

**ONE HUNDRED FIRST STATED MEETING
MINUTES OF SALEM PRESBYTERY
Westminster Presbyterian Church, Greensboro, North Carolina
February 4, 2014**

The One Hundred First Stated Meeting of Salem Presbytery, held on Saturday, February 4, 2014 at Westminster Presbyterian Church, Greensboro, North Carolina, was called to order with prayer by the Presbytery Moderator, Rev. Genie Martin, at 9:00 a.m.

ENROLLMENT

Commissioners		Commissioned Ruling Elders	16
Elders	84	Christian Educators	5
Ministers	105	Corresponding Members	2
		Administrative Staff	2
		TOTAL:	214

The following Ministers were enrolled:

A-F:

Margaret Almeida, Amanda Anderson, Donald Barbour, Peter Barnes, Timothy Bates, Sidney F. Bates, Joe Blankinship, Erin Bowers, Mark Brainerd, Steve Braswell, Kenneth L. Broman-Fulks, Kellie Browne, Thomas Burleson, Kathryn Campbell, Gray M. Clark, W. Kevin Conley, Newton Cowan, Frank Covington, Calvin Crump, Brian Daoust, Mindy Douglas, James Dunkin, Neil Dunnavant, David Ealy, Chris East, Lou East, Robert Evans, III, Dana Fruits, Tempe Fussell.

G-L:

Doug Gebhard, Kyle Goodman, Lucius A. Gray, Phillip Hagen, J. Randy Hall, William Hamilton, William Stephen Hannah, Randy Harris, John Hartman, Marti Hazelrigg, Jennie L. Hemrick, Will Heyward, Michael Horne, Charles H. Howell, Felicia Stewart Hoyle, William M. Hoyle, Dorothy C. Jacobs, John Johnson, Vicki Jones-Johnson, Barrie Miller Kirby, Randal V. Kirby, Tom Labonte, Eric P. Larsen, Debbie Ann Layman, Kathryn Conlan Lee, Robert E. Lee, Joel M. Long.

M-R:

Amanda Maguire, Sam Marshall, Genie Varker Martin, Donald McCann, Michael McDowell, Bryan F. McFarland, Angus McGregor, Douglas S. McLeroy, Kenyon Meeks, Judson Milam, Raymond Mims, Alfredo Miranda, Rosa Miranda, Stephen A. Moss, Arnold Nuckles, John Odom, Jo Nygard Owens, Jeffrey P. Paschal, S. Curtis Patterson, Matthew D. Randolph, Paul L. Rhodes, Grier Booker Richards, Paul N. Ridolfi, James M. Rissmiller, Jeannette G. Rodenbough, Brian Kenneth Rummage.

S-Z:

Mark Alan Sandlin, Stephen W. Scott, John Senior, Burwell Shore, Paul Irving Sink, Jeff Smith, Peter N. Smith, Laura Spangler, Lynn Stall, Kathryn Summers, John Stuart Taylor, III, Benton J. Trawick, Laurie Ann Valentine, James B. Wagner, E. Dale Walker, Reggie Weaver, Randolph T. Wellford, Norman M. Whitney, Sr., Daniel C. Wilkers, Benjamin E. Williams, Nancy Cole Williams-Berry, Virginia Wood, Lee Zehmer.

The following Ministers asked to be excused from this meeting of Presbytery:

Olen Bruner, Jae Heung Chung, Samuel Dansokho, Melissa Davis, Judith Dellinger, Jeffrey Gissing, Sandra Lee Greene, Fredrick R. Horner, Sandra McNeill Kern, Walter W. King, Jacqueline Lynn Kunkle,

Michael E. Lamm, Emily S. Larsen, Insook Lee, Emily Odom, Rebecca Todd Peters, Russell H. Ritchel, Jr., Kristi Mills Rolison, C. Fredric Sanford, Stevan A. Snipes, Clark Vincent.

The following Ministers were not present and did not request an excuse from this meeting of Presbytery:

A-L:

Jay Banasiak, Jonathan Barker, Frederick Beck, Kent Berry, Jesse W. Bledsoe, Thomas A. Brown, Thomas A. Brown, Helen Pride Carson, Hilton J. Cochran, Jill Yvette Crainshaw, William Reid Dalton, III, Franklin M. Dew, John Elam, Lee Ellenwood, Carlton A.G. Eversley, Jonathan H. Freeman, Larry W. Freeman, R. Curtis Fussell, III, Brian Gawf, Carter B. Gillespie, Robert J. Goforth, Stephanie Hankins, Peter Hazelrigg, Eulando Henton, Elizabeth Inman, Scott Jeffreys, Peter Eugene Kim, Thomas k. Lane, William F. Lawrence, Jr., David Yeon Lee, Mitzi Leshner-Thomas, Troy Leshner-Thomas, W. Marvin Lindsay, Amanda (Davee) Lomax.

M-Z:

Toure Marshall, Mary C. McNeal, Francis Rivers Meza, Kristine Miles, Eleanor Norman, Richard R. Osmer, Carl Parsons, Steve Macon Pharr, Andre Resner, Jr., Lynn Rhoades, William Robinson, Mark Alan Sandlin, William Robert Sharman, III, Ronald Lowell Shive, Mark Wallace Sinnett, Jay Dale Smith, Frank Stewart, J. Grantham Sutphin, Erich W. Thompson, Keith A. Uffman, Connie S. Weaver, Elinor Ware Wilburn.

The following Churches were enrolled by the attendance of their elected Elder Commissioners:

A-D

Asheboro First, Phil Koontz, Lisa Cox Farlon **Bethany Graham**, Sylvia Hayes, Lisa H. Estrada, **Bethel** Eva Allen, **Burlington First**, Patti Bates, Hugh Cummings, Bob Carter, **Calvary** Michael Wasson, **Chapel in the Pines**, Monty Brekke, **Church of the Covenant** Annie Oakley, **Church of the Cross**, Sharon Ozment, **Clemmons** Pat Gregory, Susan Artz, **Community in Christ** Judy Osborne, **Concord** Joe Bottoms, **Cooleemee** Jean Snead, **Covenant**, Robin Mica, **Cross Roads** Lynn Turner, **Danbury Community**, Mary Ellen Martin-Bruce, .

E-J

Elkin Rusty Tysor, **Fairmont** Ralph Young, **Fellowship**, Susan Harman, **Forest Hills** Maxine Kennedy, **Forest Park** Johnny Hoover, **Franklin** Grace Lowe, **Graham** Carole Boviall, **Greensboro First**, Tim Cook, Palmar Ortmann, Ralph Paris, Randall Peete, Tamara Slaughter, **Guilford Park** Bob Kellar, **Gulf**, Kaye Palmer, **Hawfields**, Debby Ferrell, **High Point First** Mimi Williams, Ann Busby, **Highland** Elaine Patterson, Judy Bass, Hills, Mandy Santolla, **Jamestown** Kerry Miller, Becky Brown, **John Calvin** Mark Curran.

