

**ONE HUNDRED SECOND STATED MEETING
MINUTES OF SALEM PRESBYTERY
Bethany Presbyterian Church, Graham, North Carolina
May 17, 2014**

The One Hundred Second Stated Meeting of Salem Presbytery, held on Saturday, May 17, 2014 at Bethany Presbyterian Church, Graham, North Carolina, was called to order with prayer by the Presbytery Moderator, Elder David Boger, at 9:00 a.m.

ENROLLMENT

Commissioners		Commissioned Ruling Elders	7
Elders	58	Christian Educators	3
Ministers	75	Corresponding Members	7
		Administrative Staff	3
TOTAL:			153

The following Ministers were enrolled:

A-F:

Jay Banasiak, Peter Barnes, Timothy Bates, Kent Berry, Joe Blankinship, Jesse Bledsoe, Mark Brainerd, Steve Braswell, Olen Bruner, Amy Carlan, W. Kevin Conley, Frank Covington, Calvin Crump, Brian Daoust, Melissa Davis, Franklin M. Dew, David Ealy, Chris East, Dana Fruits, Tempe Fussell.

G-L:

Brian Gawf, Doug Gebhard, Diane Givens-Moffett, Phillip Hagen, J. Randy Hall, Randy Harris, John Hartman, Marti Hazelrigg, Peter Hazelrigg, Eulando Henton, Will Heyward, Michael Horne, Felicia Stewart Hoyle, William M. Hoyle, Dorothy C. Jacobs, John Johnson, Marcia Jaureguizar, Ki Seok Kim, Tom Labonte, Thomas K. Lane, Eric P. Larsen, Debbie Ann Layman, Robert E. Lee, Ruth B. Lenger, Troy Leshner-Thomas, David Long.

M-R:

Amanda Maguire, Sam Marshall, Toure' Marshall, Genie Varker Martin, Bryan F. McFarland, Douglas S. McLeroy, John Milholland, Alfredo Miranda, Emily Odom, John Odom, Glenn Otterbacher, Jo Nygard Owens, David Partington, Jeffrey P. Paschal, Matthew D. Randolph, Paul L. Rhodes, Paul N. Ridolfi, Kristi Mills Rolison.

S-Z:

Stephen W. Scott, John Senior, Howard Sherrill, John Stuart Taylor, III, Laurie Ann Valentine, E. Dale Walker, Connie S. Weaver, Norman M. Whitney, Sr., Benjamin E. Williams, Virginia Wood, Lee Zehmer.

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

Margaret Almeida, Amanda Anderson, Timothy Bates, Sidney F. Batts, Kenneth Broman-Fulks, Kellie Browne, Kathryn Campbell, Samuel Dansokho, James Dunkin, Terri Engle, Kyle Goodman, Sandra Lee Greene, William Hamilton, Jennie Leake Hemrick, Richard Hildebrandt, Vicki Jones-Johnson, Walter W. King, Jacqueline Lynn Kunkle, Michael E. Lamm, Emily Schlaman Larsen, Kathryn Conlan Lee, Insook Lee, Joel M. Long, Donald McCann, Judson J. Milam, Rosa Miranda, Rebecca Todd Peters, Andre Resner, Jr., James M. Rissmiller, Ronald Lowell Shive, Paul Irving Sink, Lynn Stall, Samuel Stevenson, J. Grantham Sutphin, Peter A. Thompson, Benton J. Trawick, William Waterstradt, Reggie Weaver, Randolph T. Wellford, Daniel C. Wilkers, Nancy Cole Williams-Berry.

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

A-L:

Donald Barbour, Jonathan Barker, Frederick Beck, Erin Bowers, Thomas A. Brown, Thomas Burleson, Helen Pride Carson, Hilton J. Cochran, Newton Cowan, Jill Yvette Crainshaw, William Reid Dalton, III, Judith Dellinger, Mindy Douglas, Neil Wayne Dunnivant, Lou McAlister East, John Elam, Lee Ellenwood, Carlton A.G. Eversley, Jonathan H. Freeman, Larry W. Freeman, Carter B. Gillespie, Robert J. Goforth, William Stephen Hannah, Stephanie Hankins, Elizabeth Inman, Dorothy C. Jacobs, Scott Jeffreys, Cynthia Douglas Keever, Barrie Miller Kirby, Randal V. Kirby, Khelen Rhodes Kuzmovich, William F. Lawrence, Jr., David Yeon Lee, Mitzi Leshner-Thomas, Amanda (Davee) Lomax.

M-Z:

R. Michael McDowell, Mary C. McNeal, Francis Rivers Meza, Raymond P. Mims, Jr., Richard R. Osmer, Carl Parsons, Samuel Perkins, Steve Macon Pharr, Lynn Rhoades, Grier Booker Richards, Russell H. Ritchel, Jr., William Robinson, Brian Kenneth Rummage, Mark Alan Sandlin, William Robert Sharman, III, Mark Wallace Sinnett, Jay Dale Smith, Peter N. Smith, Stevan A. Snipes, Laura M. Spangler, Frank Stewart, Kathryn Summers, Erich W. Thompson, Keith A. Uffman, Clark W. Vincent, Elinor Ware Wilburn.

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

A-D

Asheboro First, Scott Lynch, Mike Monroe **Bethany Graham**, Brandon Troxler, Bethel Dennis Green, **Bethesda (Ruffin)**, Carolyn A. Harrelson, **Burlington First**, Patti Bates, Hugh Cummings, Bob Carter, Ted Hruslinski, Cindy Cothran, Jo Watts Williams, **Chapel in the Pines**, John Walkup, **Church of the Covenant** Nancy Schaefer, **Church of the Cross**, Sharon Ozment, **Clemmons** Faye Tedder, Brent Eaton, **Concord** Dawne Moose, **Covenant**, Mollie Ann McKenzie, **Cross Roads** Nancy Wells.

E-J

Fairmont Phillip Styers, **Faith** Bonne Maready, **Fellowship** Barbara Walters, **Forest Hills** Maxine Kennedy, **Franklin** Karen Pickett, **Graham** Steve McRae, **Greensboro First**, Ubert L. Frost, Nancy Godwin, Jan Lawson, Ron Hampton, **Guilford Park** Timothy Peck, **Gulf**, Kathi Brown, **High Point First** Bonnie White, Leigh Wetherinton, **Highland** Jane Suitt, Mike Burke, **Jamestown** Clarajo Pleasants.

K-R

Saint Andrews Mary Kay Darr, **Saint Paul** (Greensboro) Johnnie Miller, **Salisbury First** Scott Johnson, **Sedgefield** Diane Brazelle, **Shady Side** Angelia Mason, **Siler City** Stacy Hagerty, **Sparta** James Norris, **Springwood** April Morton, **Starmount** Parks O. Williams, **Statesville First** Bill McBane, Donnie Haynes, **Thomasville First** Carolyn Bennett, **Trinity (Salisbury)** Annie Miller Bates, **Trinity (Winston-Salem)** Tom Hedgecock, **Unity** Karen C. Fleming, **Westminster (Greensboro)** Carolyn Plumb, Bert Andia, Denise Hill, Jill Painter, **Winston-Salem First** Scott Seawel, Andy Carmen, Rick Wesley.

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 (Statesville), Beulah, Bixby, Boone First, Boonville First, Buffalo, Calvary, Cameron, Christ Presbyterian, Cleveland, Collinstown, Community in Christ, Danbury Community, Dellabrook, Eben-ezer, Ebenezer, Eden First, El Bethel, Elkin, Fieldstone, Fifth Creek, Forest Park, Francisco, Freedom, Glendale Springs, Glenwood, Grace,

Greenwood, Hawfields, Hills, John Calvin, Immanuel, Joyce, Kernersville First, Korean First, Lake Norman Fellowship, Lansing, Laurel Fork, Lexington First, Lexington Second, Lloyd, Love Valley.

M-Z:

Madison, Memorial, Milton, Mocksville Second, Mt. Airy First, Mount Vernon Springs, New Salem, North Wilkesboro, Oakland, Oakview, Old Providence, Piedmont, Pine Ridge, Pittsboro, Pleasant Grove, Prospect, Red House, Reid Memorial, Reidsville First, Riverview, Rumble, Saint James, Saint Paul High Point, Salisbury Second, Sandy Ridge, Shallowford, Shiloh Burlington, Shiloh Statesville, Smyrna, Speedwell, Spencer, Stoneville, Stony Creek, Tabor, Taylorsville, Third Creek, Thyatira, Trinity (Elon), Vandalia, Wentworth, Yadkinville, Yanceyville.

The following Church Educators were enrolled: Darryl Ray, Beth Utley, Dianna Wright

The following Commissioned Ruling Elders (Lay Pastors) were present: David Boger, Steve Braxton, J. Sue Flippin, John Groff, Samuel Jenkins, Richard LaDew, Hal McElroy.

The following Corresponding Members were present:

David Speering (Presbytery of Charlotte), Tom Currie (Presbytery of Charlotte), Helen Locklear (Coastal Carolina), J. Herbert Nelson (Mid-South), Rosemary C. Mitchell (Genesee Valley), Warren Lesane Jr. (Synod of the Mid-Atlantic), John Yu (Mission)

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

CALL TO ORDER AND OPENING PRAYER

The Moderator, Elder David Boger, 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 following: The Book of Order contains reference to "Councils", definition being any of the four ruling bodies –

- Session
- Presbytery
- Synod
- General Assembly

Within Salem Presbyter, "Council" will refer to the coordinating body in presbyter; each of the four entities will be identified by the names listed above.

The Stated Clerk reported that a disciplinary offense had been reported to Presbytery. An Investigating Committee had been appointed, and further information would be released according to the

ACTIONS:

1. Salem Presbytery dismissed the Administrative Commission for Korean First Presbyterian Church With thanks.

2. Salem Presbytery approved appointing an Administrative Commission “to inquire into and settle the difficulties therein” (G-3.0109b.(5) at New Salem Presbyterian Church. Members named are Teaching Elders John Milholland and Kyle Goodman; Ruling Elders are Frank Herndon and Rada Spencer. One additional member will be named.

APPROVAL OF DOCKET

The docket was presented by the Moderator of Salem Presbytery, Elder David Boger.

ACTION:

3. Presbytery approved the docket with the removal of Item C, Motion Regarding Ordination Vows, presented for information in the COM report. (Appendix A, pp. 622-623).

CONSENT AGENDA

ACTION:

4. Salem Presbytery approved the Consent Agenda which consisted of the two items on the Stated Clerk’s report.

WELCOME FROM HOST CHURCH

The governing body was welcomed by Rev. John Johnson, Pastor, Bethany Presbyterian Church, Graham, North Carolina. Information regarding the arrangements for this meeting was presented.

WELCOME FROM THE MODERATOR

The Moderator, Elder David Boger, welcomed the body of Salem Presbytery.

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 and introduced the Reverend J. Herbert Nelson.

MORNING WORSHIP AND CELEBRATION OF THE LORD'S SUPPER

Rev. J. Herbert Nelson, Director of the Office of Public Witness in Washington, D.C., preached a sermon, "A Prelude to Pentecost: Living Sacrifices and the Holy Spirit", using the texts from Acts 1:14 and Romans 12:1-5. The Lord's Supper was celebrated following his message.

2013 NECROLOGY

The 2013 Necrology of Teaching Elders (Ministers) and Ruling Elders (Elders) who have died was read by Elder Dianna Wright. A prayer was offered to honor all named. (Appendix D, pp. 625-626)

GREETINGS FROM EXECUTIVE AND STATED CLERK OF THE SYNOD OF THE MID-ATLANTIC

Rev. Sam Marshall introduced the Reverend Warren J. Lesane, Jr. Executive and Stated Clerk of the Synod of the Mid-Atlantic. Rev. Lesane brought greetings and news from the Synod.

EQUIP

Rev. Jo Nygard Owens and Rev. Jay Banasiak presented a skit highlighting "Wandering in the Wilderness", a little Big Tent event by the Equip/Support Team on Saturday, August 16 at Highland Presbyterian Church.

EXAMINATIONS COMMITTEE Rev. William Hoyle, Moderator

The Presbytery proceeded with the examinations of Rev. Marcia Jaureguizar, Mr. Jonathan Gaska, Rev. Ki Seok Kim, and Ms. Kaye Barrow-Ziglar. 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 MARCIA JAUREGUIZAR

Marcia Jaureguizar

Faith Journey

My early life was typical in my Baby-Boomer generation: growing up in the 50's and 60's with Elvis, hula hoops, the Beatles, the dawning of the drug culture, the Vietnam War. My parents were loving and wanted me and my three siblings to have a strong foundation in faith. At first we attended a Baptist church but later joined the Presbyterian Church in Black Mountain, NC and then in Rocky Mount, VA, where I was confirmed when I was twelve. My family's beliefs and my involvement in church life helped guide me through some tough decisions while growing up. I went to college, then married, and soon I was raising two children of my own. My husband and I were committed to bringing them up in the

Presbyterian Church as I had been. While my life wasn't a bed of roses, neither was it very traumatic. Looking back, I see that my faith life then was a surface one, not yet truly strong nor rich, and although I felt safe and secure, I felt something was missing.

All this changed in my mid-thirties. I consider my real life to have begun in May, 1984 when I was diagnosed with ALS, also known as Lou Gehrig's disease. This disease, for which there is no known cure, normally means death two to five years after diagnosis. Thus began a period of emotional ups and downs, anger, fear, worry about my children and fighting to be strong. I would beat this thing, and if no one could help me, I would do it alone. I soon hit an emotional bottom, for fighting alone took such a toll I had no resources left. At this lowest point, I cried out, "I can't do this anymore." And then, as clearly as if standing face to face, I heard the Lord's voice, calling me by name, telling me things would be all right. I felt a sense of peace and calm I had not had for some time. For the first time I felt a stirring of hope.

Hope can change lives and it surely changed mine. When I began to look forward with hope rather than fear, I realized that I wasn't getting worse physically as rapidly as predicted. Maybe the doctors were wrong! Further tests showed that my Lou Gehrig's was a very rare, slowly developing kind. The miracle I had sought had happened not because of me but in spite of me – God had been at work but I had been so emotionally torn I did not notice.

One cannot have such an encounter with God without being marked in some way, and realization of God's love toward me led to determination to give back, to give thanks. I had been given a new chance at life and had to make it count for something. I became a volunteer with the local Hospice, training as a patient care volunteer, since my experience dealing with the issues of dying had given me insights into difficult emotions. I learned the great lesson that it is in giving that we receive, getting much more from my patients than I gave. I felt the sparks of the Spirit's flame.

I became a Stephen Minister in my church, learning a more Christian approach to patient care. This led to training as a Stephen Leader and teaching others to be caregivers. The flame was growing. I took Disciple classes, learning what it truly means to be a disciple of Christ. I studied religion and ethics at our local community college. I was elected and ordained as an elder, and began leading small group study in my home, learning about and practicing spiritual disciplines. At each new step, I felt God urging me on and I loved the growth of our relationship as I grew in faith.

Over time, I began to discern a call to pastoral ministry and with the support of Pastor, Session and family, I was accepted into Union-PSCE's MDiv program, which I completed in June, 2004. I accepted a call to a special ministry at Opequon Presbyterian Church in Winchester, VA and was ordained by Shenandoah Presbytery in 2006. I remained there joyfully doing visitation and congregational nurture until my retirement in 2012, while also serving as supply pastor at two area churches.

With the perspective of years since that watershed diagnosis, I can see the blessing in that dark time. Without such struggle, would I have come to know God in the same way? Would there have been such spiritual growth? I don't know. I do know that my encounter with God truly changed me. I know to Whom my life truly belongs, and I want to nurture our relationship, listening for the Lord's voice in my life, responding with love and faith, growing as a Christian and as a pastor so that this new life I was given will glorify God in all ways.

Marcia Jaureguizar

Faith Statement

I believe in God as Creator of the universe, all that is seen and unseen, and I believe that creation is sustained through God's goodness and providence. I believe that God as Creator calls me, as one created, to be in relationship, yet the presence of sin in my nature – of disobedience and the ambition to be God-like - distances me from that relationship.

I believe that God, in an event of overwhelming love and grace, came to be with humankind in Jesus of Nazareth, in order to mend all broken relationships. I believe that this Jesus was crucified, died, was buried and then raised from the dead on the third day, and that through his resurrection death itself has been defeated. After appearing to his disciples, Jesus returned in glory to heaven. God's gift of Jesus Christ, who was both fully human and fully divine, was the saving act that made possible atonement for my sin and my communion with God both now and for eternity. Because of Christ's saving grace and glory, I confess he is my savior and my Lord, and believe his promise that he will one day come among us again to finally usher in God's universal kingdom of peace.

And I believe that until that day comes, the Holy Spirit dwells with me to strengthen and comfort me, to help me grow in faith and to empower me to be Christ's disciple in the Church and in the world. I

believe that I am called by the Holy Spirit to be in communion with all believers in the Church, which exists as Christ's body on earth. As one member of that body, I try to use the spiritual gifts God has given me to minister to those in need.

I seek to be an agent of God's love by being Christ's disciple, working to show his love and grace to others, and by proclaiming God's forgiveness through teaching and preaching God's word. I believe that this word is found in the Bible, the inspired record of God's acts in history and of humanity's response. The Bible helps reveal to me God's nature and God's plan for all creation. God's word in scripture is authoritative for me in matters of faith and in teaching me how to live a Christian life.

I believe that I, like all Christians, am called to share my faith by being Christ-like in all that I do. Because of God's grace through Christ in my life, I am to live a life of obedience to God and service to others. I show my thanks for God's gifts through times of individual devotion and corporate worship and prayer, discerning God's word and remembering God's grace through celebration of the two Holy sacraments of the Lord's Supper and Baptism. It is through the sacrament of Baptism that I symbolically die and rise with Christ and am sealed with the promise that I am a member of his family, the Church, and it is through the Lord's Supper that I symbolically am nourished with Christ's body and blood and sealed with the promise of sharing eternal life with Christ.

As I have experienced God's comforting love and upholding grace toward me, I have felt drawn into deeper and deeper relationship with Christ my Lord, and so have chosen to live out a call to proclaim this love and grace to others through the ministry of Word and Sacrament. I believe that God desires me to be in pastoral ministry to shepherd and counsel members of the church, to plan and lead worship services, and to proclaim God's word through sermon and sacrament. It is toward this end that I studied at Union-PSCE to prepare for ordination, and have offered my life in ministry since my graduation.

RECEPTION OF JONATHAN GASKA

Jon Gaska

Biography of faith journey:

I was baptized and raised Roman Catholic. My father was raised Catholic and my mother was a non-practicing Baptist who converted to Catholicism when my brother and I were baptized. We were active in church: attending church weekly and going through the Christian education of the faith. I remember beginning to ask "God questions" from an early age. I even asked my priest what it would take to become a minister. He told me I'd have to learn the stories of the Bible, pray often, and, of course, be celibate—which he described as "not having a girlfriend...ever." I knew, for me, that was not possible so I dropped the idea, clueless that there were other avenues available.

When I was in high school I attended the youth program at Willow Creek Community Church. The infamous church was known for having the "best" activities as well as the most girls. This sounded good to me. During one of their services they invited us to close our eyes and listen to the Holy Spirit. The fog machines started to fog up the theatre, as the wind chimes rattled from the drum set. I opened my eyes watching the youth pastor invite us to give our lives to Jesus. I remember feeling a great deal of shame—I wanted to "give my life to Jesus," but something deep inside was torn. I had felt manipulated. After all, all my friends were standing so I wanted to stand too. But I couldn't. It felt too manufactured. I remember thinking, "surely conversion is deeper than this." I asked my youth team leader about my hesitancy and he tried to convince me to try again another time. I never returned and thus began my "conversion" out of the church.

After the conversion, I discovered that those who were being labeled as "sinners" by the church were actually the ones asking the same questions I was. They were willing to be honest about how they felt, tried not to judge others who felt differently, and welcomed me in with open arms. They didn't try to change me, but accepted me as I was. There was always a space for me and they became my dearest of friends. It was during this time I grew angry at the church and fell into disillusionment. I arrogantly (and ignorantly) told God that God "would have to pay me" if I was ever to step foot in a church ever again. I began to play the guitar, fell in love with music, and decided to go to college with the intention of earning a degree in music.

It just so happened that a Presbyterian new church development needed a musician to be their director of music and worship leader—God was going to pay me. I felt God at work as I really wanted the

job. It was during this time that I realized all churches weren't the same. There was space for me here in many of the same ways as my close circle of friends. The pastor didn't try to change me, but trusted God at work in my life and simply joined me. We became friends, then I began to date his daughter. Eventually, his daughter and I would marry.

Shortly after, the church began to have problems. We moved into a permanent space and lost half our membership. The church was struggling, the pastor grew tired, and I began to devote more and more time into ministry. I, in many ways, became the glue for the community by offering bible studies, beginning youth programs, alongside my leading the worship team week after week. Eventually, I felt God's nudge to go to seminary. I resisted, but all signs began to point to a call into ministry. So we packed our bags and moved to Seattle to begin to journey deeper into the mystery of ministry.

In Seattle I learned a lot about myself: my wounds, my tendencies toward self-contempt, my defense mechanisms, and my desires regarding ministry. I cared and shared with the homeless, interned at a gay/lesbian church (MCC), and grew close relationships with those who had similar hopes about mission and church as I did. It was during my time in seminary I felt God birthing a gift in me to be shared as a leader in a church. I discovered a renewed connection with the P.C. (U.S.A.), the Reformed tradition, and the commitment to diversity our tradition holds. Most of all, however, God has given me a profound sense of grace—willing to bless the shame-filled places within me I was unable to bless. This continues to deeply form my call and my ministry as a pastor who values walking alongside others, meeting people where they are.

Jon Gaska

Statement of Faith:

I believe in the paradoxical mystery of the triune God. That, in life and in death, we belong to God the Creator, who created all humanity equally in God's image out of steadfast love, has empowered us to be stewards of creation, and longs to dwell among all people, even though we often resist.

That God in Jesus Christ has begun to redeem humanity's image through Christ's entering into our humanity, suffering death at the hands of the powers of this world, and being resurrected from the tomb, all to annul the power of sin and death in our frail lives. Giving us the freedom to live into our redemptive selves through His love, truth, and grace.

That God the Spirit, moves and guides us in participating and witnessing to the kingdoms of "now" and "not yet". Renewing, sanctifying, and sustaining our life with every tiny breath as the Spirit bonds us with Christ and one another, while calling us to worship in the world as a community diverse yet united within the body of Christ.

I believe in the power of the Gospel as revealed to us in scripture. That God's Word comes to us in both old and New Testaments, inspired and empowered by God's Spirit, revealing to us God's loving character, vision, and desire for humanity in relationship to God's self, to one another, toward ourselves, and to the created order.

I believe in the Sacraments of the Church. That in baptism we respond outwardly in faith to God's inward initiating grace; joining a community of believers and affirming our devotion and commitment to Christ. That in the Lord's Supper we join together around our Host's table to receive God's gift of grace. By the power of the Holy Spirit, we join with all believers of every time and place, remembering Christ's story and works, and anticipating with joy the promise of His return.

I believe in the mission of the Church. That the Spirit of the Lord is upon us to proclaim God's love and commitment to the world through serving the poor and naked, caring for the sick and lonely, and seeking equality, justice, peace, and reconciliation in a fractured and hurting world. All this is done through our proclamation, in word and in deed, that Jesus is Lord, so that we may all live forgiven and free, in the loving reality of God's eternal kingdom, here, now, and forever.

INTRODUCTION OF KI SEOK KIM

Rev. Ki Seok Kim

Faith Journey

I was born in Seoul as the youngest child of my family on July 1, 1967. My father served the church faithfully as an elder and my mother also served the church faithfully as a senior deaconess. As such, my parents made a committal prayer to pledge one of their four children fully to a life of serving God. Eventually, my three older siblings pursued their own way and I, the youngest child of my family, followed my parents' will to pursue theology in seminary.

Although I had a period of doubt and confusion just after I entered a Presbyterian College and Theological Seminary, through a brush with death and with a series of mission trips, God made it absolutely clear to me that He had called me to become a Pastor. Prior to my calling, I was very passive with the people and circumstances surrounding me, but after I personally experienced and met God, I was able to actively pursue a life of obedience and devotion to him in order to become a servant and a pastor.

After I graduated from the College and finished my service with the army, I got married. After much discussion with my wife, instead of going to a seminary program at Presbyterian College and Theological Seminary, I decided to leave Korea in order to broaden my vision and studies in theology. I was accepted to the New Brunswick Theological Seminary's Master of Divinity program, the same seminary in which the Rev. Horace G. Underwood, the first missionary to go to Korea, graduated from. Through this program, I was able to start my training to become a pastor and these were blessed times of learning and gaining knowledge.

Through my education at the New Brunswick Theological Seminary, I steadily built my foundation in theology and at the same time was able to gain further training to become a pastor by serving as an assistant pastor to first a mid-sized and then a large-sized Korean immigrant church. Through my time as an assistant pastor with the Korean immigrant churches, I was able to understand the plight and hardships of the Korean immigrant community and also was able to gain a vision in regards to immigrant community ministry.

After this, starting from December of 2005, I planted a church named 'The Good Neighbor Community Church' and started a new ministry as the senior pastor. Through serving The Good Neighbor Community Church, I was able to gain an understanding of the heart of the Lord, and through this, the Lord consistently reminded me of my life's mission and purpose every day. It is definitely not easy to create a community of believers consisting of diverse people, with Jesus Christ our Lord at the head of the church. But despite this, looking back at the past 8 years, the only thing I can confess is that it was all due to the Lord's blessings. Through the beautiful and committed faith of church members and the Lord extending His hand to help at the right times, the Lord enabled us to live our lives in faith.

I believe that living our daily lives with the knowledge that our God is faithful, we will experience further blessings from Him as we continue to live our daily lives.

Reflecting back on my life now, I realize that my parents' constant prayers for me became a steadfast pillar of support and also a blessing. With that said, I also must confess it was by God's grace and blessing that I met my wife and continue to walk together with her in faith.

My wife, Byung Min Kim, was born on June 1, 1968 as a second daughter to a faithful Christian household that stretched four generations. She met me while she was majoring in gardening at the Seoul Women's University in 1989. We married in October of 1995 and came over to the United States one month into the marriage. After this, we continuously prayed about having a child and in March of 2002, God gave us our daughter, Gabrielle, as a precious gift. He has allowed her to grow healthily in faith.

I am thankful and overwhelmed at the grace and blessings God continues to pour upon my family and as a Pastor's family we strive to live out faithful lives in order to lead by example.

Regardless of where I go in the future, I continuously pray with the conviction that I can daily live a life of obedience and devotion to the Lord and to the church, which is the body of the Lord, so that His grace and blessings do not go to waste.

Rev. Ki Seok Kim

Statement of Faith

I believe in one true God, eternally existing in three persons. The triune God is the Father, Son, and the Holy Spirit who are equal in power and glory. God created the Heavens and the Earth and the creator God is also the ruler and sustainer of all creation. I believe that God has created the world essentially good.

I believe that Jesus Christ the only son of God is my only Lord and Savior. I believe that Jesus Christ was conceived by the Holy Spirit, born of the Virgin Mary, was true God and true man. Jesus was

crucified and died on the cross for all our sins as a sacrificial offering; and I believe in the resurrection of the body of our Lord, in His ascension into heaven, and in present life seated at the right hand of God the almighty as our High Priest and Advocate.

I believe in the Holy Spirit who glorifies the Lord Jesus Christ. The Holy Spirit dwells in everyone who believes in Jesus Christ. I believe that the Holy Spirit is our helper, leader, and guide. The Holy Spirit helps us to experience the Lord through spiritual worship, makes us to be more like the Lord through helping us to live a sanctified life, and leads us into the presence of God in order to build the church.

I believe that the Bible is the Word of God, fully inspired and without error in the original manuscripts, written under the inspiration of God. God gave us 39 books in the Old Testament and 27 books in the New Testament, as the Word of God and the Bible is the sufficient revelation for God's will for human salvation. I believe that the Bible is the final and absolute authority in all matters and the only true guiding principle in a believer's life.

I believe that God created men and women in God's own image. God created human beings to have a relationship with God and rule over God's creation. However, they sinned against God by the temptation of Satan, falling away from God's grace. As fallen sinners, people can be justified only by faith in Jesus Christ and then they can go into loving fellowship with God.

I believe that all people are sinners. Therefore all people are under God's judgment. I believe that only through believing in the death on the cross and resurrection of Jesus Christ, sinners can be justified as righteous and have salvation. God reveals our sins through the work of the Holy Spirit and convicts us of our sins so that we may repent of our sins and receive Jesus Christ as our Lord and Savior and be born again. Through believing in Jesus Christ we can be justified and become the children of God and begin the process of sanctification.

I believe that Jesus Christ instituted and commanded the sacraments; Baptism and the Lord's Supper. Baptism represents the forgiveness and cleansing from sin that comes through faith in Jesus Christ. Through participating in the Lord's Supper we remember Jesus' death, we proclaim Jesus' resurrection and, we await Jesus' coming in glory.

I believe a Holy Universal Church. Jesus Christ is the head of the true church and people who profess Christ as their savior become the church, which is the body of Christ. The Universal Church has been sent to the world as a community of reconciliation following the mission of Jesus Christ who came to the world as a peace maker. Therefore, the church has to deliver the message of reconciliation to the world.

Churches call some of their members to train them and give them authority to be their leaders. A Church operates as an organization with charter, staffs, finance, and rules of operation. And those things are means to accomplish the mission of the church, not a goal. Especially, Presbyterian Polity is an effort to protect the church from worldly power and ambition. Presbyterian Polity acknowledges the responsibility and organic relationship of each member of the churches.

I believe that Jesus Christ our Lord will return to this earth as he ascended to heaven to raise the dead. I believe in the bodily resurrection of all believers and the everlasting life of worship in heaven. All saved people will reign with Christ forever.

RECEPTION OF KAYE BARROW-ZIGLAR

Kaye Barrow-Ziglar

Faith Journey

For as long as I can remember, even as a very young child, I have felt a keen awareness of the hand of the loving Lord moving in my life. I am a third generation Presbyterian. My mother and grandmother were Elders. My paternal roots are Baptist and I often went to church with my grandparents. I grew up in a Christian home and attended church regularly. On the Sundays that I didn't attend church with my mother or paternal grandparents, at the tender age of four, I would often attend a [Baptist] church just two doors down the street from my home. My mother dressed me and watched me walk to the church. The pastor's daughters and other parishioners' would take care of me. They walked me to Sunday school and I sat with them during worship. As an adolescent and young adult attending church and being actively involved remained a part of my life. I am the eldest of four. My father died at the age of

thirty-seven from a cardiac arrest. My mother reared us alone with the help of other family and never remarried.

Being a part of a church family has always been important to me. As a young adult, I sought a church home shortly after coming to Greensboro to attend college. I subsequently joined St. James Presbyterian, Greensboro, NC in 1986 by Letter of Transfer from the Presbyterian church where I grew up. Since then I have been actively involved in many ministries in the life of the church and in various capacities of leadership including a Deacon, Elder, Stephen Minister, noon day worship leader, Confirmation teacher and preacher. I was married at St. James and two of my three children were born and baptized into the family of faith there. In October, 1995, my first child, Matthew, was born at twenty-two (22) weeks gestation and did not live. My church family extended an overwhelming love for me. The following year we were blessed with our second, Garrett. He was baptized on June 29, 1997. We recall his baptism experience each year with photographs of that day. He has been Confirmed yet still seeking to understand his faith. In the spring of 2000, I was diagnosed with breast cancer and underwent a lumpectomy, chemotherapy and radiation therapy. On March 17, 2001, (St. Patrick's Day) my only daughter, Lauren Grace passed away unexpectedly at the age of 17 ½ months in my arms. Her life was but a season and a reason, yet the most devastating time of my life. I praise God for the times during the journey when there was one pair of footprints in the sand. Sometimes even when I still ask 'why,' I continue the journey believing in the days ahead I will spend eternity with my two babies.

After answering what I believed to be a call from God on my life to ministry, I began seminary at Union Theological Seminary and Presbyterian School of Christian Education (now Union Presbyterian seminary) to pursue the Masters of Divinity.

Kaye Barrow-Ziglar

Statement of Faith

I believe in God, as our heavenly Creator of heaven and earth, in God's son Jesus Christ and in the Holy Spirit. I believe that Christ is the Word made flesh, the Word written; the Word proclaimed and God's self-disclosure of God's self. I believe that Jesus was conceived by the Holy Spirit into the womb of a virgin whose faith was such that she probably wondered why God chose her, yet allowed herself to be used by God. I believe that Jesus was both fully human and fully divine. The Gospels attest to the genuine humanity of Jesus. There is not a limitation we share with which Jesus was not acquainted. Just as we do, Jesus experienced hunger, thirst, the need for rest and renewal. He experienced emotions that we feel like being alone or forsaken. He learned obedience, as we do, through worship, prayer and communion with God. The gospels also share evidence of the divine power of Jesus solidifying his divinity through performing miracles, various healings, and revealing many qualities that indicate who Jesus was. He was sinless, knowledgeable in all things and gives eternal life with all the fullness of deity dwelling in Him. Jesus in his humanity worshipped his Father, he was called man, and also the Son of Man, he prayed to his Father, was tempted, grew in wisdom, had flesh and bones and died as we will die.

I believe God the Creator and Ruler of the universe is a God who is infinite, eternal and unchangeable. I acknowledge I am a sinner, in need of a Savior and that God the Son is my Savior, Redeemer; and God the Holy Spirit, my comforter and sustainer. I believe the Holy Spirit is a tremendous gift that leads us toward the will of God along the faith journey. The Holy Spirit also fuels my faith, determines my actions by reminding me of God's gift of grace daily. I believe in the sovereign will and providence of God. I believe the ministry of Christ was the example my life as a Christian should follow. The death and resurrection of Christ renews our hope and pours a balm of Gilead on our suffering. My hope is refreshed and revived because of the sacrifice of Christ and his subsequent resurrection. I believe that I am called by God for a specific purpose. I stand firmly on the promises of God that assure me of God's constant and abiding presence. This encourages my faith to continue seeking a better understanding of what it means to be more like Jesus. I receive Jesus as my Savior forever accepting all God has done, is doing for and in me as the scriptures promise.

I believe in one Holy catholic and apostolic church. I believe the church is inclusive providing a connection to others in the body of Christ. It also provides a connection by which the church universal has a ministry of serving others and in so doing serves Christ himself. Every baptized member is to be a witness to the Gospel of Jesus Christ, participating in the work of the church and reaching out to those less fortunate. The church is where God's Word is proclaimed and the sacraments celebrated. I believe the sacraments connect us to the Lord in powerful ways. Baptism sets us apart as members of God's

family signifying that we are forgiven and redeemed through our participation in Christ's death. The Lord's Supper reminds us of Christ's sacrifice and of the new covenant in his blood; whenever it is celebrated, Christ is present.

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

I. COMMITTEE ACTION REPORTED FOR THE INFORMATION OF PRESBYTERY

A. RENEWING A CONTRACT WITH AN INTERIM

1. 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 May 1, 2014.

B. SECURING A TEMPORARY SUPPLY

1. Concurred with the Session of the **Shady Side Presbyterian Church**, Lexington, North Carolina in securing **Ms. Kaye Barrow Ziglar**, candidate under the care of Salem Presbytery, to serve as Temporary Supply for a period of one year beginning April 1, 2014.

C. MOTION REGARDING ELDERS IN THE PCUSA

Rev. Doug Gebhard proposed that Presbytery vote on the following motion adopted by COM with the addition of the amendment (highlighted) offered by Rev. Dale Walker:

1. Approved the following policy for Salem Presbytery regarding ordination vows:
"All those elected and ordained to service as Ruling Elders and Teaching Elders of the church have pledged to uphold the polity of the church. G-2.0105. As such they are to exercise their office on behalf of the whole denomination as one's ordination is recognized across the whole of the denomination. An Elder ordained in Salem Presbytery is recognized as an Elder in every presbytery of the denomination. When chosen to serve as commissioners to other Councils of the church "presbyters" act on behalf of the whole church and not just their own congregation. Their ability to do so is, in fact, a major consideration in their election as church officers. Therefore they must be able to express an appropriate loyalty to the denomination and to uphold their ordination vows.

Those who work publicly or privately, whether they proactively attempt to lead a congregation out of the denomination or passively allow others to do so have abrogated their responsibilities to the very church under whose "church order" they have been ordained. A Ruling Elder or Teaching Elder who can no longer serve in good faith within the PCUSA has a responsibility to resign from that office, **subjecting himself or herself to the authority of the appropriate ruling body.**

The faithful choice for dissenting Ruling Elders and Teaching Elders is either personally to exit the denomination or work for change within as the loyal opposition.

Those who fail to take the above faithful course shall be subject to The Book of Discipline, D-1 . 0000 (Principles of Church Discipline); D-10.0000 (Disciplinary Cases and Procedures); D-11 . 0000 (Trial in a Disciplinary Case); and D-12.0000 (Censure and Restoration in a Disciplinary Case: The degrees of censure are as follows: Rebuke, Rebuke with supervised rehabilitation, Temporary Exclusion from Exercise of Ordered Ministry or Membership, and Removal from Ordered Ministry or Membership.)"

ACTION:

5. The Stated Clerk ruled that this item be removed from the report, and the item be referred back to COM for further review.

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 Clark Vincent** and the **First Presbyterian Church**, Kernersville, North Carolina, effective April 30, 2014.

B. TRANSFER OF MINISTER OUT OF SALEM PRESBYTERY

1. That the **Reverend Stephen B. Lindsley** be transferred to Charlotte Presbytery so that he may serve as Pastor of Trinity Presbyterian Church, Charlotte, North Carolina effective November 15, 2013.
2. That the **Reverend Marvin Lindsay** be transferred to Presbytery of the James effective February 14, 2014 where he serves in a validated ministry.
3. That the **Reverend Peter Kim** be transferred to Charlotte Presbytery effective October 22, 2013, where he is a member at large serving as Director of English Ministry at Korean First Presbyterian Church
4. That the **Reverend Kristie Miles** be transferred to Presbytery of the Peaks, pending their request, where she will serve as Chaplain of Westminster Canterbury of Lynchburg, Virginia.
5. That the **Reverend Jeff Gissing** be transferred to Lehigh Presbytery, pending their request, where he serves as Director of Discipleship Ministries at First Presbyterian Church, Bethlehem, Pennsylvania, effective April 1, 2014.
6. That the **Reverend Curtis Fussell** be transferred to Western North Carolina Presbytery, pending their request, where he will serve as co-pastor of First Presbyterian Church, