

**ONE HUNDRED THIRTEENTH STATED MEETING  
MINUTES OF SALEM PRESBYTERY**

**February 21, 2017**

The One Hundred Thirteenth Stated Meeting of Salem Presbytery, held on Tuesday, February 21, 2017 at First Presbyterian Church, Burlington, North Carolina, was called to order with prayer by the Presbytery Moderator, the Rev. Stephen W. Scott at 9:00 a.m.

**ENROLLMENT**

|               |    |                            |            |
|---------------|----|----------------------------|------------|
| Commissioners |    | Commissioned Ruling Elders | 15         |
| Elders        | 74 | Christian Educators        | 5          |
| Ministers     | 85 | Corresponding Members      | 3          |
|               |    | Administrative Staff       | 2          |
|               |    | Stated Clerk               | 1          |
|               |    | <b>TOTAL:</b>              | <b>185</b> |

The following Ministers were enrolled: (+visitors – 46) 231

**A-F:**

Margaret Almeida, Kaye Barrow-Ziglar, Sidney Batts, Kathryn Beach, Joe Blankinship, Erin Bowers, Mark Brainerd, Steve Braswell, Ken Broman-Fulks, Kathryn Campbell, M. Gray Clark, W. Kevin Conley, Lindsay Conrad, Frank Covington, Newton Cowan, Franklin M. Dew, David Ealy, Lou McAlister East, Dana Fruits.

**G-L:**

Kenneth Griffin Gatewood, Brian Gawf, Kevin Geurink, Diane Givens-Moffett, Kyle Goodman, Phillip Hagen, J. Randy Hall, Stephanie Hankins, Randy Harris, John Hartman, Marti Reed Hazelrigg, Jennie Leake Hemrick, William B. Heyward, Frederick R. Horner, Charles H. Howell, Felicia Stewart Hoyle, William M. Hoyle, James Robert Jackson, Karen Ware Jackson, Marcia Jaureguizar, John Johnson, Vicki Jones-Johnson, Barrie Miller Kirby, Randal V. Kirby, Thomas J. Labonte, Jay Lambeth, Emily Schlaman Larsen, Eric Paul Larsen, Debbie Layman, Robert E. Lee, Mitzi Leshner-Thomas, Troy Leshner-Thomas.

**M-R:**

Amanda Maguire, Inger Manchester, Sam Marshall, Patrick McElwaine, Bryan F. McFarland, Douglas S. McLeroy, Ken Meeks, Judson J. Milam, Raymond P. Mims, Alfredo Miranda, Rosa Miranda, Stephen A. Moss, Jeffrey P. Paschal, Sam Perkins, Kim Priddy, John Pruitt, Andre Resner, Paul Rhodes, Paul N. Ridolfi, James M. Rissmiller, Brian K. Rummage.

**S-Z:**

Mark Alan Sandlin, Stephen W. Scott, B. J. Shore, Jay Dale Smith, Jeffrey D. Smith, Stevan A. Snipes, Jeffrey Sockwell, William Stacey Steck, Courtney Stevens, Stuart Taylor, E. Dale Walker, Randolph T. Wellford, Norman M. Whitney Sr.

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

Jay Banasiak, Thomas Burtleson, Samuel Dansokho, Melissa Davis, Lee Ellenwood, Sandra Lee Greene, Hye Jin Hwang, Jacqueline Lynn Kunkle, Joel M. Long, Glenn Otterbacher, Rebecca Todd Peters, J. Grantham Sutphin, William Waterstradt.

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

A-L:

Amanda Anderson, Donald Barbour, Jonathan Barker, Timothy Bates, Frederick Beck, Kent Berry, Erin Bowers, Thomas A. Brown, Olen Bruner, Virginia Christman, Hilton J. Cochran, Jill Yvette Crainshaw, Judith Dellinger, Christopher F. East, Carlton A. G. Eversley, Jonathan H. Freeman, Larry W. Freeman, Jonathan Gaska, Carter B. Gillespie, Robert J. Goforth, Peter Hazelrigg, Eulando Henton, Elizabeth Inman, Cynthia Douglas Keever, Ki Seok Kim, Khelen Rhodes Kuzmovich, Thomas K. Lane, William F. Lawrence, Jr., David Yeon Lee, Insook Lee, Amanda Davee Lomax.

M-Z:

Mary C. McNeal, Francis Rivers Meza, Rosa Miranda, Richard R. Osmer, Carl Parsons, Samuel Perkins, Steve Macon Pharr, Andre Resner, Jr., Howard Sherrill, Paul Irving Sink, Mark Wallace Sinnett, Erich W. Thompson, Randolph T. Wellford, Elinor Ware Wilburn, Nancy Cole Williams-Berry, Virginia Wood, Tom Wray.

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

A-D

**Asheboro First** Rich Reid, Ed Morgan, **Bethany (Graham)** Jean Payne, **Bethel** Barbara Thompson, **Bixby** Carter Robertson, **Burlington First** Thomas Davis, Beth Patty, **Cameron** Opal Stockton, **Chapel in the Pines** Archie (Butch) Smith Jr., **Church of the Cross** Caroline Owen, **Clemmons** Travis Milam, Gail Sharpe, **Community in Christ** Beverly Dye, **Covenant** Laura B. Gaylor, **Cross Roads** Deanna Tate, **Dogwood Acres** Dickie Bennett.

E-J

**Fairmont** Paul Stoner, **Faith** Bonnie Maready, **Fellowship** Thomas Harrison, **Flat Rock** Rod Ellis, **Forest Hills** Carole L. Richie, **Freedom** Roy Green, **Glenwood** Melissa Betts, **Graham** Ann Lucas, **Greensboro First**, Alex Galloway, Meade Willis, Mary Thomas, Art Winstead, **Guilford Park** Timothy Peck, **Gulf** Robert Kelly, **Hawfields** Caroline Massey, **High Point First** Carolyn Morgan, Gary Walker, **Highland** Mark Doughton, Randy Shields, **Jamestown** Pam Hjelmquist, **John Calvin** Sabra Mills.

K-R

**Kernersville First** Samuel Henderson, **Lexington First** Emmy Floyd, **Lexington Second** Kathy Cashion, **Logan** Lee Woods, **Mebane First** Thomas Vinson, **Mocksville First** R.C. Moore, **Mount Vernon** Catrella Hunter, **New Creation Community** Margaret Young, **North Wilkesboro** Betty R. Thompson, **Oak Ridge** Beth Lucas, **Pilot Mountain First** Sherri Collins, **Pine Hall** Donald Gansham, **Pittsboro** Paula Browder, **Prospect** Connie Brown.

S-Z

**Saint Andrews** Daryl Heestand, **Saint James** Eric Hoskins, **Saint Paul (Greensboro)** Merrilou Williams, **Saint Paul (High Point)** Doris T. Davis, **Salisbury First** Teen Aron, Karen Regraff, **Salisbury Second** James E. Owen Jr., **Sedgefield** John Stone, **Shallowford** Eleanor Russell, Jr., **Sparta** George White **Speedwell** Wayne McAlister, **Springwood** Cynthia Ingle, **Starmount** Elaine D. Gustafson, **Statesville First** Lew Wilson, Jane Lentz, **Stony Creek** J. Leo Boswell, **Thomasville First** Marguerite S. Fowler, **Thyatira** David Hall, **Trinity (Salisbury)** Annie Miller Bates, **Unity** James C. Moore, **Westminster (Greensboro)** Tim Deacon, Bobby Payne, Mary Hubbard.

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, Boone First, Boonville First, Calvary, Christ, Church of the Covenant, Cleveland, Collinstown, Concord, Cooleemee, Danbury Community, Dellabrook, Eben-ezer, Ebenezer, El Bethel, Elkin, Fieldstone, Fifth Creek, Francisco, Franklin, Glendale Springs, Grace, Greenwood, Griers, Hills, Immanuel, Joyce, Korean First, Lake Norman Fellowship, Lansing, Laurel Fork, Lloyd, Love Valley.

M-Z:

Madison, Milton, Mocksville Second, Mt. Airy First, Mount Jefferson, Mount Tabor, Mount Vernon Springs, New Salem, North Wilkesboro, Oakland, Oakview, Old Providence, Parkway, Piedmont, Pine Ridge, Pleasant Grove, Red House, Reid Memorial, Reidsville First, Ruple Memorial, Sandy Ridge, Shady Side, Shiloh (Burlington), Shiloh (Statesville), Siler City, Smyrna, Spencer, Stoneville, Tabor, Taylorsville, Third Creek, Trinity (Elon), Trinity (Winston-Salem), Vandalia, Wentworth, Yadkinville, Yanceyville.

The following Church Educators were enrolled: Charlotte Allbright, Donna Chase, Wes Pitts, Lynn Turnage, Dianna Wright.

The following Commissioned Ruling Elders (Lay Pastors) were present: Jim Beard, David Boger, Steve Braxton, William Browder, Thom Bureson Sr., Sidney Crunk, Sue Flippin, John Groff, James Harley, Nita Henderson, Samuel Jenkins, Sue Moore, Rick Purcell, Fred Terry, Parks Williams.

Stated Clerk present: David Vaughan

Corresponding Member present: Rev. Jan Edmiston, Chicago Presbytery; Rev. Lynn Stall, New Hope Presbytery; Rev. John Wilkerson, Charlotte Presbytery

The following Administrative Staff were present: Laurie Scott and Peggy Trenchard.

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#### CALL TO ORDER AND OPENING PRAYER

The Moderator, the Rev. Stephen W. Scott, called the meeting to order at 9:00 a.m. and constituted the meeting with prayer.

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#### MORNING WORSHIP AND CELEBRATION OF THE LORD'S SUPPER

Salem Presbytery was led in worship by the Rev. Ronald Shive, Pastor of First Presbyterian Church, Burlington, and the Rev. Lindsay Conrad, Associate Pastor of First Presbyterian Church, Burlington. The Rev. Dr. Jan Edmiston, Co-Moderator of the 222<sup>nd</sup> General Assembly brought the message, "What Do We Remember? What Do We Forget?" using scripture passages from Isaiah 43: 18-19. The Lord's Supper was celebrated following the sermon.

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#### WELCOME FROM HOST CHURCH

The governing body was welcomed by the Rev. Ronald Shive, Pastor, First Presbyterian Church, Burlington, North Carolina. Information regarding the arrangements for this meeting was presented.

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#### QUORUM

The Stated Clerk advised the Moderator that a quorum was present for conducting the business of Presbytery.

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#### APPROVAL OF DOCKET

The docket was presented by the Moderator of Salem Presbytery, the Rev. Stephen W. Scott. No additional new business had been received by the Stated Clerk.

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#### **ACTION:**

1. Presbytery approved the docket.
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#### WELCOME AND REPORT FROM THE MODERATOR AND INTRODUCTIONS

Elders attending Presbytery for the first time were recognized and welcomed by the Moderator. Corresponding Members were also recognized. Salem was pleased to welcome the Co-Moderator of the 222<sup>nd</sup> General Assembly, the Rev. Dr. Jan Edmiston.

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#### GREETINGS AND PRESENTATION FROM SALEM PRESBYTERY STAFF

Executive Presbyter Sam Marshall; Associate Presbyter Bryan McFarland; Associate Presbyter Dianna Wright; and Hispanic Evangelist Alfredo Miranda brought prayers, greetings, and announcements to Salem Presbytery.

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#### MISSION CHALLENGE AWARDS

The B. Wolfe fund provides the income for mission challenge award checks for two churches each year. The church with the highest percentage increase of annual funding for the Presbytery's mission budget was Cleveland Presbyterian Church, and Yanceyville Presbyterian Church was awarded the recognition of having contributed the highest percentage of their annual budget to Salem Presbytery mission. Both of these churches received a certificate of appreciation and a check for \$1750 to be used for a mission project of their choice through their congregations.

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STATED CLERK'S REPORT  
Elder David Vaughan, Stated Clerk

The Stated Clerk, David Vaughan, announced that the Stated Clerk of the General Assembly will be visiting the North Carolina presbyteries on September 29, 2017. An appeal was made for a member of Salem to serve as commissioner to the Synod of the Mid-Atlantic. Attention was drawn to written reports in the packet.

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**ACTIONS:**

2. The Rev. Joe Blankinship was elected to fill a 2019 vacancy on the Commission on Ministry Central Neighborhood.
3. The Stated Clerk was granted permission to appoint an administrative commission for Christ Presbyterian Church, High Point, if such commission be needed before the May Presbytery meeting.
4. Following a report from COM's Resolution Team for the Francisco church, the Stated Clerk was granted permission to appoint an administrative commission to work with the Francisco Presbyterian Church during their time of transition until a new session is installed.

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**PREPARATION FOR MINISTRY**

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

**ACTION:**

5. Salem Presbytery approved the enrollment of Travis Milam, a member at Clemmons Presbyterian Church, Greensboro, a student at Union Theological Seminary in Charlotte, as a Candidate for the Ministry of Word and Sacrament as a Teaching Elder following his successful examination.

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**Faith Journey**

**Travis Milam**

How does one discern a call to ministry? My journey has had, like many journeys, twists and turns, valleys and mountains, dead ends and forks in the road. I grew up in an independent, fundamental church and first had an inkling of a call when the most respected lady of the church stated to me that it was a shame that I wanted to go to one of the service academies as the church needed more young men like me. I did not take those words to heart until a few years later when in college I began to feel the call of God on me to ministry. This came about as I served as the student assistant chaplain at my college and was furthered by my work as a summer youth minister.

After college I attended a Baptist seminary. There I began to gain a greater understanding of what it was to be a pastor. That I might be called to pastor those of different backgrounds, colors and ethnicities than myself. This was an eye opening experience for me, especially when I had a professor tell me that I might not stay in the same place for my entire life.

My time at the seminary came to an abrupt end due to financial and personal reasons. I then got married and never returned to seminary. However, I continued to experience a call in my life to ministry. I worked as a youth minister at a church. I was a leader of discussion in classes I took at the church where I was a member. It was difficult as I knew that my wife did not want anything to do with the ministry and so I continued to not heed the call.

In 2009 that all changed as my wife and I separated, I lost my job and had to find another that paid far below what I had made and I eventually had to move from Maryland to West Virginia. When this all occurred, I gave up on the church and God for a while. Then, like Jeremiah, I felt a need to go to church and a need to be a part of God's mission for the world. I got involved once again in church and became

involved in the ministry of the church. I felt again the call of God on my life to ministry. This time I stopped running and listened carefully. What I heard was this:

You have been running for a long time. And along the way I have been preparing you for the calling that I have had for you. Through the times of struggle and exile you have experienced, it may have seemed like I didn't care or that I wasn't there. But I was there, shaping you and allowing you to gain the experience and compassion to serve and to lead. Now it is time to stop your running. If you will allow me to give you the rest you need and allow me to work *with* you, rather than you trying to work *for* me, you will know that for which I have prepared you.

And so, I stopped running. I had wondered why I was not allowed to finish seminary before and now I discerned that God wanted me to know what the people I would serve experienced and how I might relate to them. When I found this, the door to seminary and further ministry, which I had long believed to be closed and locked, opened and I was invited in.

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EXAMINATIONS COMMITTEE  
Rev. William Hoyle, Moderator

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, Unity and Purity 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. They were introduced to Salem Presbytery. Kathryn Beach and John Pruitt have been previously received into presbytery membership by the Commission on Ministry.

**Kathy Beach was examined and approved to transfer from Coastal Carolina Presbytery to pastor Ruple Memorial.**

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**Faith Journey**

**Kathy Beach**

I was born and raised in northern New York, to Canadian immigrants. My mother was Roman Catholic and my father Episcopalian. By the grace and good humor of God, their daughter became a Presbyterian pastor. I was baptized as an infant at the Trinity Episcopal Church in my hometown. My nurture in the Episcopal church continued through childhood in that same small church where I learned what it meant to be nurtured in a family of faith. About the time of my confirmation, in the 7th grade, I began to explore my own faith and worship preferences. For the remainder of my high school years, I was active in the Roman Catholic Church my mother attended. The wonderful parish priest there was a great nurturing figure throughout my high school years, especially as I dealt with my mother's declining health. He was influential in the college I attended too- Davidson College, a Presbyterian school, far away from home, in North Carolina.

It was at Davidson that I first began to connect my faith in Jesus Christ and my call to service and social justice. At the Seigle Avenue Presbyterian Church, in the inner-city of Charlotte, I found a faith community living out their commitment to justice and a belief in abundant life for all. I had found my church home with the Presbyterians. During the spring of my senior year of college I was offered a challenge scholarship to attend a Presbyterian seminary after graduation and consider the possibility that God might be calling me into ministry in the Presbyterian church. Unsure of what God had in store, but with strong support from my family and Presbyterian pastors I knew and respected, I entered seminary four months after graduating from college.