K-R:

Lexington First Bill Bryan, **Lloyd** Rachel P. Jackson, **Logan** Lee Woods, **Memorial**, Vonda Derushia, **Mocksville First** Teresa Soyka, **Mooreville First**, Paul Trimble, **Mt. Airy First**, Rob Evans, **Mount Jefferson** Cathy Ehrhardt, **Mount Vernon** Rachel Hunter, **New Creation Community** Dan Wright, **New Salem**, Jim Thompson, **North Wilkesboro** Ellen Lipscomb, **Oak Ridge** Floyd Jackson, **Parkway**, Julie Coulter, **Pine Hall** Donald Ganhur,, **Pittsboro** Fred Gvillo **Prospect** Danny Bost, **Reidsville First**, Mary Fagan.

S-Z:

Saint Andrews Ted Davis, **Saint Paul** (Greensboro) Jack Brewer, **Salisbury First** Patsy Wilson, **Sedgefield** Sarah S. Truman, **Shady Side** Ken Davis, **Siler City** Bob Poe, **Sparta** James Norris,

Speedwell Mac Knight, **Springwood** Ann P. Jennings, **Starmount** Parks O. Williams, **Statesville First** David Parker, **Third Creek** Randy S. Robbe, **Thomasville First** Gene Moore, **Thyatira** Phares Sechler, **Trinity (Salisbury)** Alfreda Cowan, **Unity** Jean Dameron, **Westminster (Greensboro)** Jennie Betton, Chris Skidmore, Lee Odom, Paul Wingate, Jennifer Cross **Winston-Salem First** Joe Ely, **Yanceyville** Lea Wilson.

The following Churches were not present and did not request an excuse from this meeting of Presbytery:

A-L:

Alamance, Allen Temple, Baird's Creek, Bethany (Statesville), Bethesda (Ruffin), Bethesda (Statesville), Beulah, Bixby, Boone First, Boonville First, Buffalo, Cameron, Christ Presbyterian, Church of the Cross, Cleveland, Collinstown, Dellabrook, Dogwood Acres, Eben-ezer, Ebenezer, Eden First, El Bethel, Faith, Fieldstone, Fifth Creek, Flat Rock, Francisco, Freedom, Glendale Springs, Glenwood, Grace, Greenwood, Griers, Immanuel, Joyce, Kernersville First, Korean First, Lake Norman Fellowship, Lansing, Laurel Fork, Lexington Second, Love Valley.

M-Z:

Madison, Mebane First, Milton, Mocksville Second, Mount Tabor, Mount Vernon Springs, Oakland, Oakview, Old Providence, Piedmont, Pilot Mountain First, Pine Ridge, Pleasant Grove, Red House, Reid Memorial, Riverview, Rumble, Saint Andrews, Saint James, Saint Paul High Point, Salisbury Second, Sandy Ridge, Shallowford, Shiloh Burlington, Shiloh Statesville, Smyrna, Spencer, Stoneville, Stony Creek, Tabor, Taylorsville, Trinity (Elon), Trinity (Winston-Salem), Vandalia, Wentworth, Yadkinville.

The following Church Educators were enrolled: Sammie Braxton, Darryl Ray, Lynn Turnage, Beth Utley, Dianna Wright

The following Commissioned Ruling Elders (Lay Pastors) were present: Jim Beard, David Boger, Steve Braxton, Doug Brinkley, Sidney R. Crunk, J. Sue Flippin, John Groff, Nita Henderson, George Holleman, Samuel Jenkins, Richard LaDew, Hal McElroy, David Stratton, Fred Terry, Bruce Wheeler, Francis Young.

The following Corresponding Members were present:
Sung Tae Lee, (Charlotte), Bill Lindeman (Western North Carolina)

The following Administrative Staff were present: Chris Campbell, Laurie Scott.

CALL TO ORDER AND OPENING PRAYER

The Moderator, Rev. Genie Martin, called the meeting to order at 9:00 a.m. and delivered the opening prayer.

QUORUM

The Stated Clerk declared a quorum was present for conducting the business of Presbytery.

STATED CLERK REPORT Elder Mack Dagenhart, Stated Clerk

Elder Mack Dagenhart gave the Stated Clerk Report which included the appointment of a Bills and Overtures Committee comprised of Teaching Elders: Matt Randolph, John Johnson, and David Ealy,

Commissioned Ruling Elder: Fred Terry; and Ruling Elder: Melinda Thomas to bring a recommendation regarding the motion submitted by the Sessions of Chapel in the Pines and Church of the Covenant for Salem Presbytery to concur with Overture 24. Overture 24 to the General Assembly, submitted by Heartland Presbytery requesting an Authoritative Interpretation on W-4.9000 of the Book of Order is as follows:

Worship is a central element of the pastoral care of the people of God (W-6.3001, 6.3010) in which a teaching elder's discernment of the leading of the Holy Spirit is indispensable. The necessity of ensuring the exercise of freedom of conscience in the interpretation of Scripture (G-2.0105) in the planning and leadership of worship has deep roots in our Reformed tradition and theology. Because a service of marriage is one form of such worship, when a couple requests the involvement of the church in solemnizing their marriage as permitted by the laws of the place where the couple seek to be married, teaching elders* have the pastoral responsibility to assess the capabilities, intentions, and readiness of the couple to be married (W-4.9002), and the freedom of conscience in the interpretation of Scripture (G-2.0105) to participate in any such marriage they believe the Holy Spirit calls them to perform. Exercising such discretion and freedom of conscience under the prayerful guidance of Scripture, teaching elders may conduct a marriage service for any such couple in the place where the community gathers for worship, if approved by the session; or in such other place as may be suitable for a service of Christian worship. In no case shall any teaching elder's conscience be bound to conduct any marriage service for any couple except by his or her understanding of the Word, and the leading of the Holy Spirit. The Authoritative Interpretation of the section by the 203rd General Assembly (Minutes 1991, at 21.124-128), and the subsequent Authoritative Interpretations of the General Assembly Permanent Judicial Commission relying upon it, are withdrawn and replaced with this Authoritative Interpretation. *As in other places in the Directory for Worship, the use of "teaching elders" in this paragraph should be understood to include ruling elders commissioned to pastoral service.

Rationale for supporting the motion was introduced by the sessions of Chapel in the Pines and Church of the Covenant:

- "The 220th General Assembly (2012) acknowledges that faithful Presbyterians earnestly seeking to follow Jesus Christ hold different views about what the Scriptures teach concerning the morality of committed, same-gender relationships." Many PC(USA) pastors arrive at a faithful interpretation of scripture which leads them to understand committed same-gender relationships not as sinful, but as loving, faithful, human relationships. Therefore, in states where marriage is legal for such couples, these pastors would want to honor those relationships before God and in the faith community without fear of prosecution.
- The threat of prosecution effectively binds the conscience of these welcoming pastors. This authoritative interpretation does not change in the fact that *no minister can be forced to participate*; it allows for freedom of conscience (G-2.0105) whatever one's interpretation.
- Denying same gender couples, in states with marriage equality, the right to celebrate their commitment in the context of their faith community communicates that they are not entitled to the same rights and privileges as other members of the congregation.

