinner saved not by my actions, works, worth, or deeds, but only by the grace and love of God. *Therefore, since we are justified by faith, we have peace through our Lord Jesus Christ* (Romans 5:1). I am a broken Presbyterian pastor, who ministering to broken people, with broken dreams, in a broken church, in a broken denomination, in a broken world, seeking to be touched, transformed, and taught by the Word of Truth and Hope and we are lost without the sovereign love and grace of God.

I believe and accept that the Holy Scriptures are the only unique and authoritative witness to Jesus Christ in the Church universal, God's Word to me personally as a Christian, and the Word of God still speaking in and to the Church and the world; the Scriptures are our rule and guide in all matters of the faith; that by the inspiration of the Holy Spirit in and through human beings, the Old and New Testaments were written, gathered, and exist today to tell the story of God's grace, love, and our only hope. I believe Scripture is the Word of God, and that as it was inspired in its original writing, still inspired by the Holy Spirit in its reading, preaching, and hearing today, becoming the living, breathing, Word of God a new for us today.

I believe with John Calvin, that the Church exists where the Word is preached and heard, the Sacraments are rightly administered and received, and where Church discipline is properly exercised as a means of mercy and grace. We are called to live in obedience to God, to exhibit love of God and of neighbor, and to show Christ's gracious presence to the world, being the body of Christ in unity and a visible witness of Christ to all humanity.

I believe Baptism is a sacrament signifying our entrance and engrafting into the body of Christ; that regardless of its manner, mode, or one's age when it is administered, it is a rite of the church that should be administered only once in a Christian's life. The Lord's Supper is a meal of grace given to remind us of our Lord's constant provision for us and should not be eaten unworthily or without preparation. Through the celebration of this feast, we continually proclaim the Lord's death until he comes again. May God guide and strengthen us as we seek to honor his memory and the traditions of the faith given to the saints.

**RECOMMENDATION:**

7. That the Presbytery proceed with the examination of **Kristine Meehan Miles** who is a Candidate under the care of Salem Presbytery and a member of New Creation Community Church. She has been examined and approved by the Examination Committee of Salem Presbytery. Ms. Miles has preached during the meeting of Presbytery and that sermon is a part of the examination process. We therefore move that her examination be sustained as satisfactory, and that following her signing of the Book of Ministerial Obligations, she be enrolled as a Minister of Word and Sacrament of the Presbyterian Church (USA) and a member of Salem Presbytery.

**KRISTINE MEEHAN MILES****Her Faith Journey is as follows:**

I was born near Philadelphia, PA and was raised in the Presbyterian Church. Most of my growing up years were in Jamestown, NC. I attended St. Andrews Presbyterian College where I began my studies in English and Religious Studies. I finished my degrees at UNC-Greensboro.

A friend introduced me to the Reverend Frank Dew and New Creation Community Presbyterian Church in Greensboro. In 1996, I transferred my membership to this church. New Creation has been one of the most influential factors in my adult spiritual journey. Its small-church atmosphere and its expectation of members' involvement developed my faith further.

My life has taken so many unexpected turns of which I could never have dreamed. In 1998, I had the opportunity to travel with UNCG's Presbyterian campus ministry and the Reverend Ann Jahnes to Iona, Scotland. I stayed there for three months as a volunteer for the Iona Community.

Upon graduation from UNC-G, I moved to Scotland to work for the Iona Community. This place of history and faith has shaped my faith significantly. Iona gave me a glimpse of my spiritual and genetic heritage, as well as the church's global.

I have felt called to the ministry for my entire life. From the time I was a child, I felt incredibly at home at church. The sanctuary was a place of awe. The stories captivated me. I spoke with implicit confidence in the message. I still feel this way, perhaps more so since I've "grown up" and seen that the entire world is not the same.

Upon returning to the United States from Scotland, I enrolled in the M.Div. studies at Louisville Presbyterian Theological Seminary. I found seminary to be a formidable challenge. I learned much about our religion, but I mostly learned about myself. I met my husband there and we married in June 2002. We welcomed our son Joseph into the world on November 20, 2004.

In 2006, my husband's health failed and he was diagnosed with end-stage renal failure. Dialysis became a necessary evil to keep him alive. On July 16, 2008, I was blessed to be able to give my husband one of my kidneys. After 42 surgeries and surgical procedures within 2 ½ years, he finally has better kidney function now than he's ever had. This experience has been one of learning a deeper trust in God and an awe-filled witness to miracles. I am thankful to my core for health, for God's love for us, and for the prayerful support that has sustained us.

In November 2008, our little family moved to New Bern, NC so that my husband could take a job as a hospice chaplain. It has been in this small town that I feel that I have begun to thrive.

I have taken a great joy in being a staff member at West New Bern Presbyterian Church and am now very pleased to be working as a hospice chaplain myself. These are my greatest career joys: to walk with people through their celebrations and their griefs; helping them live into a deeper relationship with God; and sometimes having the privilege to walk a few of these folks home to eternity.

**Her Statement of Faith follows:**

I believe God created the world and called it GOOD. On the 6<sup>th</sup> day God created humankind and God called it VERY GOOD. I believe that despite our having been created in the image of God, we are fundamentally broken by sin, prone to idolatry and tyranny. I believe that we are redeemable only by the grace of and faith in God through Jesus Christ, whom we know through the attestation of Scripture.

I believe that Christ has provided a road to God (John 14:6) and that the Way of Jesus saves us from our self-destructive ways and brings us to life in the fullness of God. I believe that Jesus is fully human, fully divine (Col. 2:9) and that the power, action, and will of God is with us in Jesus.

I believe that God is revealed continually through the Scriptures. I believe the Scriptures that we hold to be the Holy Bible were inspired by the Holy Spirit, recorded by people. I believe it is the guide to which the Church should look, in cooperation with prayer and our God-given gift of reason, for guidance.

I believe that our One God is expressed distinctly as three but in fact the “Father”, the “Son”, and the “Holy Spirit” are one in substance and being. I believe that God seeks to be in relationship with us and that one way in which God’s nature and will is revealed is through the Sacraments of Baptism and the Lord’s Supper. These gifts of the Spirit work within us to justify and sanctify us through the common elements of water, bread, and the fruit of the vine, but we do not confuse the physical elements with the real presence and power of God.

I believe that because God first loved us that the Church’s response and holy mission is to seek and rely on the Holy Spirit to work in and through it. Church should influence all aspects of disciples’ lives, be a safe place to reflect our joys and sorrows, and be a center for discernment. Most importantly, the Church should be a place where God’s Truth is symbolized, sacramentalized and re-membered. I believe that Christ is the head of the Church and that all God’s people are called upon to be disciples, proclaim the Gospel, live in community, care for creation and discern the Will of God in the pursuit of peace and justice.

Finally, I believe that there are a few basic precepts by which a Christian can rely on to guide one’s life: to live in Faith that God is God of all, revealed through Christ, and exemplify that faith by living in relation to one’s self and to one another by the commandment to Love. I believe that Love is the defining Christian commandment, characterizing how we must relate to all people and how we communicate this faith to those who do not believe in salvation through Christ. I believe that there is hope in the midst of suffering; the source of my hope is found in the fact that Jesus died on the cross but was raised from the dead and that when my body dies my soul will be resurrected with Christ. I believe that there is life beyond the death of the body as it was promised by Jesus (John 14:18).

I

**SALEM PRESBYTERY  
COMMITTEE ON MINISTRY  
Steve Scott & Jo Ann Woodcock, Co-Moderators  
October 19, 2010**

**I. COMMITTEE ACTION REPORTED FOR THE INFORMATION OF PRESBYTERY**

**A. SECURING INTERIM PASTOR/ASSOCIATE PASTOR**

1. Concurred with the Session of Mt. Tabor Presbyterian Church, Cleveland, North Carolina, in securing the Reverend George Goodman to serve as Interim Pastor for a period of one year beginning September 1, 2010, and further, grant permission to the Reverend George Goodman, a member of Peaks Presbytery, to labor within the bounds of Salem Presbytery for a period of four months, to be renewed January 1, 2011.