In seminary I began a whole new level of faith development and exploration. After two years of seminary class work, I felt called to explore life and ministry beyond the classroom and in the local church. After one incredible year in the church, I got married and moved to Atlanta where my husband was pursuing a PhD in theology. I then spent a second year serving a very different size church, exploring my gifts for ministry

and growing in my own faith. At the end of those two years I finally trusted that God had a place for me in ministry. I finished seminary and began the final stages of preparation for ordination.

For the next twelve years, I served two wonderful congregations as an associate pastor, experiencing great joys and some real challenges in ministry. During those years, my three beautiful, healthy children were born. They remain the most amazing gifts of my life. I thank God for their health and vitality every day. My children continue to teach me humility, how much I do not know, and that God is gracious. During this time, I also learned to speak fluent Spanish, traveled back and forth to Latin America on mission trips, explored life and faith with bright youth and college students, and began to examine my own values and faith practices.

In 2009 I began a new adventure as I took a call to serve as co-pastor, with my husband, in a small, rural church in racially diverse, impoverished eastern North Carolina. I thought God had stretched me before, but this time proved to be incredibly fertile ground for growth and change- not any of which I could have planned or anticipated. In the fall of 2010 I began a training program through The Center for Congregational Health called *Pastor as Spiritual Guide*. This deep grounding in faith, and reminder of the profound sense of God's presence, carried me through the greatest challenge of my life.

In 2012 I left the small church where I had served as co-pastor and returned to Wilmington and the church where I was ordained in 1997, to be an associate pastor again. A few months later, my husband and I separated and my children and I moved to Wilmington. This time of transition and dramatic change was painfully raw and yet I never doubted God was leading me through the process. I had never imagined starting life over again at 42 years of age. Four years later, I feel God at work in my life each day. I am grateful that God is constantly making all things new- even me. I feel called to a new adventure in ministry and am grateful for the ways that the Spirit of God works in the lives of individual pastors like me, and in churches. I trust that God is not finished with me yet and I hope I can continue to live into the plans God has for me.

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**Statement of Faith****Kathy Beach**

I believe in God who created, redeemed, and sustains the world.

I believe in God who loves and treasures this world God created and whose desire for every human being is a full and complete life in their Creator.

I believe I am created in the image of God but that daily I fall short of how my Loving Creator calls me to live. And, I believe that, in spite of my failures, God loves me unconditionally.

I believe in God who made me and this vast world in which I live.

I believe in God who rules the world, and who is stronger and wiser than any principality or power of this world.

I believe in Jesus Christ, God's only Son, who is my Savior and the Savior of the world.

I give thanks each day for our Savior who died and rose again so that our sins might be forgiven- forever.

I believe that this wonderful Good News is something I am called to proclaim with my mouth, but also with every aspect of my life.

I believe Jesus taught and showed us what it means to love God with heart, soul, mind, and strength.

I believe Jesus showed us how to love others.

I believe Jesus taught us how to offer peace and healing to our broken and hurting world.

And, I believe that as a disciple of Jesus, I am called to do the same today.

I believe in the Holy Spirit, whom the resurrected Jesus breathed upon his disciples, when they were huddled in fear, saying, "Peace be with you."

I believe the Holy Spirit is alive and at work in the world today and in my life. Although, we are often too busy, it is too noisy, we are too distracted, or too focused on ourselves to experience the Spirit's movement among us. But, the Spirit is active, calling us to God and to discipleship in Christ.

I believe the Scriptures of the Old and New Testament to be the authoritative Word of God and rule for our lives.

I believe the daily practice of reading and studying God's Word as one way that God's Spirit can transform our hearts and minds.

I believe the sacraments of Baptism and the Lord's Supper are visible signs of God's invisible grace and of the welcome and renewal for God's people.

I believe that the regular celebration of the sacraments in public worship is a continual reminder of God's grace and love at work in our lives.

I believe that the church is the Body of Christ called to witness to the love and grace of God we have come to know in Jesus Christ.

I believe the church is an imperfect witness but still called to share love, hope, and peace with this hurting world.

I believe in God who created, redeemed, and sustains this world.

**John Pruitt was examined and approved to transfer from Western North Carolina Presbytery to  
Pastor Kernersville, First.**

**Faith Journey**

**John C. Pruitt**

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A little over twenty years ago, in the early fall of 1995, I went to visit my minister. After several months of prayer and conversation with friends and family I had finally come to the conclusion that God might be calling me to the ministry. As we began to talk I shared with him a concern. My story lacked any kind of Damascus Road experience, no bright lights, no heavenly voices, and no angelic choirs. His response? "Well thank goodness, after all, we are Presbyterians!" That's stuck with me a lot over the years because in many ways it summarizes a lot of my faith journey. I am a life-long Presbyterian and I have come to the realization that God's providence is often best seen in hind-sight.

I am a native of Spartanburg County S.C. and I spent all my formative years growing up in the Inman Presbyterian Church. My family was very active and it was a rare Sunday that we were not in attendance. My Dad was a Deacon, Elder, Trustee, and served on a Pastor Nominating Committee. My mother was active in the Women of the Church and her Circle and Sunday School.

In High School I began working as a counselor at our Presbytery's summer camp, something I would continue in college. During that time I was encouraged by many of my coworkers to explore the ministry. However, I had chosen music education as a major and felt that my vocation was to be a band director, a career I would pursue for the first ten years after my college graduation. Like many people in their twenties my church attendance became somewhat spotty. But also in there a restlessness began to surface in my life. This became more apparent after my marriage to Shelley and our decision to make church a priority in our lives again. That is what finally led me to the conversation I spoke about above, and ultimately to seminary.

The last twenty years plus years have been quite a ride. There have been some wonderful times, like the birth of my children, Jacob and Mary Grace, fruitful and satisfying seasons in ministry, and the warmth of Christian friendships with parishioners and colleagues in ministry. There have been tough times as well, a divorce in 2010, vocational questions, and burying good friends. Like most anyone in ministry there have been ups and downs. Yet, through it all, again I see God's providence, care, and presence. Perhaps that is the lesson in all this: God is great, and God is good. Let us thank God for that!

**Statement of Faith**

**John C. Pruitt**

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I believe in One, Holy and Triune God, Father, Son, and Holy Spirit, three persons and yet one substance. God has demonstrated love for us by creating the world and all that is in it, including human beings, who are created in God's image. God's creation is good, and God loves us and wills good for us. We, however, in our arrogance and pride, rebel and turn away from this goodness. This rebellion is called sin and it causes separation from God and our fellow human beings.



In Jesus Christ God has provided for us a means of reconciliation, to heal the wounds of sin and separation. Jesus is God's son, fully human, fully God, and he came into the world to teach us, heal us, and restore us. Jesus preached a gospel of forgiveness and life. He healed the sick, fed the hungry, welcomed the stranger, embraced the outcast, and called us to do the same. In an act of self-giving love, Jesus gave up his own life on the cross in order to forgive the sins of the world. After his death, God raised Jesus from the dead, destroying the power of death and promising to us the gift of eternal life. We are saved, therefore, by this gracious act of Jesus on our behalf. This salvation cannot be earned or bought, and it is not deserved. It is instead a gift of grace, accepted by faith, and freely given by a loving God.

In the person of the Holy Spirit, God has provided us a helper, comforter, and sustainer. The Spirit renews us and gives us strength to live a Christian life in response to God's grace. This life is not perfect, we stumble and fall at times, but through all of this the Spirit is God's presence with us in a very real way. In the power of the Spirit, we are brought into a closer communion with God and are led to live a life of service and obedience to God and in communion with our fellow human beings.

God has given us gifts that help us experience God's love and also love others more fully, such as scripture and the sacraments. Scripture is the word of God written, a faithful witness to the nature of God and God's plan for the world. In Scripture we learn the story of God's covenant people, of God's plan to restore humankind, and we learn how we are to live in response to God's grace. The sacraments are an "outward sign of the invisible grace" of God. In the sacraments we encounter God and experience the covenant God has made with God's people as well as the spiritual reality of Christ's presence in the Church.

God has also provided for us the Body of Christ, the church. As the church, we strive to demonstrate the love God has shown for us by exhibiting love and compassion for our fellow human beings, by joining together in community to love and worship God, to hear God's word preached, to pray, and to participate in the sacraments. As we gather around the pulpit, font and table we are empowered to move forth into the world, strengthened and renewed, and to then proclaim the good news of the gospel of Jesus Christ.

### **James Harley was examined to serve as CRE to Reid Memorial and Freedom**

#### **Faith Journey**

**James Harley**

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I was raised up in Orangeburg, S.C and it was there that I was introduced to my Lord. My awesome mother Lynda Harley, took me to church at a young age and it was there at that small Baptist Church that I was grounded in the Word. Since my family only consisted of me and my mother, we were always at the church with our church family. It was there at Bible study one night that Rev. Dawkins told me and my mother that one day I would be a Preacher. At the age of eight I wrote my first sermon and there were many more to come.

After years of watching my mother struggle to take care of us and working so hard, I felt I had to do something to help. My heart was in the right place at the age of thirteen but the devil had a trick for me that would derail my walk with the Lord and change my life. I was introduced to the drug game and for me it just seemed like a way to make money to help my mother but it would soon over take my life. I was doing good in High School and had scholarships for college but I lived a secret life of selling drugs and my life was slowly slipping away from me.

After many years of living in the world and running from that call that God had placed in my life at the age of eight years old, I finally gave in to that small voice. In December of 2004 I was invited to attend church and the voice in my heart told me that you have been out there long enough it's time to come home. I fell on the altar and ask God to forgive me. It was there that I told God that I would do and go where ever He wanted me to go. I started by turning in my gun for a Bible and never selling drugs again.

It would not be until 2008 that the Lord started calling me to preach. I ran and fought but in 2010 I told the Lord that He would have to make a way for this to happen. I started Bible College a few months later. After becoming an Elder at Cameron Presbyterian church, God opened the door for me to attend the Commissioned Lay Pastor Program in the Presbytery of Western North Carolina. I was able to learn so

much and churches started to call on me to preach. It was around September of 2014 that my wife and I would start serving Reid's Memorial Presbyterian Church. After over two years of serving Reid's, we have been blessed to see the church grow and the members grow in the Lord. God has not only grown the church but has taught me how to be humble and understand that all good things come from Him. I'm blessed, my family is blessed and Reid's Memorial Presbyterian Church is blessed.

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**Statement of Faith****James Harley**

I believe in one true God eternally existing in three persons: God the Father, God the Son and God the Holy Spirit. He is the Creator of all things and the only object of our worship and prayer.

I believe in Jesus Christ, the Incarnate One, who came to be God with us and for us. I believe that Jesus Christ was conceived by the Holy Spirit and born of the Virgin Mary. I believe that Jesus embodied God's grace in an earthly witness and lavish love that led to His death and resurrection for our salvation. He will return one day for His people and to establish His glorious kingdom.

I believe that the Holy Spirit convicts the sinner, and leads the believer for Godly living and fulfillment of the Great Commission. The Spirit is our advocate, our comfort, and our guide, bringing us into full relationship with the Creator and Christ.

I believe that the Bible is the only inspired Word of God. I believe that God continues to speak, in this book that we cherish, a Word that is living and moving us to be the very best we can be in Christ.

I believe the mission of the church is to be a sign in and for the world of the new reality that God has made possible through Jesus Christ. The Church is to proclaim the good news of the gospel, to work throughout the world for justice, healing and reconciliation. I believe the sacraments of the church, Baptism and the Lord's Supper, are signs of the real presence and power of Christ in the Church.

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**Parks Williams was examined and approved to serve as CRE at Pleasant Grove**

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**Faith Journey****Parks Williams**

I was born, raised, and educated in Charlotte, NC. My father's family were chartered members of Plaza Presbyterian Church. He and my mother were church school teachers, dad taught young adults through older adults; while mother (a preacher's kid) was a children's teacher. Both had deep and lasting faith which wasn't just taught on Sunday, but throughout the week at home. My spiritual growth began with their influence at home.

Plaza Church had a wonderful DCE who inspired me to become a DCE. She married my scoutmaster, a man who later developed two church camps. Through the years we have become close friends as they helped me develop as a DCE and a faithful Christian. They became my first mentors, and today I still look to them for inspiration.

I attended Montreat-Anderson Junior College, Belhaven College, and Presbyterian School of Christian Education. There were a number of professors who guided me to become a DCE; sharing their faith and helping me to formulate my faith and beliefs. After receiving my Masters in Christian Education, I served churches as a youth director and as a Director of Christian Education for 25 years.

One thing that I strongly believe in is prayer and sharing life's realities with the community of faith. Most churches today have a CONCERNS AND CELEBRATIONS time in the worship service. Every time a congregation lifts up a serious illness or accident, I am assured that God will answer. Personally, I have felt his embrace when my wife and son faced serious illnesses. I remember a phone call with my mother who said to me, "I just prayed to God to heal your wife and son, but not my will but YOUR will be done." I cannot rightly express the joy at that moment, the knowledge that God was going to answer not only mother's prayer, but our prayers." And He did.

Hymns also have great meaning and inspiration to me. The last verse in my favorite hymn, "When in Our Music God Is Glorified" reads "Let every instrument be tuned for praise! Let all rejoice who have a voice to raise! And may God give us faith to sing always: Alleluia!" We are all instruments of God and we must be tuned every day to His will for our life and His purpose in the world. The choir director in my present church inspires me weekly at rehearsals. I tell others that it is like going to Sunday school to participate in his choir.

The Bible, individually read or studied in a group, brings a new revelation of God's presence. God's spirit jumps out from the pages of the Bible, and from the voices of those in a group. I have had many "AH HA" moments as I listen to others share their faith.

When I resigned my position in the church as a DCE, the church I attended, I became a ruling elder, serving as chairperson of various committees and as the Clerk of Session. God's hand guided me to return to "school" to become a different instrument to his service, a Commissioned Ruling Elder. With God's help, that ministry is ready to be launched into further service for his kingdom.

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**Statement of Faith****Parks Williams**

I believe that Jesus Christ is Lord!

I believe that the triune God – Father, Son and Holy Spirit – created the universe, its planets, stars, plants, animals, and people. Through His creation, He established a relationship with man and women, to provide His love and grace for a life eternal with Him.

I believe that Jesus Christ is Lord!

I believe in Jesus Christ, son of God, fully God yet fully human, second person of the triune God, conceived by the Holy Spirit, born of Mary. In His life, Jesus showed us the grace of God and taught us the love of God. Jesus taught us that to have eternal life; we are to love God with heart, mind, strength, and soul and to love our neighbor as ourselves. He defined our love of neighbor as caring for the poor, feeding the hungry, setting prisoners free, healing the sick, and meeting the people out in the world where they are. During his life, the popular opinion of the leaders and some people turned against him; he was arrested, went through the mockery of a trial, was condemned for blasphemy and sedition, and was put to death by Pontius Pilate through crucifixion. Jesus became the sacrificial Lamb of God, suffering the pain of death for my sins and the sins of the world... He was buried and after three days the power of God raised him from the dead to give eternal life and secure the rightful relationship with God for humankind, including me. He also ascended to heaven to take his rightful place with God the Father.

I believe that Jesus Christ is Lord!

Through the grace of God, when Jesus ascended to the Father, God gave the Holy Spirit, the third person in the triune God. The Holy Spirit is the power of the Father and Son in the hearts and lives of all who believe. Together with the church universal, through the saints in all of history, the Holy Spirit with equality with the Father and the Son, forgave sins, strengthened the belief in life everlasting and assured all believers in the resurrection of a new body to live eternally with Father, Son, and Holy Spirit.

I believe in the Holy Spirit, the third person of the triune God. It was through the grace of God that Jesus promised an advocate when He ascended to God the Father. The Holy Spirit is power of the very presence of the Father and Son in the hearts and lives of all who believe. It is the Spirit that inspired people from the beginning, strengthened their faith and life, and engages us through Scripture and the risen Lord Jesus Christ. It is the Spirit that causes the water to clean us in baptism and call us a child of the living God, and gives us life through the broken body and the life giving blood of Christ. The Spirit enables and assures us that our prayers are heard, our witness is true; our voice is raised

when wrongs are committed, and the chains of darkness are broken to give justice, freedom, and peace.

I believe that Jesus Christ is Lord!

He LIVES!

Christ has risen!

Alleluia! Amen!

**Taylor Barner was examined and comes before Salem Presbytery to be approved for ordination to serve as Associate Pastor of First Presbyterian Church, Burlington**

**Faith Journey**

**Taylor Barner**

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My faith in Jesus Christ has always been a part of who I am. That said, faith is not something I fully grasped and even today (and hopefully for another 75 years or so) I will go on unable to fully comprehend the vast mysteries of faith. Beginning in my high school years and continuing today, however, I began to fervently explore and deepen my personal relationship with Christ and develop my own thoughts regarding theology. There have been many people, groups, and experiences that have shaped my theology and helped me to grow in my understanding of who God is.

Growing up, my family and I attended Shiloh United Church of Christ and it was this community that first nurtured me spiritually. At this time I understood the Church to simply be a community of friends and neighbors who believed in Jesus. Faith, for me, was fairly binary and not complex in structure while at Shiloh UCC. Looking back, however, Shiloh UCC first showed me what it meant to be a pastor. Rev. David Roe and Rev. Austin Chinault were finely tuned into the lives of each and every member of their congregation and sought to lead others spiritually through Christ's example of love and kindness, being firmly rooted in Scripture and vigilant for the movement of the Spirit in our midst.

We eventually moved out to Pittsburgh and spent some time looking at various denominations. We found our way to the PCUSA when we joined Newlonsburg Presbyterian Church. I was confirmed as a member at NPC in 8<sup>th</sup> grade and began to participate regularly in reading liturgy on Sunday mornings. While I was still too young to understand denominational and doctrinal differences, NPC was a place in which I was encouraged to explore the Biblical texts on a deeper level. Towards the end of my high school years I began to ask questions concerning faith and with the help of Rev. Marion Silbert and many youth leaders I reaffirmed (within myself) the commitment to Jesus Christ that I had made during confirmation.

My undergraduate studies were done at Grove City College, which is a small, private, Christian college north of Pittsburgh. Grove City was another community in which I continued to deepen my faith and develop personal devotional practices and engage in Biblical study regularly. I was surrounded by many Christians of many different denominations. After a few years at GCC I discerned a call to ministry and I began to encounter theological study for the first time. I also began to realize that I disagreed with the unreformed mindset of many of my peers and professor; the conservative theology that dominates the college still today. It seemed like God was being put into a box at GCC and I knew that I would need a place to study where many perspectives could come together fruitfully.

I began my graduate work at Pittsburgh Theological Seminary right after college. It was certainly a different community from GCC; a community where I could explore freely and seek answers alongside my peers, who brought many different theologies and worldviews to the table. I was introduced to names like Bonhoeffer, Barth, and Torrence, where only Lewis had existed previously (and still does, of course). My coursework helped to flesh out my own theological understanding of Christology, Pastoral Care, and Eschatology. I was able to work alongside Rev. Dr. Martin Ankrum, who exemplified effective church leadership. Above all, the late Dr. Johannes Swart instilled in me a desire to pursue mission work and ask "what is God up to in the world and how can we be a part of it?"

1 Cor. 3 says "I planted, Apollos watered, but God gave the growth." The theology I hold today has been grown by God but certainly informed by the communities that have supported me and challenged me

throughout this journey. I believe that God calls us into relationship with God and one another and the Church is a global community of all who believe in and seek to follow Jesus Christ. God calls us out into this global community to recognize our shared oneness in Christ, who is at the center of it all. I believe in the Holy Trinity, the inerrancy of Scripture, and the promise of salvation. There is a lot left to learn, but I trust in the grace and mercy of God that has led me thus far.

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**Statement of Faith****Taylor Barner**

I believe in the One True God, the Author of Creation, Creator of all that is seen and unseen. In the beginning God created all things and no thing was created apart from God. I believe in the triune nature of God, Father, Son, and Holy Spirit, one God in three persons, united as one blessed and holy Trinity. I believe that we are all made in the image of God. God calls us into relationship with God and with one another. God is good, both loving and just, all-knowing and powerful. Sin separates us from God, but through grace the Father begets the Son, Jesus Christ, to atone for the sin of the world.

I believe in Jesus Christ as our Lord and Savior. Christ is the Word of God, God's true Son, born of the virgin Mary through the power of the Holy Spirit. Christ was in the beginning with God. He is the Messiah, fulfilling the Scriptures and announcing the coming of God's Kingdom. Jesus was and is fully God and fully human, bridging the gap of sin that separated humanity from God. I believe that Christ suffered, was crucified, and died on the Cross in our stead as a spotless lamb. He descended into Hell and was raised three days later, ascending into Heaven to sit at the right hand of God to judge the living and the dead. Through Christ we know God's love for us. I believe that Jesus is alive and that He will one day return.

I believe in the Holy Spirit, who dwells in all who believe in the Gospel and power of Christ. The Spirit is sent out by God and Jesus Christ. The Spirit moves in us, in our midst, and in the world, a reminder of God's presence with us at all times. We share in this Spirit with our brothers and sisters, recognizing God's work of reconciliation in the world. The Spirit goes before us, leading us out into the world, empowering us to seek God's will, knowing that God alone grants us strength and perseverance.

I believe that the Bible is God's Word for God's people. In it we find history, poetry, prophecy, and, above all, truth for all time; the Gospel of Jesus Christ. The Scriptures, both Old Testament and New Testament alike, point us to Jesus Christ and reveal to us the nature of God. The books of the Bible were written by many human hands, all divinely inspired by God. I believe all are free to interpret these Scriptures, remembering their original contexts and audiences, so that we may understand them today. I believe in the infallibility of the Bible. We are called to study God's Word regularly, drawing nearer by God's grace in our knowledge and understanding of Jesus Christ our Lord.

I believe that, while created good, we are born into lives of sin. Sin first entered into the world at the time of the Fall in the Garden of Eden. Because we have sinned we are deserving of death. I believe that due to our sinfulness, a gap separates us from God, which we cannot overcome by any power of our own. We are in need of a savior, a bridge, whom God provides in Jesus Christ, God's own Son. In Jesus Christ, God took on human likeness and, knowing no sin, bled and died on the Cross for humankind, and later rose from the dead in victory over death. Though Jesus drank the cup meant for us, we are called to reject sin, putting on the armor of God against any and all temptations and evils. All who repent of their sin and believe in the power and love of Jesus Christ shall be saved.

I believe that Jesus Christ will one day return. Though we do not know the hour or day of Christ's return, we are to be vigilant and ready for His coming. I believe in Heaven as the gathering place of all who trust in Christ's death and resurrection; the collection of all the saints and heavenly hosts. Jesus is the way, the truth, and the life; no one may get to the Father, save through the Son. I also believe in Hell as complete and total separation from God. I believe in God's grace but I believe also in God's justice and judgment, and those who ultimately reject Jesus Christ will not inherit the Kingdom of God. I believe in the coming creation of a new Heaven and a new Earth. I believe that when Christ comes all shall be gathered, from every time and place, to be judged. I believe in the resurrection of the body and the life everlasting.

I believe that we are also called to lead lives of worship to God. Worship is the right response to hearing the Good News of Jesus Christ. I believe that all of life is worship, and as such everything we do should be done to the glory of the One who created us. Scripture reminds us of the Psalms sung to God by God's people. Worship takes many forms and ought to be a time where one is able to praise, lament, petition, and give thanks to God for the gifts of grace, forgiveness, and love. When we worship, we turn from sin and reflect the love of Christ back to God. Worship is intended to connect all believers in the Body of Christ and should reflect the diversity of the various members of Christ's Church. All are invited to come and worship and join in the ongoing song of praise.

Through the Sacraments of Baptism and the Eucharist we profess our faith in God, Father, Son, and Holy Spirit, and await the coming of the Lord. I believe in one baptism, through both Spirit and water, as an outward sign of God's promise and seal upon us. In baptism we commit ourselves to follow and trust in Jesus Christ as our risen Lord. The Lord's Table has room for all who profess faith in Jesus Christ. The bread and the cup represent the body and blood of Christ, broken and shed for us all, reminding us of the sacrifice made on our behalf until Christ comes again. We follow Christ's own practice and example of these two Sacraments.

I believe in the Church universal as the body of Christ, comprised of all who trust and follow Jesus Christ, and committed to spreading the Good News of the Gospel to the world. We are one body with many members, patiently awaiting Christ's return. Until then we are to proclaim the Gospel and worship God, preserving truth and righteousness. We are to be in fellowship with one another and love one another as Christ himself loved us, and be a light to all nations; a city on a hill. God calls us out into the world to see God's work, so that we may ask how we may be a part of it.

**Richard Coble was examined and comes before Salem Presbytery  
to be approved for ordination to a validated ministry**

**Faith Journey**

**Richard Coble**

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I came to faith in a Southern Baptist Church in the rural town of Plymouth in eastern North Carolina. Baptized by immersion at ten years old, I attended church every Sunday morning and evening and came for every Wednesday night meal along with my parents. My mother was a homemaker and part-time childcare provider at the time and my father a well-known funeral manager in the community. Regular church attendance turned into very active participation in the church's youth group during my teenage years, under the trawl of the youth minister Rev. Jim West, a graduate of Princeton Theological Seminary who would go on to become a Presbyterian minister after he left our Baptist Church. I was a smart, sensitive, and artistic teenager, loving books and music. Through my love of youth group, I came to feel what I felt at the time to be a call to become a youth minister, to spend my life in the ministry I so loved.

During college at UNC Chapel Hill, I followed this calling, first becoming a summer youth minister at my home church after West left, followed by two summers as a youth minister at FBC Stantonsburg, NC, working under the direction of the late Max Patterson, and finally staying on throughout my senior year and the year after graduation at Stantonsburg. My college years were beset by a number of tensions. On the one hand, I loved the Stantonsburg church and its youth. I lead youth group meetings twice a week, planned and lead trips, and helped lead worship every Sunday. At the same time, my faith was being rocked by my studies at UNC, where an Intro to New Testament class with Prof. Bart Ehrman had made me seriously question the validity of the Bible. And then finally, I found myself exhausted by youth ministry, straining to relate to some of my youth.

In the midst of these continuing tensions, I married my partner Lindsey Williford the year after graduation and together we moved to New Jersey where I attended Princeton Theological Seminary. At PTS, I learned how to live in faith through the historical tensions of the Bible (and theology, and church history, etc. etc.), modeled by my professors and peers. But even more importantly, I found a new and more fitting vocation

and calling when taking Intro to Pastoral Care taught by Dr. Robert Dykstra, who encouraged us to think deeply about our own life experiences, drawing on our past and especially our vulnerabilities to be able to listen to and care for others. At the end of the class, Dykstra noted in my final how much he had enjoyed my work and encouraged me to think about further graduate studies in the academic discipline of Pastoral Theology and Care. Also while at seminary, I found myself increasingly frustrated with Baptist denominations for their increasingly exclusivist rhetoric and theology. At the same time, I discovered an appreciation for Reformed theology and worship, especially the Sacraments, which proclaimed and sealed God's love and call to every human being, even before we know or trust in God. In the middle of my third year in seminary, I became an inquirer in the PC(USA).

Following seminary, I did a CPE residency at the Hospital of the University of Pennsylvania (HUP) in Philadelphia. I followed the residency with PhD studies at Vanderbilt University. At HUP, I had become increasingly interested in the intricacy and power of the hospital system, wondering exactly how pastoral care fit within the wider system of healthcare. Vanderbilt, and especially my advisor Prof. Bonnie Miller-McLemore, emphasized questions of power and identity in pastoral practice. Through Vanderbilt, and on into my dissertation, I was able to pursue the questions of how hospital chaplains can become more responsibly cognizant of the powerful and sometimes harmful trajectories of healthcare, how we can realize how we serve the overall apparatus of healthcare, for both good and ill ends, and how chaplains can work to change our system into a more caring and humane institution.

Following Vanderbilt, I came to Wake Forest, where I now teach classes in Pastoral Care and Counseling. This is only a one year position, so I am currently applying to both teaching positions as well as associate pastor positions in churches, specializing in pastoral care. My future is uncertain, facing a daunting job market, but I remain open to God's call, knowing that I may yet be called where I do not expect. As this short history demonstrates, I have followed a call that evolves.

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**Statement of Faith****Richard Coble**

As a former Baptist, I did not grow up in a creedal denomination; however, today I greatly appreciate the Reformed tradition's emphasis on confession and tradition. It makes me feel connected to our past and makes our work together part of a living tradition. I thus affirm the words of the Nicene Creed:

"one God": I believe in a God of grace, creating out of abundance of love. We have knowledge of God in part, never perfectly. I find this limitation comforting; it means that no human authority can ever claim supremacy. We are subject to God's love and justice. God is at work in creation, reconciling us to God and to each other. When justice seems absent, I hold to the belief that God is nonetheless working for reconciliation. In the vicissitudes of existence, in our fragility, in our sin and injustice, in the face of death and nothingness, God is the source of creation, life, love, and justice on which we ultimately depend.

"one Lord, Jesus Christ, the only Son of God": Jesus is God incarnate, the second person of the trinity, the living Word. Christ, as God, reorients my understanding of power. I so often try to establish my identity through titles, success, monetary figures, because these are the visible markers of power in our world, ones we cannot live without. But I have experienced the pursuit of such markers as draining; they push us all (some more than others) towards slow death. Christ crucified and resurrected shows that these powers have no ultimate power, that love and mercy are the final word.

"On the third day he rose": I believe that Jesus rose from the dead. The resurrection shows that that mercy, love, and forgiveness and not violence or the will to power are the true character of creation. In Christ's death and resurrection, our sins are forgiven; my sins are forgiven, and thus I am called to forgive myself as I forgive others. With the rest of humanity, I carry shame in my life, the shame of not living up to expectations, of being unjust, of not accepting myself for the person I am. When shame takes over, I look to Christ, remembering Tillich's summation of the Gospel: "You are accepted." I believe that we are all ultimately accepted and loved. Nonetheless, sin is not loved, and we are also called to work with God towards justice.

“the Holy Spirit”: I affirm that the Holy Spirit is the third person of the trinity. The Spirit bonds creation with God in love, extending grace. The Spirit inspires us to work in the will of God. It is also God’s comforting presence, and so even when I feel most lost, God is with me.

“the one holy catholic and apostolic Church”: In its local manifestation, the church is a united body of believers who gather for worship and service to the triune God. In its universal manifestation, it is the body of believers throughout the globe who confess Christ as Lord and seek to do God’s will upon the earth. I have found in the church an identity as a loved member of the community, and a vocation as one called to work professionally as a pastoral caregiver and educator.

“one baptism for the forgiveness of sins”: Baptism and the Eucharist are the two sacraments of the church, visible signs of invisible grace. Infant baptism is the sign and seal of free grace, meaning that before we can affirm or choose God, God loves, chooses, and empowers us. For this reason, my spouse and I had our son Joseph baptized in the Presbyterian Church, as a seal of God’s ultimate love and acceptance of him. The Eucharist is the sign of God’s free grace in Jesus Christ. I find my faith strengthened and renewed in the Eucharist. It is where I feel God’s Spirit keenly.

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**ACTIONS:**

6. Salem Presbytery sustained the examination of Taylor Barner and approved him for ordination.
7. Salem Presbytery sustained the examination of Richard Coble and approved him for ordination.

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COMMISSION ON MINISTRY  
Rev. Kellie Browne and Elder Larry Hooker

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

**A. SECURING AN INTERIM PASTOR/TRANSITIONAL MINISTER**

1. Concurred with the Session of **Prospect Presbyterian Church**, Mooresville, North Carolina, in securing the **Reverend John Milholland** to serve as Interim Pastor for a period of eight months, beginning November 11, 2016.
2. Concurred with the Session of **Cross Roads Presbyterian Church**, Alamance, North Carolina, in securing the **Reverend Willie S. Teague**, retired Elder of South Carolina United Methodist Annual Conference, to serve as Interim Pastor for a period of twelve months, beginning January 1, 2017.
3. Concurred with the Session of **Alamance Presbyterian Church**, Greensboro, North Carolina in securing the **Reverend William Hamilton** to serve as Interim Pastor for a period of three months, beginning February 1, 2017.
4. Concurred with the Session of **First Presbyterian Church, Reidsville**, North Carolina in securing the **Reverend Christy Clore**, Moravian Church in America Deacon, to serve as Interim Pastor for a period of twelve months, beginning February 26, 2017.

**B. RENEWING A CONTRACT WITH AN INTERIM PASTOR/TRANSITIONAL MINISTER**

1. Concurred with the Session of **Presbyterian Church of the Covenant**, Greensboro, North Carolina, in renewing the interim contract with the **Reverend Mark Sandlin** for a period of 12 months beginning December 8, 2016.



C. TEMPORARY SUPPLY

1. Concurred with the Session of **First Presbyterian Church, Kernersville**, North Carolina, in securing the Temporary Supply contract of the **Reverend Daniel Wilkers** for a period of three months beginning January 30, 2017.

D. TEMPORARY SUPPLY RENEWAL

1. Concurred with the Session of **Collinstown Presbyterian Church**, Westfield, North Carolina, in renewing the Temporary Supply contract with the **Reverend Shaun Draughan**, Baptist Minister, for a period of twelve months beginning November 1, 2016.

E. DISSOLUTION OF PASTORAL RELATIONSHIPS WHERE BOTH PARTIES AGREE

1. Dissolved the Pastoral relationship between the **Reverend Kristi Rolison** and **Pilot Mountain First Presbyterian Church**, Pilot Mountain, North Carolina, effective December 31, 2016.

F. PERMISSION TO LABOR OUTSIDE THE BOUNDS OF SALEM PRESBYTERY

1. Upon receipt of notification that the **Reverend Joel Long** has received permission to labor within the bounds of Peaks Presbytery, granted permission for the **Reverend Joel Long** to labor outside the bounds of Salem Presbytery for a period of one year beginning February 12, 2017.

II. COMMISSION ACTIONS TAKEN ON BEHALF OF PRESBYTERY

A. COMMISSIONED RULING ELDERS/LAY PASTORS (RENEWAL)

1. Concurred with the Session of the **Wentworth Presbyterian Church**, Reidsville, North Carolina, in renewing the contract of **Mr. Marty Brim** to serve as their Commissioned Ruling Elder–Lay Pastor for a period of one year beginning January 1, 2017.

2. Concurred with the Session of the **Immanuel Presbyterian Church**, China Grove, North Carolina, in renewing the contract of **Mr. James Beard** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of one year beginning March 1, 2017.

B. STATED SUPPLY RELATIONSHIP (RENEWAL)

1. Concurred with the Session of **Spencer Presbyterian Church**, Spencer, North Carolina, in renewing the Stated Supply contract with the **Reverend Barrie Kirby** for a period of one year beginning January 1, 2017.

2. Concurred with the Session of **Vandalia Presbyterian Church**, Greensboro, North Carolina, in renewing the Stated Supply contract with the **Reverend Paul Ridolfi** for a period of one year beginning February 1, 2017.

3. Concurred with the Session of **Sparta Presbyterian Church**, Sparta, North Carolina in renewing the Stated Supply contract with the **Reverend Bruce J. Benton, Jr.** for a period of six months beginning February 2, 2017.

4. Concurred with the Session of **North Wilkesboro Presbyterian Church**, North Wilkesboro, North Carolina, in renewing the Stated Supply contract with the **Reverend Steve Snipes**, (**Wilkesboro Presbyterian Chapel**) for a period of one year beginning January 1, 2017.

5. Concurred with the Session of **Baird's Creek Presbyterian Church**, Vilas, North Carolina, in renewing the Stated Supply contract with the **Reverend Keith Freeman** for a period of one year beginning January 1, 2017.

C. MINISTER TRANSFERRING TO SALEM PRESBYTERY

1. That the **Reverend Kathryn Anne Beach** a member Coastal Carolina Presbytery, was received by Salem Presbytery on January 26, 2017.

2. That the **Reverend John Caldwell Pruitt**, a member of Western North Carolina Presbytery, was received by Salem Presbytery on January 26, 2017.

D. RENUNCIATION OF JURISDICTION

1. That the **Reverend David Rockness** renounced jurisdiction of the Presbyterian Church U.S.A. as of November 17, 2016 having been received by ECO: A Covenant Order of Evangelical Presbyterians on November 17, 2016. (G-2.0509)

E. MODERATOR OF SESSION

1. That the **Mr. Thomas Burleson, Sr.** was appointed Moderator of Session for **EI Bethel Presbyterian Church**, Eden, North Carolina.

2. That the **Reverend Jim Rissmiller** was appointed the Moderator of Session for **New Creation Presbyterian Church**, Greensboro, North Carolina.

3. That the **Reverend Steve A. Snipes** was appointed the Moderator of Session for **Beulah Presbyterian Church**, North Wilkesboro, North Carolina.

III RECOMMENDATIONS FOR THE ACTION OF PRESBYTERY

A. CANDIDATE TRANSFERRING INTO SALEM PRESBYTERY TO ACCEPT A CALL

**ACTION:**

8. That following his successful examination, the call of the **First Presbyterian Church, Burlington**, North Carolina, to **Taylor Ronald Barner**, a candidate under the care of Redstone Presbytery, to serve as Associate Pastor for Student and Family Ministries 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-3.0307) and the AAEO Policy adopted by Salem Presbytery (July 1993) in offering this call, pending his successful examination and ordination. The effective date is February 5, 2017.

|                                    |          |
|------------------------------------|----------|
| Salary                             | \$26,396 |
| Housing Allowance                  | \$18,000 |
| Continuing Ed                      | \$ 2,000 |
| Moving Costs                       | \$ 2,000 |
| Professional Expense Reimbursement | \$ 2,500 |
| Reference Materials                | \$200    |

Full medical, pension, disability, and death benefit coverage under the Board of Pensions. One-month paternity leave at full pay.

Annual Vacation: Four Weeks

Annual Study Leave: Two weeks

Two Months Sabbatical after six years

B. CALL EXTENDED TO MINISTER TRANSFERRING TO SALEM PRESBYTERY

**ACTIONS:**

9. That call of the **Rumple Memorial Presbyterian Church**, Blowing Rock, North Carolina to the **Reverend Kathryn Anne Beach** to serve as Pastor was found in order; and the terms of call (printed below) were approved. The effective date is March 7, 2017.

|   |          |
|---|----------|
| Salary  | \$45,000 |
| Fair rental value of manse                          | \$14,400 |
| Housing Allowance                                   | \$ 1,200 |
| Utilities Allowance                                 | \$ 4,400 |
| Automobile Expense                                  | \$ 3,000 |
| Business/Professional                               | \$ 3,000 |
| FICA Reimbursement                                  | \$ 3,380 |
| Continuing Education                                | \$ 1,000 |
| Moving Costs  | \$ 5,000 |
| Board of Pensions                                   | Provided |
| Vacation  | 4 weeks  |
| Study Leave   | 2 weeks  |
| Three month Clergy Renewal Leave after seven years. |          |
| Two months Maternity Leave                          |          |

10. The call of the **First Presbyterian Church, Kernersville**, North Carolina to the **Reverend John Caldwell Pruitt** to serve as Pastor was found in order; and the terms of call (printed below) were approved. The effective date is March 1, 2017.

|   |             |
|---|-------------|
| Salary  | \$30,000    |
| Housing Allowance                                   | \$18,442.50 |
| Automobile Expense                                  | \$ 2,225    |
| Continuing Education                                | \$ 1,125    |
| Moving Costs  | \$ 2,500    |
| Board of Pensions                                   | Provided    |
| Vacation  | 4 weeks     |
| Study Leave   | 2 weeks     |
| Three month Clergy Renewal Leave after seven years. |             |

C. CALL EXTENDED TO MEMBER OF SALEM PRESBYTERY

**ACTION:**

11. The call of the **Oak Ridge Presbyterian Church**, Oak Ridge to the **Reverend Marti Hazelrigg** (approved at the November 2016 meeting of Salem Presbytery) was placed in her hands.

D. COMMISSIONED RULING ELDERS (LAY PASTOR)

**ACTIONS:**

12. **Mr. Thom Burleson, Sr.** was commissioned as the Commissioned Ruling Elder-Lay Pastor of the **Glenwood Presbyterian Church**, Greensboro, North Carolina, for a six-month period beginning February 1, 2017, and he was granted permission to celebrate the Sacraments and Moderate the Session.

13. **Mr. James Harley** was commissioned as the Commissioned Ruling Elder-Lay Pastor of the **Reid Memorial Presbyterian Church**, Mooresville, North Carolina, and **Freedom Presbyterian Church**,

Statesville, North Carolina, for a twelve-month period beginning February 7, 2017, and he was granted permission to celebrate the Sacraments and Moderate the Session.

**14. Ms. Sue Moore** was commissioned as the Commissioned Ruling Elder-Lay Pastor of the **Bethany Presbyterian Church**, Statesville, North Carolina, for a six-month period beginning February 26, 2017, and she was granted permission to celebrate the Sacraments and Moderate the Session.

**15. Mr. Parks Williams** was commissioned as the Commissioned Ruling Elder-Lay Pastor of the **Pleasant Grove Presbyterian Church**, Yanceyville, North Carolina, for a twelve-month period beginning February 1, 2017, and he was granted permission to celebrate the Sacraments and Moderate the Session.

E. WELCOME LITURGY

F. PERMISSION TO APPROVE ADMINISTRATIVE COMMISSIONS

**ACTION:**

**16.** Salem Presbytery granted the Stated Clerk, David Vaughan, permission between stated meetings of Salem Presbytery to approve the Administrative Commissions selected for the installation or ordination services of Teaching Elders.

G. SERVICE OF HONORABLE RETIREMENT

**ACTION:**

**17.** A service of Honorable Retirement was held for **The Reverend Frank Dew** and **The Reverend Doug McElroy**. The Moderator of the 222<sup>nd</sup> General Assembly, the **Reverend Jan Edmiston**, presented the certificates of Honorable Retirement.

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EXECUTIVE COUNCIL

The Rev. Diane Givens-Moffett, Moderator  
The Rev. Ron Shive, Vice-Moderator

The Executive Council (EC) met on December 15, 2016 and January 29, 2017.

Regular reports were received from Sam Marshall, Executive-General Presbyter; Bryan McFarland and Dianna Wright, Associate Presbyters; Alfredo Miranda, Hispanic Evangelist; and David Vaughan, Stated Clerk.

**For Information –**

The Executive Council:

- Approved the minutes of the February, April, and November 2016 meetings of Presbytery;
- Elected Rev. Diane Givens-Moffett as EC Moderator for 2017, and Rev. John Hartman as EC Vice-Moderator for 2017;
- Received a report from its Personnel Committee on 2016 staff performance reviews;
- Approved the establishment of two new committees: a Mission Committee (to be convened by Rev. Ray Mims) and a Communications Committee (to be convened by Rev. Jo Owens);
- Renewed the Administrative Commission (AC) for the New Salem Church and asked the AC to develop plans to complete its work and return governance of the congregation to an elected Session;
- Approved the sale of Presbytery property in Rockingham County (formerly the Riverview Presbyterian Church);
- Approved the establishment of an *Ad Hoc* Task Group, which will examine the structure of Salem Presbytery – to validate its efficiency and effectiveness in carrying out Salem’s mission, and/or to make suggestions for improvement.

## ACTIONS:

18. The following individuals were elected for service on the Presbytery's Committee on Representation, Class of 2019:

Elder Sue Langfitt (Thomasville First)  
Rev. Joel Long (MAL)  
Elder Channelle James (St. James)  
Elder Jinx Miller (Baird's Creek)

19. Approved amendments to Salem Presbytery's Manual (see attached):

- a. Change term of Presbytery Moderator to two years of service;
- b. Add committee description for Missions Committee;
- c. Add committee description for Communications Committee.

20. Heard the Rev. Ron Shive address the Presbytery concerning the examination of the Presbytery structure.

### Proposed Modifications to Salem Presbytery Manual

a. *Change term of Presbytery Moderator to two years of service*

#### Section 1.02 Officers of Presbytery.

(a) Moderator and Vice-Moderator.

- (i) Election. At the spring or summer meeting of Presbytery in odd-numbered years, a moderator will be elected; this individual will take office at the conclusion of the following subsequent winter's Presbytery meeting and will serve a two-year term. The Committee on Representation will select and recommend a Ruling Elder or CRE who is a member of a congregation in Salem Presbytery, or a Teaching Elder who is a member of Salem Presbytery to serve as moderator of Presbytery. The moderator, with Executive Council approval, will select a vice moderator. Presbytery will review this process to evaluate quality, leadership, and equity within the organization.
- (ii) Duties of Moderator/Vice Moderator. The Moderator shall:
  - 1) Preside at all Presbytery meetings;
  - 2) Follow the role as directed by the Book of Order;
  - 3) Be selected as a commissioner to General Assembly, in the year period of the Moderator's service as Moderator;
  - 4) Sign documents as appropriate; and
  - 5) The Vice Moderator shall serve in the absence of the Moderator or when invited to do so.

b. *Add committee description for Missions Committee*

#### Section 4.09 – Standing Committees of Salem Presbytery Executive Council

e. Mission Committee

(i) Membership. The Mission Committee shall consist of Teaching and Ruling Elders from Salem churches in sufficient number to conduct the work of the committee. Active members (of a Salem Presbytery congregation) with particular gifts for service on this committee shall be considered for membership.

(ii) Duties. The Mission Committee shall promote mission awareness and mission efforts among our congregations and the Presbytery at-large. The committee shall serve as a resource for congregations who feel called to undertake mission efforts locally, nationally, and internationally by placing them in contact with individuals within the Presbytery who have been actively involved in planning and leading mission trips. The committee may plan mission trips or Mission Awareness gatherings. The committee will seek to support and build covenant relationships between Salem Presbytery and other national and international Presbyterian organizations.

c. *Add committee description for Communications Committee*

#### **Section 4.09 – Standing Committees of Salem Presbytery Executive Council**

f. Communications Committee

(i) Membership. The Communications Committee shall consist of Teaching and Ruling Elders from Salem churches in sufficient number to conduct the work of the committee. Active members (of a Salem Presbytery congregation) with particular gifts for service on this committee shall be considered for membership.

(ii) Duties. The Communications Committee shall encourage the distribution of news, events, and resources in Salem Presbytery and the PC(USA). It shall establish policies for regular and emergency communications/publicity in the Presbytery, shall assist other Executive Council and Presbytery committees to effectively communicate/publicize news, events, and needs. It shall encourage congregations to establish communication policies, and shall nurture connections with Presbyterian Communicators Network.

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#### LUNCH ADJOURNMENT

Directions for lunch plans were given by the **Reverend Ron Shive**, and a blessing of thanksgiving was given by **Rev. Shive**. Salem Presbytery was dismissed for lunch.

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#### RECONVENE

After lunch, the Moderator reconvened Salem Presbytery with prayer.

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#### REMARKS BY THE CO-MODERATOR

The Reverend Jan Edmiston, Co-Moderator of the 222<sup>nd</sup> General Assembly, addressed Salem Presbytery and described the role of the Co-Moderators of the denomination and also highlighted her experiences and travels in this past year. The book *Waking Up White* by Debbie Irving was commended to Salem Presbytery. Rev. Edmiston then opened the floor for a period of questions from members of the presbytery.

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#### PRAYERS OF THE PEOPLE

The Moderator led Salem Presbytery in a time of prayer of intercession for needs throughout the presbytery, country, and the world.

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#### REPORTS

Reports were heard from the following people and agencies: Elizabeth Little from the Board of Pensions, Jordan Davis from Union Presbyterian Seminary, Sam Martin from the North Carolina Presbyterian Historical Society, and Rob Jackson on behalf of the North Carolina Council of Churches.

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## CONSTITUTIONAL AMENDMENTS

Commissioners to the 222<sup>nd</sup> General Assembly were appointed to study the eight constitutional amendments and present information about these amendments to the Presbytery. The first six amendments were passed by voice votes, and the last two were approved by written ballot. The amendments are attached.

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## PEACE AND JUSTICE Rev. Stuart Taylor

Presbytery Task Force for Peace and Justice recommended that Salem Presbytery read the book, *Just Mercy*, by Bryan Stevenson for the next meeting. The book describes the problems in the criminal justice system centered around inmates on death row and problems in our criminal justice system. A film depicting the lynchings across the state of North Carolina and particularly the lynching of Wyatt Outlaw in Graham, North Carolina was shown, and Salem Presbytery was invited to a service of repentance and commemoration at the courthouse square in Graham, North Carolina, immediately following the meeting.

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## ADJOURNMENT AND BENEDICTION

The motion to adjourn was approved and the Moderator, the Rev. Stephen W. Scott, pronounced the benediction and the closing prayer.

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Recorded by:

Laurie Scott  
Office Manager

David Vaughan  
Stated Clerk

*These minutes approved by Executive Council, 4/20/2017.*