Churches in Salem Presbytery were encouraged to submit their 2013 Statistical Report information by the deadline of February 20. 23% of churches had done so at the time of the meeting. The new contributions form in the packet was introduced.

APPROVAL OF DOCKET

The docket was presented by the Moderator of Salem Presbytery, Rev. Genie Martin.

ACTION:

1. Presbytery approved the docket.. (Appendix A, pp.595 - 596).
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WELCOME FROM HOST CHURCH

The governing body was welcomed by Rev. Reggie Weaver, Pastor, Westminster Presbyterian Church, Greensboro, North Carolina. Information regarding the arrangements for this meeting was presented.

CONSENT AGENDA

ACTION:

2. Salem Presbytery approved the Consent Agenda. (Appendix B, p. 598).
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WELCOME FROM THE MODERATOR

The Moderator, Rev. Genie Martin, welcomed the body of Salem Presbytery. Katherine Conlan Lee was presented with her certificate of ordination.

INTRODUCTIONS

Corresponding Members, Elders and Ministers attending Presbytery for the first time, Christian Educators and guests were recognized and welcomed by the Moderator. The Moderator then turned the meeting over to the General Presbyter, Rev. Sam Marshall.

GREETINGS FROM SALEM PRESBYTERY STAFF

Rev. Sam Marshall, General Presbyter, brought greetings and announcements.

MORNING WORSHIP AND CELEBRATION OF THE LORD'S SUPPER

Rev. Reggie Weaver, Pastor of Westminster Presbyterian Church, preached a sermon, "When Dead Zones Become Hotspots", using the text from Luke 24: 13-35. The Lord's Supper was celebrated following his message.

COMMITTEE ON PREPARATION FOR MINISTRY

Rev. Margaret Almeida, Rev. Michael Lamm and Rev. John Senior, Co-Moderators

ACTION:

3. Salem Presbytery enrolled Sarah Pugh Morgan, a member at First Presbyterian Church Asheboro, attending Union Presbyterian Seminary Richmond, as a Candidate for the Ministry of Word and Sacrament following her successful examination.
4. Salem Presbytery enrolled Yoonjung Na, a member at Korean First Presbyterian Church in Greensboro and a graduate of Wake Forest University School of Divinity, as a Candidate for the Ministry of Word and Sacrament following her successful examination.

EXAMINATIONS COMMITTEE
Rev. William Hoyle, Moderator

The Presbytery proceeded with the examinations of Mr. Samuel Perkins, Ms. Khelen Kuzmovich, and Mr. Jim Beard. They have been examined by the Examinations Committee of Salem Presbytery.

In the context of the committee’s examination, the 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.

INTRODUCTION OF FRANK COVINGTON

Wallace F. (Frank) Covington	Faith	Journey	Statement
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My adventure began in December, 1946, in Meridian, Mississippi. My parents, extended family, and a little congregation called Bailey Presbyterian nurtured me in faith and love. They taught me what I most needed to know—that God is Love and that God’s love calls for a commitment of heart, mind, soul and strength...a commitment to follow Jesus the Christ. They did this by loving me and encouraging me to love others.

During my senior year in high school, a ruling elder in our congregation asked me if I had considered becoming a minister. I had not and told him so, but a seed was planted. My “plan A” was to get a forestry degree and spend my life and career in the woods. However, I began to think, pray, and talk to folks about a “plan B,” that of becoming a minister. At the conclusion of my freshman year in college, I began to lean toward “B” and decided to transfer to Belhaven College, where I was able to delve into biblical and theological studies in a serious way and to converse with lots of folks about this ministry possibility. In addition I was given the opportunity to work as assistant to the Youth Pastor at nearby First Presbyterian Church.

All the signs I could see were pointing in the direction of ministry as my “calling.” I shared this with our session and presbytery, and after graduation headed off to seminary in Chicago. There I learned about God’s love in the form of a classmate named Carole. I fell in love with her, and she responded by moving to California. I left seminary to pursue her, and worked as a student assistant at First Presbyterian Church in Santa Barbara, where we were married in 1970. I resumed my studies in 1972 at Fuller in Pasadena and received the Master of Divinity degree in 1973.

My first call was to serve as associate pastor at Laurinburg (NC) Presbyterian, which included devoting part of my time to being campus minister at St. Andrews College. There I luxuriated in living in a county where there were more Presbyterians than Baptists, and came to understand and appreciate more deeply the Reformed tradition and its way of being Christian. The two senior pastors, with whom I served, Donald G. Miller and Douglas Hix, were distinguished, supportive mentors. During our eight years there,

Carole and I learned about God's love in a new way through the birth of our daughter, Amanda, and through the opportunity to nurture her in faith and life.

Our second call was to a solo pastorate at First Presbyterian, Roanoke Rapids, NC. There I had a wonderful opportunity to "test my wings," to develop pastoral/preaching skills. For fifteen years, we loved and were loved deeply by that congregation in myriad ways.

Then we were off to First Presbyterian, Auburn, Alabama, to serve as senior pastor for sixteen years. Their needs and my abilities were a good match. We explored and shared God's grace in ways that evoke a deep sense of gratitude for me. My entire 66-year adventure prompts me to seek out others who cannot help but praise the One from whom all life and blessings flow.

During our time in Auburn, our daughter wrestled with her own "A" and "B" plans for her life, and concluded that ministry was her calling. Being present when she was ordained was pure joy for me and Carole. The same is true for the day she was wed and the day she gave birth to our grandson. Doxology, anyone?

I retired on January 31, 2013, and have enjoyed the "sabbatical" since then. I look forward to exploring and sharing God's love in pastoral ministry in other venues.

Wallace F. (Frank) Covington**Faith Statement**

I continue to affirm and rejoice in the faith of the holy catholic church, especially as it is understood and lived by the pilgrims of the Reformed/Presbyterian tradition.

The first three questions from our Book of Order addressed to anyone ordained as a teaching elder, ruling elder or deacon provide a good summary of the faith to which I am committed:

- Trust in Jesus Christ as Savior and Lord of all and Head of the Church, through whom I believe in one God--Father, Son and Holy Spirit
- Acceptance of the Bible as inspired by the Holy Spirit and the unique and authoritative witness to Jesus Christ in the church, and, therefore, God's word to us
- Adherence to the essential tenets of our tradition, as they are agonized over and hammered out in the documents in our Book of Confessions, statements of faith which are authentic and reliable expositions of what God is saying to us through the Bible.

I believe that baptism assures us that God unites us with Jesus Christ in a way that washes away everything that would prevent us from being children of God; that God embraces us and nothing can tear us from that embrace; and that we are set apart for service to God. I believe that the Lord's Supper assures us that Jesus Christ is with us to nourish us; that he sends us into the world to welcome others to the table; and that the bread and wine we share are a foretaste of the great banquet God is preparing, to which God invites everyone.

I believe that we should take to heart as our ongoing goal what Jesus said when asked what is the greatest commandment: to love God with all of our being and love our fellow humans as we love ourselves. I believe that God is love and that those who love "are born of God and know God" (I John 4:7). I believe that God's love will prevail, that all of creation will become what God intends it to be, that all of the sorrow and its sources will be banished, and as every tear is wiped away we will be able to see clearly and sing lustily the praises of the One who is the source of all life and goodness.