**B. RENEWING INTERIM PASTORAL RELATIONSHIPS**

1. Concurred with the Session of the Bethany Presbyterian Church, Graham, North Carolina, in renewing the Interim Pastor contract with the Reverend Jennie Leake Hemrick for a period of one year beginning August 1, 2010.
2. Concurred with the Session of First Presbyterian Church, Winston-Salem, North Carolina, in renewing the Interim Pastor contract with the Reverend F. Harry Daniel for a period of one year beginning September 1, 2010.

**C. SECURING TEMPORARY SUPPLY**

1. Concurred with the Session of Collinstown Presbyterian Church, Westfield, North Carolina, in securing the Reverend Shaun Draughn to serve as Temporary Supply, for the duties of preaching, pastoral care, and teaching the Bible, with the Reverend Kevin Conley to continue serving as the Moderator, and further that the Session be directed to call upon Presbytery for assistance in procuring qualified ministers to celebrate the Sacraments; for a period of six months, beginning October 1, 2010 to March 31, 2011.

**II. COMMITTEE ACTIONS TAKEN ON BEHALF OF PRESBYTERY**

**A. TRANSFER OF MINISTER OUT OF SALEM PRESBYTERY**

1. That the Reverend Thomas E. Robinson be transferred to the Elizabeth Presbytery effective October 9, 2009 and further, that the Stated Clerk be asked to transfer the Reverend Robinson to Elizabeth Presbytery.

**B. PERMISSION TO LABOR OUTSIDE THE BOUNDS OF SALEM PRESBYTERY**

1. That upon receipt of notification that the Reverend William Johnston has received permission to labor within the bounds of Baltimore Presbytery, granted permission for the Reverend William Johnston to labor outside the bounds of Salem Presbytery for a period of three months beginning October 1, 2010, to be renewed January 1 of next year.

**C. MODERATORS OF SESSION**

1. Appointed Elder David Vaughan as Moderator of the Session of Milton Presbyterian Church, Milton, North Carolina.

2. Appointed the Reverend Genie Martin as the Moderator of the Session of Piedmont Presbyterian Church, Burlington, North Carolina.
3. Appointed the Reverend Ron Shive and Elder David Vaughan as Moderators of the Session of the Stony Creek Presbyterian Church, Burlington, North Carolina.
4. Appointed Mack McDowell as the Moderator of the Session of Bethesda Presbyterian Church, Ruffin, North Carolina, pending his successful tutoring in church polity by a qualified mentor.
5. Appointed the Reverend Jeffrey D. Smith the Moderator of the Session of the Pine Hall Presbyterian Church, Pine Hall, North Carolina.
6. Appointed the Reverend Ben Trawick as the Moderator of the Session of the Mt. Jefferson Presbyterian Church, West Jefferson, North Carolina.

#### D. RENEWAL OF COMMISSIONED LAY PASTORS

1. Concurred with the Session of the Griers Presbyterian Church, Leasburg, North Carolina, in renewing the contract of Mr. Richard LaDew to serve as Commissioned Lay Pastor for a period of one year beginning August 17, 2010.
2. Concurred with the Session of Calvary Presbyterian Church, Statesville, North Carolina, in renewing the contract of Mr. Timothy Bates to serve as Commissioned Lay Pastor for a period of one year beginning August 1, 2010.
3. Concurred with the Session of Freedom Presbyterian Church, Statesville, North Carolina, in renewing the contract of Mr. Stedman Newsome to serve as Commissioned Lay Pastor for a period of one year beginning January 1, 2010.
4. Concurred with the Session of Asbury Presbyterian Church, Westfield, North Carolina, in renewing the contract of Mr. Terry Collins to serve as the Commissioned Lay Pastor for ten (10) months, beginning September 1, 2010 to June 1, 2011.
5. Concurred with the Session of Laurel Fork Presbyterian Church, Laurel Springs, North Carolina, in renewing the contract of Ms. Martha Ellis to serve as the Commissioned Lay Pastor for a period of one year, effective October 1, 2010.
6. Concurred with the Session of New Salem Presbyterian Church, Stony Point, North Carolina, in renewing the contract of Mr. George Holleman to serve as the Commissioned Lay Pastor for a period of one year, effective October 23, 2010.

#### E. RENEWAL OF STATED SUPPLY RELATIONSHIP

1. That the contract between the Reverend Jay Lambeth and the St. Paul Presbyterian Church, Greensboro, North Carolina, be renewed for a period of one year beginning October 31, 2010.
2. That the contract between the Reverend Angus McGregor and Christ Presbyterian Church, High Point, North Carolina, be renewed for a period of one year beginning October 1, 2010.
3. That the contract between the Reverend Laura Spangler and Lloyd Presbyterian Church, Winston-Salem, North Carolina, be renewed for a period of one year beginning August 1, 2010.

III. RECOMMENDATION FOR THE ACTION OF PRESBYTERY

CANDIDATE OF SALEM PRESBYTERY TO BE ORDAINED

- 1. That the following Administrative Commission be approved to ordain Ms. Kristine Miles, a Candidate under the care of Salem Presbytery, at New Creation Community Presbyterian CA Church, Greensboro, North Carolina, on November 14, 2010 at 5:00 pm.

NAME	RESPONSIBILITY	MINISTER/ELDER
Andy Meehan	Preside & Propound the Constitutional Questions	Elder
Frank Dew	Preach the Sermon	Minister
Kyle Goodman	Charge the Minister	Minister
Barbara Clawson	Charge the Congregation	Elder
Bryan McFarland	Prayer of Ordination	Minister

MINISTER TRANSFERRING INTO SALEM PRESBYTERY TO ACCEPT A CALL

- 2. That the Reverend Chanwoo Lee be granted permission to labor inside the bounds of Salem Presbytery from Sheppards and Lapsley Presbytery pending approval of his examination; and that the call of the Korean First Presbyterian Church, Greensboro, North Carolina, to the Reverend Chanwoo Lee, to serve as Senior Pastor be found in order; and the terms of call (printed below) be approved; and that upon the signing of the Book of Ministerial Obligations, the call be placed in his hands. The Committee on Ministry is satisfied that this congregation has complied with the EEO provisions of the *Book of Order* (G-11.0502g) and the AAEEEO Policy adopted by Salem Presbytery (July 1993) in offering this call. The effective date is December 1, 2010; and that the Pastor Nominating Committee be given permission to ask the Session to call a congregational meeting for the purpose of issuing the below described call to the Reverend Chanwoo Lee to serve as Pastor and grant permission for him to move onto the field to begin work as of December 1, 2010.

Salary	\$40,000
Housing Allowance	\$19,200
Visitation Reimbursement	\$ 500
Automobile Expense Reimbursement	At Federal Allowable Rate
Continuing Education Reimbursement	\$ 2,000
Education/Book Reimbursement	\$ 1,000
Board of Pensions	PROVIDED
Moving Cost	PROVIDED
Cell Phone Reimbursement	\$ 1,200

Four weeks vacation    Two weeks study leave    One Month Paternity Leave (full pay)  
 Sabbatical Leave: Two months after seven years continuous service

- 3. That the Reverend Brian Edward Gawf be granted permission to labor inside the bounds of Salem Presbytery from Carlisle Presbytery; and that the call of the First Presbyterian Church, Asheboro, North Carolina, to the Reverend Brian Edward Gawf, to serve as Pastor be found in order; and the terms of call (printed below) be approved; and that upon the signing of the Book of Ministerial Obligations, the call be placed in his hands. The Committee on Ministry is satisfied that this congregation has complied with the EEO provisions of the *Book of Order* (G-11.0502g) and the AAEEEO Policy adopted by Salem Presbytery (July 1993) in offering this call. The effective date is August 23, 2010; and that the Pastor Nominating Committee be given permission to ask the Session to call a congregational meeting for the purpose of issuing the below described call to the Reverend Brian Edward Gawf to serve as Pastor and grant permission for him to move onto the field to begin work.

Salary	\$53,202
Housing Allowance	\$20,000
Automobile Expense Reimbursement	\$ 1,000
Professional Expense Reimbursement	\$ 3,707
Board of Pensions	PROVIDED
Moving Cost	PROVIDED

Four weeks vacation      Two weeks study leave      Paternity leave: one month paid leave  
 Sabbatical leave: three months after six years continuous service

That the following Administrative Commission be approved to install the Reverend Brian Edward Gawf at First Presbyterian Church, Asheboro, North Carolina, on November 14, 2010 at 4:00 pm.

NAME	RESPONSIBILITY	MINISTER/ELDER
James Rissmiller	Preside & Propound the Constitutional Questions	Minister
Connie Weaver	Preach the Sermon	Minister
Ray Mims	Charge the Minister	Minister
Mike Sherrill	Charge the Congregation	Elder
Linda Robbins	Prayer of Installation	Elder

4. Granted the Reverend James David Ealy, Jr. permission to labor inside the bounds of Salem Presbytery from Cincinnati Presbytery pending approval of his examination; and that the call of the Hawfields Presbyterian Church, Mebane, North Carolina, to the Reverend James David Ealy, Jr. to serve as Pastor be found in order; and the terms of call (printed below) be approved; and that upon signing the Book of Ministerial Obligations, the call be placed in his hands. The Committee on Ministry is satisfied that this congregation has complied with the EEO provisions of the *Book of Order* (G-11.0502g) and the AAEEO Policy adopted by Salem Presbytery (July 1993) in offering this call. The effective date is October 1, 2010; and that the Pastor Nominating Committee be given permission to ask the Session to call a congregational meeting for the purpose of issuing the below described call to the Reverend James David Ealy, Jr. to serve as Pastor and grant permission for him to move onto the field to begin work as of October 1, 2010.

Salary	\$52,000
Free use of Manse	
Automobile Expense Reimbursement	All business mileage at Federal Allowable Rate
Professional Expense Reimbursement	\$ 1,125
Board of Pensions	PROVIDED
Moving Cost	PROVIDED

Four weeks vacation      Two weeks study leave      One month paternity leave (with full pay)  
 Sabbatical leave: Three months after six years continuous service

The following Administrative Commission to install the Reverend James David Ealy, Jr. at Hawfields Presbyterian Church, Mebane, North Carolina, on November 7, 2010 at 4:00 pm.

NAME	RESONSIBILITY	MINISTER/ELDER
James Rissmiller	Preside & Propound the Constitutional Questions	Minister
Amanda Anderson	Preach the Sermon	Minister
Thomas Vinson	Charge the Minister	Elder
Matt Bivens	Co-Charge the Congregation	Elder
Jung Kim	Prayer of Installation	Elder
Ellen Lawrence	Call to Worship	Elder
A. B. Plexico	Co-Charge the Congregation	Minister

CALL EXTENDED TO A MEMBER OF SALEM PRESBYTERY

- That the Call of the Springwood Presbyterian Church, Whitsett, North Carolina, to the Reverend Genie V. Martin to serve as Pastor be found in order; and the terms of call (printed below) be approved; and that upon action of the Presbytery in approving the call be placed in her hands. The committee on Ministry is satisfied that this congregation has complied with the EEO provisions from the *Book of Order* (G-11.0502g) and the AAEEO Policy adopted by Salem Presbytery (July 1993) in offering this call. The effective date of this call is November 1, 2010.

Salary	\$29,000
Housing Allowance	\$18,000
Automobile Expense Reimbursement	PROVIDED
Professional Expense Reimbursement	\$ 1,310
Board of Pensions	PROVIDED

Four weeks Vacation      Two weeks Study Leave  
 Sabbatical Leave: 3 months in the 7<sup>th</sup> year

That the following Administrative Commission be approved to install the Reverend Genie V. Martin at Springwood Presbyterian Church, Whitsett, North Carolina, on December 18, 2010 at 4:00 pm.

NAME	RESPONSIBILITY	MINISTER/ELDER
Rosa Miranda	Preside & Propound the Constitutional Questions	Minister
Jacquelyn McHenry	Preach the Sermon	Minister (Guest)
Norman M. Whitney	Charge the Minister	Minister
Steve McCutchan	Charge the Congregation	Minister
Ann Jennings	Prayer of Installation	Elder
David Parker	Lead in Worship	Elder
Jack Martin	Lead in Worship	Elder

MINISTER TRANSFERRING TO SALEM PRESBYTERY

- That the Reverend Arnold B. Lovell, a Member-at-Large of Holston Presbytery, be transferred to Salem Presbytery, pending his successful examination and signing of the Book of Ministerial **CA** Obligations and that the request from the session of Jamestown Presbyterian Church, Jamestown, North Carolina, in securing the Reverend Arnold B. Lovell, to serve as Interim Pastor and Moderator of Session for a period of 12 months, beginning August 1, 2010.

#### MINISTER TRANSFERRING TO SALEM PRESBYTERY FROM OTHER CHURCH

7. That the Reverend Samuel V. Donsokho, a member of the Protestant Church of Senegal, be transferred to Salem Presbytery as a Member at Large, pending his successful examination and signing of the Book of Ministerial Obligations.

#### WAIVING STANDARD ORDINATION EXAMS

8. That Samuel Donsokho, currently a member in good standing of the Protestant Church of Senegal, a Reformed Church with whom PCUSA is in correspondence, be transferred into Salem Presbytery under G-11.0404b which specifies that Salem Presbytery may grant him an exemption from taking the standard ordination exams, as he has been an ordained minister of Word and Sacrament for more than five years. Salem Presbytery may grant such exemption according to the PCUSA constitution by two-thirds (2/3) vote.

#### TEMPORARY or STATED SUPPLY RELATIONSHIP (new)

9. Concurred with the Session of the Pine Hall Presbyterian Church, Pine Hall, North Carolina, in securing Mr. Newton Cowan to serve as the Temporary Supply, for a period of one year **CA** beginning September 1, 2010.
10. That Mrs. Margaret Almeida, a Candidate under the care of Salem Presbytery, be appointed as the Stated Supply and Moderator of the Session of the Second Presbyterian Church, **CA** Salisbury, North Carolina, for a period of one year effective September 1, 2010, with the request that the Session consider a 25 hour contract, to be communicated to the Reverend Larry Summey as Moderator of the Session.

#### HONORABLE RETIREMENT

11. That the request of the Reverend Suzanne Shoffner be granted status of Honorably Retired, effective June 15, 2010, and that a Service of Retirement be held at the October 2010 **CA** Presbytery meeting.

#### VALIDATED MINISTRIES

12. Request that the work of the Reverend Terri Lynn Engle, as InterVarsity Christian Fellowship/USA, be declared a validated ministry and assigned the Ecclesiastical **CA** Occupational Designation, EOD #701- Pastor/Chaplain-Serving Other Institution, effective July 22, 2010.
13. Request that the work of the Reverend Samuel V. Donsokho, at Hood Theological Seminary as Associate Professor of Religion, Society and Culture be declared a validated ministry and **CA** assigned the Ecclesiastical Occupational Designation, EOD #654, Faculty Majority in Religious Studies.
14. Request that the work of Ms. Kristine Miles, a Candidate under the care of Salem Presbytery, at Home Health and Hospice Care in New Bern and Goldsboro as Hospice Chaplain be **CA** declared a validated ministry and assigned the Ecclesiastical Occupational Designation, EOD #701, Chaplain Serving Other Institutions.

#### PARISH ASSOCIATE RELATIONSHIP (NEW)

15. That the Parish Associate relationship between the Reverend Lucius Gray and the Session of Westminster Presbyterian Church, Greensboro, North Carolina, be approved effective **CA** October 19, 2010.

16. That the Parish Associate relationship between the Reverend Marti Hazelrigg and the Session of Westminster Presbyterian Church, Greensboro, North Carolina, be approved **CA** effective October 19, 2010.

RENEWAL OF THE COMMISSION OF LAY PASTORS

17. Mr. Paul Collins, Mr. Terry Collins, Mr. Mark George, and Ms. Amanda Santolla have completed the three year term of their previous commission. They have served ably, and **CA** wish to continue as commissioned Lay Pastors. Therefore, the Committee on Ministry recommends that their commission be renewed for three years, beginning July 31, 2010.

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**SALEM PRESBYTERY  
NOMINATING COMMITTEE REPORT  
Jack Wagstaff & Paul Woodard, Co-Chairs  
October 19, 2010**

The Nominating Committee would like to present the recommendations for service to our Presbytery:

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**RECOMMENDATIONS:**

Budget & Finance:

Class of 2013: Rev. Virginia Wood, MAL  
Rev. Joel Long, Fellowship

Church Growth & Transformation:

Class of 2013: Rev. Will Ackles, Retired

Committee on Ministry:

East: Class of 2011: Rev. John Johnson, Faith  
Elder Larry Hooker, Westminster (Greensboro)  
Class of 2013: Elder Jung Kim, Korean First  
Rev. Ray Mims, Hawfields  
Elder Thomas Vinson, Mebane First  
Rev. Jennie Hemrick, Bethany (Graham)

Central: Class of 2012: Elder Margaret Marks, Calvary  
Class of 2013: Rev. Joe Blankinship, Forest Hills  
Elder Rebecca Sullivan, Lexington First

West: Class of 2012: Rev. Steve Snipes, Oakland  
Class of 2013: Elder Don McCracken, Glendale Springs  
Rev. Ben Trawick, N. Wilkesboro

Committee on Representation:

Class of 2012: Rev. Alfredo Miranda, Hispanic Evangelist  
Class of 2013: Rev. Paul Ridolfi, MAL  
Elder Jan Searls, Graham  
Elder Tara Sandercock, Guilford Park

Examinations:

Class of 2013: Rev. James Dunkin, Salisbury First  
Elder Ethan Sherrod, Grace  
Rev. Ron Bowie, Burlington First  
Rev. John McCall, Westminster (Greensboro)

Permanent Judicial Commission:

Class of 2016: Rev. Fred Beck, Community in Christ  
Elder Dan Hawkins, Graham  
Elder Charles McGirt, Lexington First

Personnel:

Class of 2013: Elder Sherri Self, Oak Ridge  
Rev. Joe Blevins, Mt. Jefferson

Committee on Preparation for Ministry:

Class of 2013: Elder Melinda Thomas, Westminster (Greensboro)  
Rev. Nancy Williams-Berry, Chaplain  
Rev. Robert Herron, Retired  
Rev. Kathryn Campbell, Starmount

PYC:

Class of 2012: Ms. Amanda McCann, Third Creek

NC Higher Education Ministry Board:

Rev. Peter Hazelrigg for three year term

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**SALEM PRESBYTERY - October 2010**  
**Hunger Action Report :: Rev. Bryan McFarland, Hunger Action Advocate**

Highlighting the five areas of the *Presbyterian Hunger Program* at: <http://www.pcusa.org/hunger>

**1. DIRECT FOOD RELIEF AND 2. DEVELOPMENT ASSISTANCE**

Distribution for Fall 2010 Domestic Hunger grants are highlighted on the bulletin insert elsewhere in this packet. Please use the bulletin insert to interpret with your congregation the continued need for and utilization of those pennies for hunger!

**3. INFLUENCING PUBLIC POLICY**

This year, taxes are near the top of the agenda in Congress because a series of tax cuts and tax credits enacted in recent years will expire. In the midst of the debate over which taxes to change and which to renew, the needs of low-income people could easily be lost. Bread for the World's 2010 Offering of Letters will ask Congress to protect and strengthen key tax credits that can make a big difference for low-income workers and their families.

Learn more about this year's Offering of Letters at: [www.offeringofletters.org/](http://www.offeringofletters.org/)

**4. LIFE-STYLE INTEGRITY**

Salem P resbytery of fices s erve E qual E xchange coffees, teas and s ome s nacks. Y our congregation and office can also! It is the right thing to do AND it is not really that much more expensive. Find out how at: [www.pcusa.org/coffee/order.htm](http://www.pcusa.org/coffee/order.htm)

**5. EDUCATION & INTERPRETATION**

The "...until all are fed" audio project comes out THIS month. T his CD of "music on a mission" is produced by Rev. Bryan McFarland with at least 20% of the profits going to the Presbyterian Hunger Program. PLEDGE • FOLLOW • SHARE at: [www.untilallarefed.net](http://www.untilallarefed.net)

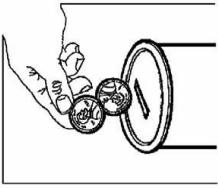
Contact Bryan about how to bring a Jacob's Join Hunger Action Event to your local church.

**Your Hunger Action Advocate, Rev. Bryan Field McFarland is available for evening programs, Church School classes, pulpit supply, retreats, workshops, etc.**

**Rev. Bryan McFarland – [bryan@bryanfieldmcfarland.net](mailto:bryan@bryanfieldmcfarland.net) cell: 336.327-2041**

# Salem Presbytery – Pennies for Hunger

## Two Cents A Meal



## Fall 2010

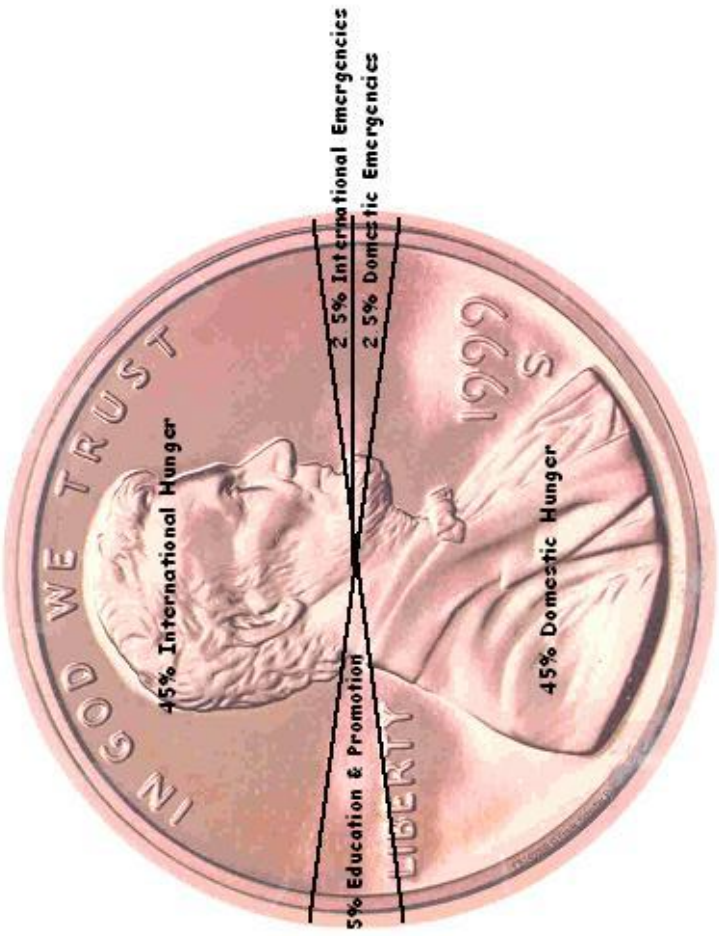
Since 1989 Salem Presbytery has collected & distributed nearly THREE MILLION DOLLARS to feed the hungry locally and around the world!!

Domestic Grants are awarded twice a year to helping agencies within the bounds of Salem Presbytery. Salem Presbytery's International Hunger Committee oversees global Hunger Projects and is engaged in eight projects in ten countries. See other side for details.

## Domestic Hunger Grants ~ Fall 2010

<u>Sponsoring congregation</u>	<u>Agency</u>	<u>Amount</u>
Yanceyville	Caswell County Parish, Inc.	\$1500
Chapel in the Pines	Take & Eat Food Pantry	\$2500
Sedgefield	Community Collaborative Backpack Program	\$1800
1 <sup>st</sup> , Lexington	Crisis Ministry of Davidson County	\$1750
Calvary	Diakonos, Inc. / Fifth Street Ministries	\$2000
Pine Hall	East Stokes Outreach Ministry	\$2500
Bethany	Loaves & Fishes Christian Food Ministry, Inc.	\$2500
El Bethel	The Lord's Pantry, Inc.	\$3000
John Calvin	Meals on Wheels of Rowan, Inc.	\$2500
1 <sup>st</sup> , High Point	Open Door Ministries of High Point	\$2500
1 <sup>st</sup> , Lexington	Pastor's Pantry, A Senior Adult Food Bank	\$2500
1 <sup>st</sup> Asheboro	Randolph County Senior Adults Assoc., Inc.	\$2500
N. Wilkesboro	Samaritan Christian Ministry of Wilkes, Inc.	\$2500
Glenwood	The Servant Center	\$2500
Vandalia	Health Ministries Food Pantry	\$2000
<b>15 Domestic Hunger Grants for Fall 2010</b>		<b>\$34,550</b>

Completed applications for Spring 2011 Domestic Hunger Grants are due at Salem Presbytery office by Tuesday, February 1, 2011.



Contact Bryan for hunger action programs, supply preaching, church school classes, retreats, workshops, even concerts!

Rev. Bryan Field McFarland, Hunger Action Advocate  
 email - [bryan@bryanfieldmcfarland.net](mailto:bryan@bryanfieldmcfarland.net)  
 Office: 336/766-3393 Fax: 336/766-7153 Cell: 336/327-2041  
 Salem Presbytery PO Box 1763 Clemmons, NC 27012

## **TODEE PRESBYTERIAN MISSION**

### **History of Liberia:**

Liberia, "land of the free", was founded by freed slaves from the United States in 1820. Located on the West coast of Africa, Liberia was traditionally noted for its academic institutions, iron mining, and rubber, as well as its modern standard of living. Liberia has had a long standing and close relationship to the United States.

Political upheavals beginning in 1989 and two civil wars spanning 14 years largely destroyed Liberia's economy and brought a steep decline in living standards. In August 2003, under intense U.S. and international pressure, then President Taylor resigned from the office and a transitional government was put in place until democratic elections resulted in Africa's first female head of state, the Honorable Madame Ellen Johnson-Sirleaf. She was inaugurated in January 2006 and formed a government drawn from among Liberia's ethnic groups, including members of the Liberian diaspora who had returned to the country to rebuild their war-ravaged nation. Thousands of Liberians who fled the country during the wars are slowly returning home, including some of the more than 39,000 Liberians now living in the United States.

### **History of the Presbyterian Todee Mission School:**

Todee Mission was founded in 1945 when Rev. Dr. Mendescote, a Presbyterian minister, persuaded then Paramount Chief, Mr. Kpana Goba, to donate land for the establishment of a mission school that would be operated by the Presbytery of Liberia. Mr. Goba had the foresight to bring educational opportunities to his people. He followed through on his vision and donated a 200-acre piece of land on the outskirts of Goba Town to make this a reality. In further pursuit of his dream, he personally undertook the building of the Goba Town Presbyterian Church, assisted with constructing the first three buildings of the Todee Mission campus; and in addition, fed the mission from his own resources for two months.

Todee Mission is located in Todee District (about 30-35 miles from Monrovia) in rural Montserrado County, Liberia. The District has a population of about 50,000 inhabitants who are mostly subsistence farmers. Todee Mission was the first and only school with a high school in the area. It included grades K-12 and accommodated 460 students, including 152 boarding students. At its peak, Todee Mission had pipe-borne water, plumbing, and electricity supplied by generators. Its large physical facility consisted of a large classroom/office building, principal's cottage, girl's dormitory, boy's dormitory, and a kitchen/cafeteria building.

## Report of the Salem Presbytery EQUIP Support Team (EST)

Rev. Jay Banasiak, Moderator

[JBanasiak@clemmons-presbyterian.org](mailto:JBanasiak@clemmons-presbyterian.org), 336-766-4631.

### UPCOMING EVENTS

#### **2010-2011 Educator Gatherings**

All Educators, youth leaders, and lay leaders in Christian Education are invited to meet for times of fellowship and a sharing of ideas.

- o Nov 2010, Western Neighborhood (in conjunction with regular Western Neighborhood Meeting)
- o Dec 9, 2010, Neighborhood Gatherings, bring a bag lunch & drink
  - o Eastern: Noon at a location TBA
  - o Central: Noon at the Moravian Resource Center
- o Feb 10, 2011, Ecumenical Gathering, Post-APCE
- o Mar 2011 Western Neighborhood (in conjunction with regular Western Neighborhood Meeting)
- o Apr 7, 2011, Eastern and Central Neighborhood Gatherings
- o May 5, 2011, Ecumenical Gathering, Year-End

#### **2011 APCE Event – “Walking in Balance”**

**Albuquerque, NM, Feb. 2 - 5, 2011**

Event Registration materials available mid-October

Hotel Registration available now

Visit <http://www.apcenet.org/> for more information.

Visit <http://www.montreat.org/current/> for a list of upcoming conferences at Montreat, including:

Visit <http://www.salempresbytery.org/events/workshops&conferences.shtml> for more Continuing Education and Respite Opportunities!

**Scholarships** are available for both the APCE Mid-Atlantic Event this month at Laurel Ridge and the Annual APCE Event in February in Albuquerque.

- o If you would like to request Scholarship funds for the Mid-Atlantic Event, please contact Jay IMMEDIATELY.
- o If you would like to request Scholarship funds for the Annual APCE Event, please contact Jay by December 1, 2010.

***Two affordable opportunities for big-church youth advisors AND small-church youth leaders!!***

**SALT (Serving and Learning Together)** Massanetta Springs Conference Center

November 12-14, 2010, \$85 comprehensive fee (\$100 after October 29)

For high school youth, collegiates, and adults leading in youth ministry

Keyshop Leader: Erika Funk, Youth Initiative Minister at Broad Street Ministry in Philadelphia

Salem Presbytery's Brian McFarland is the Music Leader

Visit <http://www.massanettasprings.org/v.php?pg=145> for more information

**The Blaze: A Formative Gathering for Leaders of Youth** at Montreat Conference Center

January 5-8, 2011, Starting at \$103 comprehensive fee

Visit <http://www.montreat.org/current/2011-the-blaze> for more information

## **EQUIP SUPPORT TEAM NOMINATIONS**

If you or someone you know would like to serve on the EQUIP Support Team, please contact Jay Banasiak at at email or phone above, or contact Jack Wagstaff (Co-Moderator, Nominations Committee) at [wagstaffj@bellsouth.net](mailto:wagstaffj@bellsouth.net); or return a Nomination Form to the Presbytery office, which can be downloaded at:

[http://www.salempresbytery.org/resources/Downloads/forms/Nominating\\_form.pdf](http://www.salempresbytery.org/resources/Downloads/forms/Nominating_form.pdf)

The EST meets 4 times per year, in the month prior to a Presbytery Meeting, ordinarily on the second Thursday, at 11:00 am, at the Moravian Resource Center in Winston-Salem, NC.

## **RESOURCES**

### **Suggested Resources of the Quarter**

*Feasting on the Word: Preaching the Revised Common Lectionary.* David L. Bartlett and Barbara Brown Taylor, Westminster John Knox, Multi-volume.

<http://www.feastingontheword.net/>

*"Feasting on the Word offers pastors focused resources for sermon preparation, written by companions on the way. Preachers will find what they need in this twelve-volume series produced by writers from a wide variety of disciplines and religious traditions. These authors teach in colleges and seminaries. They lead congregations. They write scholarly books as well as columns for the local newspaper. They oversee denominations. In all of these capacities and more, they serve God's Word, joining the preacher in the ongoing challenge of bringing that Word to life."*

*Almost Christian: What the Faith of Our Teenagers Is Telling the American Church.* Kenda Creasy Dean, Oxford University Press, 2010, ISBN-13: 9780195314847

*"Based on the National Study of Youth and Religion--the same invaluable data as its predecessor, Soul Searching: The Religious and Spiritual Lives of American Teenagers--Kenda Creasy Dean's compelling new book, Almost Christian, investigates why American teenagers are at once so positive about Christianity and at the same time so apathetic about genuine religious practice."*

### **EQUIP Resource Page Updated**

Visit the new EQUIP Resource Page for your ministry needs! More updates since the April Presbytery meeting: <http://salempresbytery.org/who/equipresources.shtml>  
Suggestions? Please send them to Jay at email or phone above.



# Presbyterian World Mission Web, Print and Email Resources

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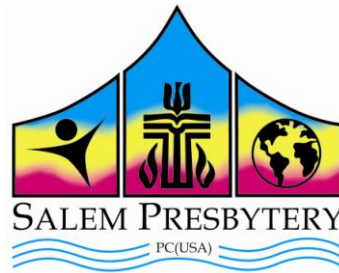
## On-line Resources

- News stories, a column from the **World Mission Director**, a video feature and links to various World Mission ministries can be found at <http://gamc.pcusa.org/ministries/world-mission/>.
- A full description of most of our PC(USA) mission co-workers and the places where they serve can be found at **Mission Connections**: <http://gamc.pcusa.org/ministries/missionconnections/find-mission-worker/>. You can also look up a mission co-worker by country: <http://gamc.pcusa.org/ministries/missionconnections/find-mission-worker-country/>. About 10% of our mission co-workers are 'quiet' on the web for security reasons.
- **Presbyterian World Mission video**: <http://vidego.multicastmedia.com/player.php?v=p870217r>.
- New website: **Mission Crossroads** <http://www.missioncrossroads.org/>. It features monthly "**God's Mission Matters**" podcasts with accompanying study guides, a resource library, videos from our mission workers around the world, monthly Webinars and an "Interactive Community" which is like Facebook for Presbyterians involved in mission: <http://www.missioncrossroads.org/podcast.htm>.
- To learn more about all of the **Joining Hands** locations and the mission co-workers, and their work, look here: <http://gamc.pcusa.org/ministries/hunger/joining-hands/>.

## Print and email updates

- **Mission Crossroads Magazine** (formerly World Mission **Highlights**) provides stories about Presbyterians involved in mission. For a free subscription (2-3 issues a year): <http://gamc.pcusa.org/ministries/global/magazine/>. You can download recent and back issues, and can sign up to receive the magazine. To subscribe, send your name and complete mailing address to [Alyssa Harley](#) or call (800) 728-7228, x5384.
- **Presbyterian World**, a monthly email newsletter, offers timely updates on the international work of Presbyterians and their global partners. For a free subscription: <http://gamc.pcusa.org/subscriptions/lists/presbyterian-world/>.
- **Mission Yearbook for Prayer and Study**, a book of daily prayers, stories and mission information, published annually: <http://gamc.pcusa.org/ministries/missionyearbook/>. Click here to [Order the 2011 Mission Yearbook](#) from the Church Store.





## **Commissioner Report Form**

Exciting ministries being done in Salem Presbytery

### **Date and Location of Presbytery Meeting:**

Date and Location of the Next Presbytery Meeting:

#### **I. What the Session, Pastor or Congregation should KNOW:**

a. The Main Actions of the Presbytery were: [REACH, EQUIP, SEND](#)

1)

2)

3)

b. The Resources offered were:

c. The time(s) I sensed the Spirit of God Moving in the Meeting:

#### **II. Presbytery Would like our INPUT About:**

#### **III. The Presbytery Requested we ACT to:**

#### **IV. We Might Consider Asking the Presbytery to:**

#### **V. One Church / Pastor / Presbytery Effort Who / Which Needs our Support or Prayers:**

### **REMINDER:**

**The Digest is on the web site within one week of the Presbytery meeting, which highlights the events and actions taken at the meeting.**

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## GA PER CAPITA

### GENERAL ASSEMBLY PER CAPITA APPORTIONMENT OF THE PRESBYTERIAN CHURCH (U.S.A.)

#### DESCRIPTION OF PER CAPITA

“In order to give meaning to the interdependent nature of Presbyterian polity . . .” (Book of Order, G-9.0404), per capita is the responsible way of sharing the costs that equitably belong to the whole Presbyterian church community expressing the essential unity of the church. The payment of the per capita apportionment can be seen as a sign of healthy relationships within the church, giving tangible witness to the unity and wholeness promised to us in Jesus Christ.

It has been said that per capita apportionment is like a utility bill. Just as we pay for heat, light, water, and telephone in order to remain connected to the utility systems and benefit from the services provided, we also pay per capita so that the Presbyterian system can function on behalf of all of us. It is the necessary linkage in our connectional system. Each presbytery is responsible for the timely payment of per capita for the current year(BO,G-9.0404d).

The General Assembly (GA) per capita apportionment can be historically documented in the Presbyterian church since the mid-1800s when a “plan of mileage” was adopted by the GA in order to defray the expenses of commissioners attending meetings of the General Assembly. Over the ensuing years, per capita has been defined in various documents and reports as being used to fund “ecclesiastical and administrative” functions. The costs of these functions are appropriately shared by the whole church.

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The chronology of the per capita development in the twentieth century shows that General Assemblies took action to expand the spectrum of functions that GA per capita finances. Beginning in the early 1920s, the GA voted to enlarge the Office of the General Assembly (OGA) to include various program departments that served the whole church. In the process, the General Assembly agreed to finance related administrative expenses through GA per capita apportionment. The planning, coordination, and review of mission were included in the former UPCUSA in 1973, and has been policy for the reunited church since 1983. Given this background, the Joint Task Force on Per Capita (consisting of members of the Committee on the Office of the General Assembly [COGA] and the General Assembly Council [GAC]) recommended the following definition which was approved by the 207th GA (1995):

*Per capita is an opportunity for all communicant members of the Presbyterian church through the governing bodies to participate equally, responsibly, and interdependently by sharing the cost of coordination and evaluation of mission; and of performing ecclesiastical, legislative, and judicial functions that identify a Reformed Church, while at the same time strengthening the sense of community among all Presbyterians* (GA Minutes, Part I,1995).

#### GENERAL ASSEMBLY PER CAPITA BUDGET

The per capita budget of the General Assembly principally provides for the cost of holding GA meetings, expenses of the permanent and special committees of the General Assembly, the Office of the General Assembly (including the historical function and the office of ordination exams), General Assembly Council meetings, the council office and some staff, and comparable expenses to our memberships in ecumenical bodies. Fair share costs of Mission Support Services relating to building operations and centralized accounting services are also included.

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#### General Assembly Session and Commissioners

The cost of General Assembly sessions and the commissioners to GA are included in the per capita budget. The delegates’ travel costs, hotel expenses, costs of meals are paid for by per capita. This is provided for in Section G-9.0303 of the Book of Order. Per capita also pays for the expenses connected with the large meeting space required for meetings of the assembly and all necessary arrangements for the assembly.

#### General Assembly Committees

The meeting and administrative costs of several permanent and special committees of the General Assembly are funded by the per capita budget. If the commissioners at a General Assembly meeting vote to approve the appointment of a special committee or commission, the costs involved in the functioning of those committees are paid for by the per capita budget. Currently, the costs of 15 such committees are included in the budget.

#### Office of the General Assembly

All administrative costs of the Office of the General Assembly, the Stated Clerk’s office, the Associate Stated Clerks and support staff who ensure that the decisions of the assembly are carried out between meetings and prepare for future General Assemblies are funded by this budget. Also included in the per capita budget are the GA moderator’s expenses, the publishing and distribution of the annual Minutes of the General Assembly (Journal, Statistics, Directory, and other study documents and publications. The costs of other offices and services included in OGA are: the office of vocation including ordination exams, governing body and ecumenical relations, constitutional services, communication & technology, administration (personnel, budgeting, and statistical reports), and the dept. of history.

## General Assembly Council

All administrative costs of the Office of the Executive Director, General Assembly Council (GAC), council meetings, committee and task force meetings, including communications, legal services, and internal audit functions, are funded by the per capita budget.

## Ecumenical Relations

Another ecclesiastical expense that is part of the General Assembly per capita is our membership in various national and international ecumenical groups. In most of these, per capita covers the cost of participation in the organization rather than support for the programs of the organization. These ecumenical bodies include the National Council of Churches of Christ (NCCC), the World Council of Churches (WCC), the World Alliance of Reformed Churches (WARC), the Caribbean and North American Area Churches (CANAAC), and the Churches Uniting in Christ (CUiC).

The Presbyterian Church (U.S.A.) is involved in these ecumenical relationships so that we can consider, together with other Christians in this country and around the world, how to work for and display to the world the unity of the gospel of Jesus Christ.

## Additional Per Capita Information

Per capita apportionment for a given year is based on the membership of the churches two years earlier. The 2008 apportionment is based on 2006 membership figures--- the most recent figures available when budgets are adopted. At each GA, the past year's budget performance is reviewed and a revised budget for the current year is approved, if necessary. The GA also approves a proposed budget for the ensuing year and a per capita apportionment rate. Due to biennial assemblies, the 218th General Assembly (2008) held in San Jose, California, approved proposed budgets for the two years 2009 and 2010. The GA also approved a per capita apportionment rate to be applied for 2009 and 2010. The apportionment rate is derived by dividing the total budget by the total membership, after adjusting for interest income, and utilization of prior years' accumulation/reserves.

The utilization of reserves helps to minimize the per capita increases that may be necessary to balance the budget. A previous GA has recommended that a minimum reserve retention level of 30% of current budget should be maintained.

The actual budget performance of the past year and the approved budgets for the ensuing years are published annually in the Minutes, Part I, Journal. Schedules I-IV of the budgets relate to the OGA, while Schedules V is shared GAC/OGA. Schedules VI and VII relate to the GAC. Schedule VIII is fair share allocations to other GAC provided services, and IX a provision for uncollectible per capita. The 2009 and 2010 budgets include 11 cents per capita each year approved for financial implications of 218<sup>th</sup> GA actions.

Given below are some figures on the General Assembly per capita budget and apportionment rates:

I.	YEAR	PER CAPITA RATE
	2001	\$4.98
	2002	\$5.25
	2003	\$5.44
	2004	\$5.51
	2005	\$5.57
	2006	\$5.57
	2007	\$5.79
	2008	\$5.79
	2009	\$6.15
	2010	\$6.15
	2011	\$6.50

## II. PER CAPITA BUDGET 2009 (Approved by the 218th GA, 2008 at San Jose, CA)

### INCOME SUMMARY

1.	Apportionments Receivable	\$13,356,416
2.	Interest/Other Income	215,000
3.	From Prior Years Accumuln (resvs)	385,215
4.	Designated for 218 <sup>th</sup> GA – 50%	(1,306,362)
	<b>TOTAL</b>	<b>\$12,650,269</b>

### EXPENSE SUMMARY

I.	GA Session	\$25,920
II.	Permanent & Sp.Committees	1,032,204
III.	Grants to Ecumenical Groups	1,096,133
IV.	OGA Departments	6,840,053
V.	OGA/GAC Gov Body Relns.	213,440
VI.	General Assembly Council	301,694
VII.	GAC Administration	1,979,185
VIII.	Shared Support Services	711,640
VIII.	Uncollectible Per Capita	450,000
	<b>TOTAL</b>	<b>\$12,650,269</b>



## GA PER CAPITA

Office of the General Assembly  
100 Witherspoon St.  
Louisville, KY 40202-1396

Phone  
1-888-728-7228 Ext. 5411

Fax  
(502) 569-8005

Internet  
[www.pcusa.org/percapita](http://www.pcusa.org/percapita)  
(Updated Aug, 2008)

Rates below updated 9-2010

YEAR	PER CAPITA RATE
2010	\$6.15
2011	\$6.50
2012	\$6.63

# Commitment to Peacemaking



Responding to God's Covenant, \_\_\_\_\_ now commits itself to peacemaking. In fulfilling this commitment, we will do peacemaking through:

**WORSHIP:** provide worship that expresses the reality of God's peace giving;

**PRAYER AND BIBLE STUDY:** encourage prayer, Bible study, and spiritual disciplines that nurture and deepen the spiritual life of the community and equip people to share the gospel message of peace to the world;

**PEACEMAKING IN FAMILIES AND IN COMMUNITY LIVING:** create opportunities for people of all ages to develop peacemaking skills such as conflict resolution, mediation, or nonviolence training that will help them grow as peacemakers in their families, in the congregation, and in the community;

**COMMUNITY MINISTRIES:** work with and support ecumenical and interfaith partners and other bodies in their pursuit of social, racial, and economic justice, to confront racism and all other forms of prejudice, and to respond to people in communities, local, national, and worldwide, who are caught in poverty, hurt by unemployment, or burdened by other problems;

**STUDY AND RESPONSE TO GLOBAL ISSUES:** support human rights and economic justice efforts in at least one area of the world—through presbytery partnerships and sister countries;

**GLOBAL SECURITY:** study global security concerns, work for worldwide arms control, and support alternatives to military solutions to international and civil conflicts;

**MAKING PEACE WITH THE EARTH:** protect and restore the environment through study, advocacy, and individual and corporate lifestyle commitments;

**RECEIVING THE PEACEMAKING OFFERING:** support financially the churchwide peacemaking effort by receiving the Peacemaking Offering and through other means.



The [Session] or [Other entity within the Presbyterian Church (U.S.A.)] will provide leadership and support in its commitment to peacemaking. It will appoint a member of the committee to be the contact with other regional peacemaking committees and with the Presbyterian Peacemaking Program to receive and distribute information and resource materials that will help us to fulfill this commitment.

Signed:

Signed:

\_\_\_\_\_  
Moderator/Chairperson

\_\_\_\_\_  
Clerk/Secretary

\_\_\_\_\_  
Date

\_\_\_\_\_  
Date

# Commitment to Peacemaking

Presbyterian Church (U.S.A.)

*“Peacemaking is a mandate for the church because the Prince of Peace is its Lord. Christ is the peacemaker, and all believers are called to be instruments for peacemaking.”*

## **Peacemaking: The Believers’ Calling**




The 192<sup>nd</sup> General Assembly (1980)  
The United Presbyterian Church in the United States of America

*“Blessed are the peacemakers, for they shall be called children of God,”* said Jesus Christ, the Prince of Peace (Matthew 5:9). Peace is the wholeness and well being that God wills for all creation. Although the effects of human sin wound all creation, God is continually at work in the world offering healing, wholeness, mercy, justice, and peace. God’s peace is offered wherever there is brokenness—in individual lives, families, congregations, communities, nations and creation.

God’s gift of peace is most profoundly exemplified in the life and ministry of our Lord and Savior Jesus Christ. Christ calls all who profess faith in him to share the gospel message of peace to a broken and insecure world. Responding to this gracious gift, the church, as the body of Christ, is called to join with others to go into the world to build a culture of peace and nonviolence for all God’s creation.

The General Assembly has affirmed in *Peacemaking: The Believers’ Calling* that God’s peace-giving is central to the message of the gospel of Jesus Christ.

## **It states that:**

-  The Church is **faithful** to Christ when it is engaged in peacemaking.
-  The Church is **obedient** to Christ when it nurtures and equips God’s people as peacemakers.
-  The Church bears **witness** to Christ when it nurtures the moral life of the nation for the sake of peace in the world.

Therefore, congregations and other entities within the Presbyterian Church (U.S.A.) engage in peacemaking as an integral and ongoing part of their life and mission.

*“Peace is the intended order of the world with life abundant for all God’s children. Peacemaking is the calling of the Christian church, for Christ is our peace who has made us one through his body on the cross.”*

## **Peacemaking: The Believers’ Calling**

The 192<sup>nd</sup> General Assembly (1980)  
The United Presbyterian Church in the United States of America

# Questions and Answers

## What is the *Commitment to Peacemaking*?

The *Commitment to Peacemaking* is a tool to help Presbyterians engage individually and collectively in peacemaking ministries.

## Who makes the *Commitment to Peacemaking*?

Sessions, presbyteries, synods, Presbyterian Women's groups, colleges, seminaries, and other entities that include peacemaking as part of their life and mission may make the *Commitment to Peacemaking*. Sessions who have made the *Commitment to Peacemaking* in the past may use this revision to reaffirm the *Commitment* and celebrate and renew their congregation's peacemaking ministries.

## Who should affirm the *Commitment to Peacemaking*?

The session is the appropriate body in the case of a congregation. The *Book of Order* gives the session responsibility "to lead in participation in the mission of the whole Church in the world" (G-10.0102c) and "to lead the congregation in ministries of personal and social healing and reconciliation in the communities in which the church lives and bears its witness" (G-10.0102g). A presbytery committee could recommend that the presbytery make the *Commitment*. Other entities will need to think through their procedures to determine if a board of trustees, a council, or the entire group is the appropriate body to adopt the *Commitment*.

## We have done peacemaking for a number of years. Why should we make a commitment now?

Making the *Commitment* can help members of a congregation or other entity understand that peacemaking is not a peripheral issue but a central declaration of the gospel and essential to the life of the congregation or other entity. The *Commitment* provides an invitation to grow in peacemaking and to pass on peacemaking ministries to future generations.

**The Peacemaking Offering**, one of four special offerings of the PC(USA), funds peacemaking efforts of congregations, presbyteries, synods, and the General Assembly. **25 percent** of the offering remains in the **congregation** to support its peacemaking efforts, **25 percent** goes to **presbytery** and **synod** efforts, while **50 percent** supports the work of the **Presbyterian Peacemaking Program**. The Presbyterian Peacemaking Program uses its share of the Offering to assist congregations, governing bodies, and other entities of the denomination to do peacemaking. Most congregations receive the Peacemaking Offering on World Communion Sunday (the first Sunday in October).

## Does making a commitment mean having to do something in all eight areas of the *Commitment to Peacemaking* at one time?





It would be difficult to do everything at once. The *Commitment* provides opportunities to choose areas of emphasis that can vary at different times as different needs and opportunities for ministry arise.

## May we rewrite the *Commitment to Peacemaking* to make it more appropriate to our vision of our peacemaking work?

A congregation or other entity may adapt the *Commitment* in any way it believes will more accurately reflect its peacemaking ministries, provided the revisions are consistent with *Peacemaking: The Believers' Calling*. In considering whether to rewrite the *Commitment*, it may prove helpful to remember that peacemaking is done in a variety of arenas: self, family, congregation, community, the global neighborhood, and the environment. It includes concern for racial and economic justice and human rights in the United States as well as internationally.






## How might a session or other body decide to adopt the *Commitment to Peacemaking*?

Because of its importance, a period of study and reflection may prove helpful in making this decision. Different groups will need to design a study reflection process appropriate to their needs. Such a process might include:


-  **Study**—This could involve studying biblical passages proclaiming God’s peace-giving and God’s call to peacemaking, the *Commitment to Peacemaking*, *Peacemaking: The Believers’ Calling*, and other material. It could also involve reviewing the ongoing peacemaking ministries of the congregation or other entity. Members of the congregation or other entity could lead this study. Leadership might also come from a presbytery committee dealing with peacemaking or from congregations or entities that have already adopted the *Commitment*.
-  **Decide**—This could involve voting or establishing consensus or whatever method is appropriate.
-  **Plan**—Once the *Commitment* has been made, planning to implement the *Commitment* could be done in ways appropriate to the congregation or other entity.
-  **Inform the Presbyterian Peacemaking Program and the presbytery committee with peacemaking responsibility**—The Presbyterian Peacemaking Program in the General Assembly Council’s offices in Louisville, Kentucky, is prepared to send information and materials that will be helpful to peacemaking efforts. Congregations and other entities that have adopted the *Commitment to Peacemaking* will receive the newsletter *Peace Notes* that is published four times a year. The Presbyterian Peacemaking Program has a variety of other resources available. Presbytery committees with responsibility for peacemaking may also provide useful assistance.


## *Peacemaking in the Presbyterian Church (U.S.A.)*


Rooted in the Reformed tradition, Presbyterians affirm God’s sovereignty over all of life. Thus Presbyterians have always engaged in seeking justice that included working for peace. Significant steps in the Presbyterian Church (U.S.A.)’s peacemaking journey include:


-  192nd General Assembly (1980) of the United Presbyterian Church (U.S.A.) adopted *Peacemaking: The Believers’ Calling* acknowledging the centrality of God’s peace-giving, recognizing past peacemaking efforts of Presbyterians and affirming peacemaking as an integral, ongoing part of the life and mission of all governing bodies of the Presbyterian Church and of individual Presbyterians.
-  121st General Assembly (1981) of the Presbyterian Church in the United States adopted *Peacemaking: The Believers’ Calling – An Affirmation of Policy and Direction*.
-  195th General Assembly (1983) of the Presbyterian Church (U.S.A.) urged each session to consider affirming a commitment integrating peacemaking into the life and mission of the congregation.
-  201st General Assembly (1989) designated peacemaking a continuing goal of the Presbyterian Church (U.S.A.).
-  214th General Assembly (2002) amended the *Commitment to Peacemaking* so that other entities (presbyteries, synods, Presbyterian Women’s groups and more) might express their commitment to peacemaking.


# Making the Commitment to Peacemaking


 **declares** that becoming a part of God's peace-giving is a mission priority of the congregation or other entity;

 **challenges** a congregation or other entity to grow on its peacemaking journey;

 **establishes** a framework for planning and implementing peacemaking in every aspect of the ministry of the congregation or other entity;

 **invites** Presbyterians to work for peace in their own lives, their families, their community, and the international arena;

 **provides** a means for evaluating peacemaking efforts; and

 **encourages** contact and cooperation with other Presbyterian congregations and entities and individuals and communities in other denominations and faiths involved in peacemaking.

## To Report Your Commitment to Peacemaking

Please return to the Presbyterian Peacemaking Program, 100 Witherspoon Street, Louisville, 40202-1396.

Responding to God's Covenant, \_\_\_\_\_ now commits itself to peacemaking.

Signed: \_\_\_\_\_  
Moderator/Chairperson Date

Signed: \_\_\_\_\_  
Clerk/Secretary Date

Name of Church/Entity: \_\_\_\_\_

PIN Number (if applicable): \_\_\_\_\_

Street: \_\_\_\_\_

City/State/Zip: \_\_\_\_\_

Telephone: \_\_\_\_\_ E-mail: \_\_\_\_\_

A contact person for the Presbyterian Peacemaking Program and the presbytery peacemaking committee is:

Name: \_\_\_\_\_

Street: \_\_\_\_\_

City/State/Zip: \_\_\_\_\_

Telephone: \_\_\_\_\_ E-mail: \_\_\_\_\_

# Is there help available as we implement our commitment to peacemaking?


God, who gave us the ministry of reconciliation, is the greatest source of strength and power as we work for peace. Through prayer, study, and action, we experience God's peacemaking in our own lives and throughout the world.


Many presbyteries have a committee working on peacemaking issues that is able to help


you implement your commitment to peacemaking. Such a committee can also tell you which other congregations and entities in your presbytery have made such a commitment.

The Presbyterian Peacemaking Program produces a variety of resources to support your peacemaking ministries.

Basic peacemaking resources may be ordered by calling Presbyterian Distribution Service at 800-524-2612 or by going online at [www.pcusa.org/marketplace](http://www.pcusa.org/marketplace).

 *Peacemaking: The Believers' Calling*, PDS #OGA-88-047, \$1.50 plus s/h.

 *Commitment to Peacemaking brochure*, PDS #70-270-03-024, free plus s/h.

 *Doing Peacemaking: Implementing the Commitment to Peacemaking in your Congregation, Third Edition*, PDS #70-270-098-011, \$1.00 plus s/h.

Created in 1980, the Presbyterian Peacemaking Program assists the church as it responds to the gospel calling to "seek peace and pursue it" through:

-  **Intergenerational Conferences**
-  **International Peacemakers and Travel Study Seminars**
-  **Leadership Development and Support**
-  **The Presbyterian United Nations Office**
-  **Resources and Publications**
-  **Young Adult Peacemaking Leadership Development**

## Contact the Presbyterian Peacemaking Program

### Call

888-728-7228, ext. 5788

### Write

Presbyterian Peacemaking Program  
100 Witherspoon St., Room 1624A  
Louisville, Kentucky 40202-1396

### Bookmark

[www.pcusa.org/peacemaking](http://www.pcusa.org/peacemaking)



A Ministry of the General Assembly Council

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