I believe that human resistance to what God is doing is formidable, that sin (and the death it produces) is deeply entrenched in the hearts, souls, psyches, and systems of the world, but God will overcome the resistance. The anguish of Good Friday seems to be the order of the day, but resurrection joy has come and is coming.

Therefore, I believe that we must pray without ceasing—pondering the prayer that Jesus taught his early disciples and lingering over the prayer of Ephesians 3:13-19 ("that we might have the power to comprehend with all the saints what is the breadth and length, height and depth, and to know the love of Christ that surpasses knowledge, so that we may be filled with all the fullness of God.").

RECEPTION OF KHELEN RHODES KUZMOVICH

ACTION:

5. The Presbytery approved the examination of Ms. Khelen Rhodes Kuzmovich, a candidate under the care of Boston Presbytery. She has been examined and approved by the Examinations committee of Salem Presbytery. Her sermon and examination were sustained as satisfactory, and following her signing of the Book of Ministerial Obligations and subsequent ordination, she will be enrolled as a member of Salem Presbytery.

Khelen Rhodes Kuzmovich	Faith Journey
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I am a lifelong Presbyterian; my father graduated from Columbia Theological Seminary the month that I was born and was ordained and took his first church just a few months later. The church, thus, has been present and active in my life from a young age. We moved around some when I was a kid, and I learned to build my community and extended family within the church.

It was in college that I began to sort out what my belief system was—to realize that my faith was my own, not simply something passed down by my family and derived from my upbringing. During this time I also “rebelled” from my PC (USA) background and started attending a PCA church. I loved the preaching, the worship, and the mission of this particular church, but after some time I began to wonder why women were not active in the leadership of the church. I realized that what a church believes matters to me and that I could not attend a church that did not support all of who I was as a woman of faith.

Upon graduating from college I spent a year living in Nicaragua with our denomination’s Reconciliation and Mission Exchange Program. I then spent a few years working in social services in Connecticut. First, I worked in a resource center for low-income individuals and then with a housing agency for homeless folks. This work was both challenging and rewarding; it affected the very core of my being and required me to go to deep places and ask tough questions about inequality, poverty, and brokenness. Being exposed to these realities on a daily basis began to take its toll on my faith; I felt unable to reconcile my belief in God’s love with the state of the world for so many people.

I had considered going to seminary off and on for years. I went through a long period of discernment while working in social services. I knew I wanted to go back to school, so I started looking at social work and law programs, thinking that these were the routes that I should take to fulfill my desire to “do justice, love kindness, and walk humbly with our God.” I realized though, that my questions about justice were theological and my call to work with poor people was rooted in my faith. I also wanted to come out of the dark place I found myself in after witnessing so many people’s struggles and needs. I applied to seminaries unclear about what the outcome would be but completely sure that I was embarking on a journey that would change my life and my faith.

I spent three years immersed in theology, biblical studies, practical ministerial studies, ethics, community, and more at the Wake Forest School of Divinity. I found a place to explore my questions about poverty, inequality, how God acts in the world, and my own articulations of doubt. In this time I was challenged and embraced and began to form my theological voice and to identify ways that my faith tradition informs my theology, my worship experiences, and my pastoral care. Perhaps most importantly, my faith began to heal through these studies and through providing pastoral care for others. The most formative practical experience of my time at the divinity school was my summer unit of Clinical Pastoral Education at Wake Forest Baptist Medical Center. I loved the work of meeting with people in times of crises, putting theology into action, and helping people develop their own theological voice to describe their illness stories. This internship left me with the desire to learn more, and I knew upon graduation that I would apply for a CPE residency. Thus far, the CPE residency has stretched my faith, pushing me to consider such questions as the role of prayer in our lives, pastoral identity and authority, and how people understand God.

Khelen Kuzmovich**Personal Statement of Faith**

I believe in one Trinitarian God in three persons—Creator, Christ, and Spirit.

I believe in the Holy Spirit who provides comfort, guidance, liberation, and wisdom. The Spirit acts in the world and in our lives through vivifying, renewing, empowering, and gracing. The Spirit is present with us at all times, particularly in the waters of baptism and the bread and cup of communion. The Spirit enables us to perceive the word of God in the Scriptures, and through the Spirit we are justified by grace through faith.

The Spirit becomes flesh in the person of Jesus Christ. I believe in this Christ who is the incarnation of the Word of God and acts in preaching, ingathering, and confronting. Jesus called for repentance and proclaimed the forgiveness of sins. He ministered through word and deed, proclaiming the inclusive beloved community of God. Jesus healed the sick, ate with outcasts, and was present to those who were marginalized. Christ's solidarity with suffering people points to God's passion as bringing justice and peace to the oppressed. Jesus suffered, was crucified, and resurrected by God from the dead, reconciling us to God and liberating us from the bondage of sin and evil. Jesus is alive today in the Church, which is a symbol of all who are anointed with the Spirit. Jesus was fully human, which enables solidarity with all humanity, and fully God.

I believe in God whom Jesus called Abba. God created the world, calling us into being to exist interdependently with all that God has wonderfully made. The relationships between parent and child, lover and beloved, and friend and befriended appropriately express that of God and humans as seen in the Scriptures and experienced in our lives. God acts in mothering the universe by generating, caring for, and loving all life. God also acts by compassionately standing against the oppression of God's children and establishing justice for all creation. In God's unending love, God sent Jesus to be God with us in the world.

We find this Holy God in our Scriptures, which reveal God to us through the history of God's people—a people of faith responding to God during the joys and challenges of life. These Scriptures uniquely witness to Jesus Christ's presence in the world. The Church is called to bear witness to the God of these Scriptures as it proclaims the Gospel to the world. We are called to be in community, and together as communities of faith we receive the sacraments of baptism and communion as means of God's grace. The waters of baptism connect us with God's goodness as we are adopted into the covenant family of the Church. In baptism we experience new life as God claims us as God's own. Communion nurtures our life in the covenant, reminding us that we are all one in Christ as we reconcile ourselves with Christ and one another. As we take the bread of life and the cup of salvation we recall the many ways that God sustains and loves us and experience a foretaste of the feasting of God's beloved community.

RECEPTION OF SAMUEL PERKINS

ACTION:

6. The Presbytery approved the examination of Mr. Samuel Perkins, a candidate under the care of Blackhawk Presbytery. He has been examined and approved by the Examinations committee of Salem Presbytery. His sermon and examination were sustained as satisfactory, and following his signing of the Book of Ministerial Obligations and subsequent ordination, he will be enrolled as a member of Salem Presbytery.

Sam Perkins	Journey of Faith
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I grew up as the second child of four, in the same Presbyterian Church as my mother. Everyone knew us, and so everyone seemed to take an active role in making sure that I was well cared for spiritually and nurtured in well-established doctrine. I honestly don't think that I questioned my faith or the teaching I was receiving at any point in my young faith journey if for no other reason than the simple fact that the Christian education I was presented with was delivered in such a loving way and so convincingly.

I accepted Christ as a young boy, but it wasn't until the latter years of high school that God really began to stretch the confines of my generic theology. God became bigger, and I became more convicted to *know* the faith I professed and to see God as a powerful God of action instead of just the God of the Bible.

On a mission trip, my youth pastor really challenged me to think beyond the Sunday school classroom, to think about things in real life application terms, and to listen. I started to develop a running dialogue with God and began to see things and realize things that hadn't occurred to me before. The blend of beauty and blemishes really pressed on me. On that trip, I received my first call to ministry.

In college, I became a walking billboard for the Christian hypocrite, and it continued post-college. Now I was leading worship with my shaky theology, and it was exhausting. It was part-time and it was all for me. I prayed and prayed for God to tear down walls and to rescue me. And He delivered. My life and worship began to more closely reflect a Christ-likeness. My actions were now affected by the Spirit. And He started to fix my theology.

Through a series of unfortunate/fortunate events, I was called to ministry again. And this time I answered that call with all of me. I answered because my passion, my desire, my testimony, and God's love needed to be shared with young people for God's glory. And it was all based on the spiritual uprising that was happening in my heart and soul and mind and body. I had finally begun to give my whole self to Him. I finally answered the call.

After five years of ministry, I felt God pressing in on me again. My conviction now was to a more well-rounded ministry, one that addresses everyone who has influence over youth. My desire was to not only be able to preach about the sacraments, but to administer them as well. I needed to know more. I needed to learn more. I needed to hear more. So now, I'm here on the precipice of a new season. I am ready to continue loving God and loving others wherever the Spirit leads me.

Sam Perkins

Statement of Faith

I believe that God is the one and only God; God in three persons but one substance expressed in three characteristics.

I rejoice in the mystery and greatness of God eternally in the past and the future. God is omnipotent and omniscient, perfect and immutable, the Author and Perfector of love and all things good.

I believe that humankind was formed in the image of a Triune God, and carries the breath of God in our chests and God's signature on our hearts. In creation God also decided to enter in to our lives, and granted us the freedom to choose our path. But by entering into the lives of a free-thinking mankind, God did not forfeit omnipotence; God is still sovereign. God is still love.

I believe in Jesus Christ as the only begotten Son of God the Father. I believe He was conceived by the Holy Ghost and born of Mary. I affirm that Jesus is perfect in Godhead and in humanity, at once true God and true Man. I believe that Christ suffered the hardships and temptations of humankind and maintained perfection. He was able to endure them not because He was divine, but because He knew the Divine, and so He could become the Mercy Seat.

I believe that Christ came to show the world what love truly is and how to truly love, so that we might live completely according to the manifestation and fulfillment of the law in Him and not under the law. I believe that through the grace God provided in that death and resurrection, freedom, salvation and sanctification are available to all peoples. Through baptism we, as individuals and the Body, affirm that salvation is a free gift for us that came at a great price. It is an outward sign of an inner belief that our sinful nature died with Christ, and when He was raised, we were raised with Him and became new creations, dead to sin.

The Lord's Supper is also an outward acknowledgment of these things. For the sake of our earthly lives and how we live our faith it is good to take the elements to remember Christ's sacrificed body, to remember our purified selves through the blood, and to consider them assurance that Christ is present in that place. This table is open to all who have been washed in the water.

I believe that the Holy Spirit is inseparable from the Father and the Son; He is co-Creator with them. I believe that it is the Holy Spirit who allows us to minister with authority in God's name, who bestows on us and empowers us to use the gifts God poured out on us in order that we might be disciples for the Kingdom. I believe the Spirit dwells within us and guides our conscience toward uniting the desires of our hearts to those of God.

I believe Scripture was inspired by the movement and the breath of the Holy Spirit, that it is, in its entirety, the infallible Word and story of God and the very foundation of each believer's faith.

I believe that “*NOTHING* can separate us from the love of God in Christ.” God’s love and Christ’s redemption will always be available to us, and in them is the assurance of victory for all of eternity.

APPROVAL OF CRE STATUS FOR JIM BEARD

7. Salem Presbytery approved the Committed Ruling Elder status for Mr. Jim Beard. Jim will now serve the Immanuel Presbyterian Church in China Grove as CRE.

Journey of Faith	James M. Beard
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I have been interested in religion nearly as long as I can remember. My childhood was disrupted by several tragic and difficult events. My father died when I was four, my uncle who became a father figure later in my childhood was killed in a shop accident, and my mother suffered from spells of depression. In spite of all of that, my mother managed to provide a constant sense of love that always gave me grounding in hope.

From a very young age my mother read Bible stories to me from a Bible story book. My first exposure to organized religion was in the Church of the Brethren in Mexico, Indiana. This is where I first began to be taught the Bible in organized fashion. I found the Bible fascinating and by the time I was in Junior High School I began to try figure out if the behavior of many Christians made any sense with regard to the standards of the Bible.

The Church of the Brethren was a safe and secure place to begin my faith journey. The Brethren, who were historically known as the German Baptist Brethren, are related to two traditions, the Pietists and the Anabaptist. Founded about the same time as the Moravians and the Methodist, they shared many ideas with these groups. They also were similar to many of the Anabaptist groups and interacted in many ways with the Mennonites.

The Brethren believed in adult baptism, were committed to service, had some tendency toward universalism, and included an agape meal and foot washing with the Eucharist. The Brethren were best known as one of the three historic peace churches. Beyond some of these unique issues, the Brethren were very similar to most of the low-church Protestants.

Belonging to a church that declared that all war was sin instilled in me the sense that being a Christian would put one outside the mainstream of American society. As I came of age during the Vietnam War, the uniqueness of the peace stance of my church had a powerful effect on me. By the late 1960s I was a graduate student at Stanford, was involved in anti-war protests and was working for the Central Committee for Conscientious Objection as a draft counselor.

As I left Stanford, I realized that the Church of the Brethren was very important to me. Over the next decade and a half I tried very hard to live in areas where there would be a Brethren church. This goal met with mixed results. From 1974 to 1978 we (I was married in 1969, and my first four children were born in the 1970s.) lived in Mason City, Iowa, and the church closest to my religious views we could find there was an American Baptist Church. In 1978 we moved to Indianapolis, and we returned to the Church of the Brethren.

My life changed dramatically in the early 1980s when I lost my job and went through a divorce. I moved to Louisville and again was out of the reach of the Church of the Brethren. Based on some input from others, I found a Southern Baptist Church, Crescent Hill Baptist, much to my liking. I found many moderate leaning groups and individuals in that church including the Baptist Peace Fellowship. I was quite happy with Crescent Hill. I also met my current wife there.

We were married in 1985 and left Louisville for Pikeville, Kentucky where I took a teaching position at Pikeville College. I very quickly discovered that Crescent Hill Baptist Church was an anomaly. Most Southern Baptist Churches tended to be much more conservative than my wife and I. Still being to attracted adult baptizing low-churches, we joined a Christian Church (Disciples of Christ).

Upon moving to Salisbury in 1988, we again tried the Southern Baptists. My wife was a lifelong Southern Baptist and an MRE Graduate of Southern Seminary. We remained Southern Baptist until 2000. By then the Southern Baptist Convention was getting ever more conservative on Biblical interpretation, women in ministry, creationism and science, abortion, homosexuality in the church, and

was becoming identified with right wing politics. It was with sadness, particularly on the part of my wife, that we left the Southern Baptists.

We still felt that we were basically Baptists in the more general sense of the word. So with the help of five other individuals we started an American Baptist Church, known as Covenant Baptist Church. We were assisted by the Cooperative Baptist Fellowship of North Carolina, the American Baptist Churches, and Myers Park Baptist Church of Charlotte. We worked valiantly for five years but in the end Covenant Baptist did close.

So how did we become Presbyterians? After Covenant Baptist folded, we were in search of a church. One of the bedrock values of the Church of the Brethren was service. My wife and I both believe that it is important to care for and love all of God's children. We became aware of Thyatira Presbyterian Church which had a long and intense reputation for carrying out service projects from Africa to the local area and in between. We both felt strongly called to that church.

We had no problem adapting to Reformed Theology for the most part and have found a good church home at Thyatira. We had some problems at first on the infant baptism issue, but our thoughts are evolving. I have come to respect the long tradition of infant baptism within the Presbyterian Church.

My call to become a lay pastor came as I began to contemplate retirement after many years at Catawba College. I become aware of the CRE program (CLP at the time) from an off the cuff comment I made to our pastor after church one Sunday. I told her that I felt I had some ability in preaching and asked if there was a way I could do some preaching in the Presbyterian Church. She explained the CLP program, and I immediately felt the call to serve God in this way in my retirement. So, I have spent the last three years preparing to present myself as a candidate to be a Commissioned Ruling Elder.

Statement of Faith

Jim Beard

I believe in the one sovereign God of the universe, who is in three persons, the Father, the Son, and the Holy Spirit. It is God, and only God, that deserves our worship, awe, and ultimate allegiance.

God, the Father, created all things, is above all things, knows all things, and sees all things. God, the Father, created the universe and it is good. He cares intensely about the universe and all that is in it. As part of that universe God created humankind whom he loves. As creature, humankind is not perfect and tends toward sin and, as such, is in need of salvation.

Jesus, the Son, is God incarnate who came down to Earth and walked among us powerfully showing God's love for humankind. Jesus was at the same time both divine and human. As human, he experienced all of the qualities and trials that come with the human condition, but He met them with divine perfection. It is through His example that we learn how to live our lives, and it is through His blood on the cross that we are saved.

The Holy Spirit is the direct presence of God in our daily lives which will guide us, protect us, and be with us throughout our days.

We all sin and fall short of the expectations of God. We cannot by our own devices ever be good enough to merit our own salvation. It is by God's grace that we are justified and saved. This grace is a pure gift from God and is totally undeserved by us. As Jesus was blameless when He gave His life on the cross, it was in that act that He atoned for our sins and extended salvation by grace to all who will confess His name as Lord. The gift of salvation by grace is absolute and once given will never be revoked as it is God's promise to us.

God expects us out of thankfulness for His gift to live our lives as closely as possible to His will, not because it is required (our salvation is assured) but because we love God. Our mutual relationship to God is one of love. God loves us intensely and expects our love in return. As Jesus said in Matthew "...You shall love the Lord your God with all your heart, and with all you soul, and with all your mind.' This is the greatest and first commandment." (Matt 22:37-38). In response we attempt to live by God's will which He has revealed to us.

God reveals His will for our lives through prayer, the scripture, the church, and other means of His choosing such as the confessions. Prayer must be entered into solemnly and with openness to God's guidance. The scriptures are the inspired Word of God written by human authors and point to the will and nature of God. The scriptures are the ultimate sources of the divine truths and are without parallel. The scriptures are of many literary types and come from many historical settings which require that they be understood in context with their original cultural situations. The scriptures, which can only be interpreted

with the aid of the Holy Spirit, tell us of many truths about God and His will for our lives. These scriptures should always be read to find in them God's message to us.

Pivotal in understanding God's will for our lives is a passage also found in Matthew which says, "And a second [commandment] is like it: 'You shall love your neighbor as yourself.'" (Matt 22:39) This commandment and much of the New Testament requires that we treat all other human beings with love and respect without regard to their ethnic origin, race, religion, gender, or sexual orientation. As Paul indicated, "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus." (Gal 3:28)

To worship God as He would be worshiped is to come before Him as a part of a community of believers, the church. Christians are meant to be part of a fellowship rather than acting as isolated individuals. It is through the community of the church that we grow in our faith, that we are instructed in the faith, that we care for each other, and experience the love and body of Christ. We enter into the church by Baptism, through which we enter into a continual state of grace. Baptism is a visible sign of God's saving act toward us which is sealed by God in the act of Baptism. We enter into the body of Christ by the sacrament of the Lord's Supper. In the Lord's Supper we are invited to be the guests of Christ at His table where we partake of the outward symbols of the bread and cup in remembrance of Him. In partaking of the bread and cup Christ's presence with us is sealed and guaranteed. As a part of the church, we are part of the eternal Kingdom of God which brings us close to God both now in this life and after resurrection into the next life.

COMMITTEE ON MINISTRY
Rev. Doug Gebhard & Rev. Kellie Browne, Co-Moderators

The Committee on Ministry met on December 5, 2013, and January 22-23, 2014.

Rev. Joe Blankinship discussed the importance of becoming informed about the upcoming changes in the healthcare benefits beginning in 2015.

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

A. **SECURING AN INTERIM MINISTER**

1. Concurred with the Session of the **First Presbyterian Church**, Mooresville, North Carolina, in securing the **Reverend Vicki Jones-Johnson** to serve as Interim Associate Pastor for a period of twelve months beginning November 1, 2013.
2. Concurred with the Session of **First Presbyterian Church**, Mt. Airy, North Carolina, in securing the **Reverend Robert C. Evans, III** to serve as Interim Pastor for a period of twelve months beginning December 1, 2013
3. Concurred with the Session of the **Korean First Presbyterian Church**, Greensboro, North Carolina, in securing the **Reverend Lee Seung Tae** to serve as Interim Pastor for a period of one year beginning December 2, 2013.

B. **RENEWING A CONTRACT WITH AN INTERIM**

1. Concurred with the Session of the **Fieldstone Presbyterian Church**, Mooresville, North Carolina, in renewing the contract with the **Reverend John Milholland** to serve as Interim Pastor for a period of three months beginning December 31, 2013.
2. Concurred with the Session of the **First Presbyterian Church**, Boone, North Carolina, in renewing the contract with the **Reverend Joel M. Long** to serve as Interim Pastor for a period of three months beginning February 1, 2014.

C. SECURING A TEMPORARY SUPPLY

1. Concurred with the Session of the **St. Paul Presbyterian Church**, High Point, North Carolina in securing **Ms. Laetitia Wells**, candidate under the care of Charlotte Presbytery, to serve as Temporary Supply.

D. RENEWING A CONTRACT WITH A TEMPORARY SUPPLY

1. Concurred with the Session of the **Collinstown Presbyterian Church**, Westfield, North Carolina in renewing the Temporary Supply contract with the **Reverend Shaun D. Draughn** for a period of six months beginning November 1, 2013.
2. Concurred with the Session of the Bethesda Presbyterian Church, Statesville, North Carolina, in renewing the Temporary Supply contract with the **Reverend Eric M. Faust** for a period of one year beginning January 1, 2014.

II. COMMITTEE ACTIONS TAKEN ON BEHALF OF PRESBYTERY

A. DISSOLUTION OF PASTORAL RELATIONSHIPS WHERE BOTH PARTIES AGREE.

1. Dissolved the Pastoral relationship between the **Reverend Carl Utley** and the **Oak Ridge Presbyterian Church**, Oak Ridge, North Carolina, effective January 1, 2014.
2. Dissolved the Parish Associate relationship between the **Reverend David Partington** and the **First Presbyterian Church, Greensboro**, effective December 31, 2013.

B. TRANSFER OF MINISTER OUT OF SALEM PRESBYTERY

1. That the **Reverend Carl Utley** was transferred to Peaks Presbytery following their reception of him at their February Presbytery meeting so that he may serve as Interim Pastor of Raleigh Court Presbyterian Church, Roanoke, Virginia effective January 1, 2014.
2. That the **Reverend Ronald K. Lee** be transferred to Presbytery of the Pacific effective December 5, 2013 where he serves as Pastor of Mililani Presbyterian Church, Mililani, Hawaii.
3. That the **Reverend Chan Woo Lee** be transferred to the Korean American Presbyterian denomination effective December 6, 2013, pending their request.

C. COMMISSIONED RULING ELDERS/LAY PASTORS (RENEWAL)

1. Concurred with the Session of the **Freedom Presbyterian Church**, Statesville, North Carolina, in renewing the contract of **Mr. Stedman Newsome** to serve as their Commissioned Ruling Elder–Lay Pastor for a period of one year beginning September 1, 2013
2. Concurred with the Session of the **Yanceyville Presbyterian Church**, Yanceyville, North Carolina, in renewing the contract of **Mr. Samuel D. Jenkins** to serve as their Commissioned Ruling Elder–Lay Pastor for a period of one year beginning November 1, 2013.
3. Concurred with the Session of the **Pine Ridge Presbyterian Church**, Pilot Mountain, North Carolina, in renewing the contract of **Mr. Doug Brinkley** to serve as their Commissioned Ruling Elder–Lay Pastor for a period of one year beginning April 1, 2013.
4. Concurred with the Session of the **Wentworth Presbyterian Church**, Wentworth, North Carolina, in renewing the contract of **Mr. Marty L. Brim** to serve as their Commissioned Ruling Elder–Lay Pastor for a period of one year beginning January 1, 2014.

D. STATED SUPPLY RELATIONSHIP (RENEWAL)

1. That the Stated Supply contract between the **Reverend Ruth Lenger** and the **Danbury Community Union Presbyterian Church**, Danbury, North Carolina be renewed for a period of one year beginning January 1, 2014.

2. That the Stated Supply contract between the **Reverend Barrie Kirby** and the **Spencer Presbyterian Church**, Spencer, North Carolina be renewed for a period of one year beginning January 1, 2014.
3. That the Stated Supply contract between the **Reverend Bruce Benton** and the **Sparta Presbyterian Church**, Sparta, North Carolina be renewed for a period of one year beginning February 1, 2014.

E. MINISTER TRANSFERRING TO SALEM PRESBYTERY

1. That the **Reverend Frank Covington, HR** a member in good standing of Sheppards and Lapsley Presbytery, was received into membership following his successful examination by the Examinations Committee and meeting with the Committee on Ministry on December 5, 2013.

III. RECOMMENDATION FOR THE ACTION OF PRESBYTERY

A. CANDIDATE TRANSFERRING INTO SALEM PRESBYTERY TO ACCEPT A CALL

ACTION:

9. That following his successful examination, the call of the Westminster Presbyterian Church to **Samuel Perkins**, a candidate under the care of Blackhawk Presbytery, to serve as Associate Pastor for Youth and their Families was found in order; and the terms of call (printed below) were approved; and that upon the signing of the Book of Ministerial Obligations, the call was 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.2.0804) and the AAEEO Policy adopted by Salem Presbytery (July 1993) in offering this call. The effective date is January 21, 2014.

Salary	\$18,960.00
Housing Allowance	\$ 36,000.00
Auto Allowance	\$ Included
Professional Expenses	\$ 1,800.00
SECA	\$ 4,117.00
Continuing Education	\$ 1,500.00
Moving Costs	\$ 9,000.00

Full medical, pension disability, and death benefit coverage under the Board of Pensions. One month paternity leave at full pay.
 Paid Vacation 4 weeks
 Paid Continuing Ed. 2 weeks
 In the sixth year of service, the congregation will provide for a three-month Clergy Renewal Leave (Sabbatical), continuing the salary and benefits for that period and providing for pulpit supply in the pastor's absence.

9. The following Administrative Commission was approved to ordain and install **Samuel C. Perkins** at Westminster Presbyterian Church, Greensboro, North Carolina, on February 23, 2014, at 4 p.m.

NAME	RESPONSIBILITY	Teaching/Ruling Elder
Sam Marshall	Preside & Propound the Constitutional Questions	TE
Leon Aalberts	Preach the Sermon	TE
Laura Arthur	Charge the Minister	RE
Jill Painter	Charge the Congregation	RE
Reggie Weaver	Prayer of Installation	TE

Additional members of the Administrative Commission are: Bill Hoyle, TE, Dianna Wright, RE, and Dale Walker, TE.

10. That following her successful examination, **Ms. Khelen Rhodes Kuzmovich**, Candidate under care of Boston Presbytery, was approved to be ordained to a validated ministry as CPE Resident for Wake Forest Baptist Health Center.

B. CALL EXTENDED TO A MEMBER OF SALEM PRESBYTERY

11. The call of the Guilford Park Presbyterian Church, Greensboro, North Carolina to the **Reverend Jo Owens** to serve as Associate Pastor was found in order; and the terms of call (printed below) were approved; and the call was placed in her hands. The Committee on Ministry is satisfied that this congregation has complied with the EEO provisions of the Book of Order (G. 2.0804) and the AAEO Policy adopted by Salem Presbytery (July 1993) in offering this call. The effective date is October 1, 2013.

Salary	\$25,797
Housing	\$ 8,639
Auto Allow	\$ 1,800
Deferred Comp.	\$ 1,800
Other Allowances	\$ 300
SECA	\$ 3,026.53
Continuing Ed	\$ 1,125

Full medical, pension, disability, and death benefit coverage under the Board of Pensions.

Two months maternity leave at full pay.

Paid Vacation 4 weeks

Paid Continuing Ed 2 weeks

In the seventh year of service, the congregation will provide for a three-month Clergy Renewal Leave (Sabbatical), continuing the salary and benefits for that period, and providing for pulpit supply in the pastor's absence.

12. The following Administrative Commission was approved to install the **Reverend Jo Owens** as Associate Pastor on February 9, 2014.

NAME	RESPONSIBILITY	Teaching/Ruling Elder
Jeff Paschal	Preside & Propound the Constitutional Questions	TE
Ginny Bain Inman	Preach the Sermon	TE
Jason Beale	Charge the Minister	RE
David Ealy	Charge the Congregation	TE
Mindy Douglas	Prayer of Installation	TE
Nancy Schaefer	Lead in Worship	RE
Susan Porter	Lead in Worship	RE

C. COMMISSIONED RULING ELDERS (LAY PASTOR)

13. **James M. Beard** was commissioned as the Commissioned Ruling Elder (Lay Pastor) of the Immanuel Presbyterian Church, China Grove, North Carolina, for a one-year period beginning March 1, 2014 and he was granted permission to celebrate the Sacraments and moderate the Session under the supervision of the **Reverend Dr. Sandra Kern**.

D. HONORABLE RETIREMENT

ACTION:

14. The **Reverend Dale Walker** was granted the status of Honorably Retired effective April 1, 2014. A Service of Retirement will be held at the May 17, 2014 Presbytery Meeting.

15. The **Reverend Jesse Bledsoe** was granted the status of Honorably Retired effective May 1, 2014. A Service of Retirement will be held at the May 17, 2014 Presbytery Meeting.

IV. WELCOME LITURGY (Appendix F, pg. 599)

COUNCIL
David Parker, Moderator

Since the last Salem Presbytery meeting, the Salem Presbytery Council has met twice: on December 12, 2013, and January 16, 2014.

Brief Summary of Actions/Discussions

Personnel Changes. Associate Presbyterian George Goodman is taking an Interim position in Lynchburg, Virginia. There have been changes in finance staff and shifts in software, chart of accounts, and other financial reporting that have been well received by staff.

Dismissal Policy Discussions. The Committee on Ministry continues to work on revisions to the Salem Dismissal Policy with a view toward the 2013 General Assembly Permanent Judicial Committee's rulings on consideration of property of departing congregations. There has been general discussion of the eight points made by Council Moderator David Parker in his report to Presbytery in November of 2013 and the need for flexibility in the Discernment Team as to voting, the timing of voting prior to proceeding to "terms" of Resolution in a larger church, the need in smaller churches for the Discernment Team to also act as the Resolution Team, etc.

Presbytery Manual and Council Manual. The Manual revision work continues. Council directed the Stated Clerk to shift the membership of Council to include the Moderators (or one of the Co-Moderators) of the Constitutional Committees on Council and to use the Council to be both a Visioning body and a decision-making body.

Talent Search throughout Salem Presbytery. There are many talented folks in Salem Presbytery who would enjoy the Presbytery's Ministry. Presbytery should inventory the many gifts among our Congregations. We will start with a Linked-in site that people can become a part of, having the website linked to all our churches' YouTube channels (example: St. James), look at GodTube, list of under 40 Elders in Salem, creating a one page time and talent sheet to collect at presbytery. Council will work to track the elders who come to presbytery with the goal of getting them involved in presbytery; add new session on check in; check in at presbytery electronically.

2014 Council Moderator. Rev. Genie Martin was elected as the Moderator of Council for 2014

ACTION:

16. **Camp Grier.** After Jason McDougald, the new director of Camp Grier, provided Salem Presbytery with current information about the programming and funding of the camp, Salem Presbytery approved adoption of new 501(c) status and corporate documents for Camp Grier.
17. **2014 Budget.** Salem Presbytery adopted the 2014 Plan 1 Budget presented by Rev. Joel Long at the Presbytery Meeting.

EQUIP
Rev. Kathryn Campbell, Moderator

Salem Presbytery was informed of the Little Big Tent event in August featuring speaker, David Lamotte. Information on the PYC middle school and high school retreat on March 2 at Camp Hanes was also given.

NOMINATING COMMITTEE

Rev. Ray Mims, Moderator

The Nominating Committee met on January 16, 2014 and presented the following recommendations for service to our Presbytery:

ACTION:

18. Salem Presbytery approved the following slate of nominees:

Church Growth and Transformation:

Class of 2016: Rev. Peter Smith, Eden First

Committee on Preparation for Ministry:

Class of 2016 Rev.Thom Burleson, New Salem
Rev. Curtis Patterson, HR
Elder Catrelia Hunter

Committee on Ministry:

East:

Class of 2016: Rev. John Odom, Starmount

Central:

Class of 2015: Rev. Jim Dunkin, Salisbury, First

Nominating Committee:

Class of 2016: Elder David Vaughan, Burlington First
Elder Carolyn Mock, Mt. Jefferson

General Assembly Ruling Elder Alternates :

Shirley Harris, Rumble
Ellen Lipscomb, N. Wilkesboro
Carolyn Mock, Mt. Jefferson
Sally Warren, Concord

HUNGER REPORT

Rev. Bryan McFarland, Hunger Action Advocate

Rev. Bryan McFarland encouraged Salem Presbytery to attend an event on April 5th at Christ United Methodist hosted by Bread for the World and featuring J. Herbert Nelson. Commissioners were also encouraged to participate in the pennies for hunger offering collected at the doors at lunchtime to aid agencies who receive grants.

LUNCH BENEDICTION AND LUNCH PRAYER

Rev. Bryan McFarland led Salem Presbytery in a prayer of thanksgiving for lunch.

WORLD MISSION REPORT
Ms. Elizabeth Little, Church Support Associate
Presbyterian Mission Agency

Salem Presbytery heard a presentation on what the Presbyterian Church USA is doing in World Mission.

PRAYERS FOR INTERCESSION AND THANKSGIVING

The Moderator, Rev. Genie Martin reconvened Salem Presbytery after lunch and led Salem Presbytery in prayers for intercession and thanksgiving.

BILLS AND OVERTURES
COMMITTEE: Fred Terry, John Johnson, Matt Randolph, David Ealy, Melinda Thomas

The Bills and Overtures Committee recommended approval of the motion submitted by the session of Chapel in the Pines to concur with the Heartland Presbytery's Overture 24 requesting an Authoritative Interpretation on W-4.9000 of the Book of Order.

ACTION:

19. After debate concluded, the motion passed by a vote of 75 yes, 32 no, and 8 abstentions.

CAMPUS MINISTRY
Sid Crunk

Sid Crunk highlighted the new campus ministry at Appalachian State, 3rd Place.

COMMUNICATIONS COHORT
Rev. Jo Owens, Rev. John Johnson, Rev. Doug Gebhard

Salem Presbytery was encouraged to submit pictures and stories to share with the Presbytery. Volunteers and new members for the cohort were solicited.

ADJOURNMENT AND BENEDICTION

ACTION:

20. Mr. David Boger was elected Moderator of Salem Presbytery for the May 2014 through February 2015 meetings.

The motion to adjourn was approved and the new Moderator, Mr. David Boger, pronounced the benediction.

Recorded by:

Laurie Scott
Sr. Administrative Assistant

Mack Dagenhart
Stated Clerk

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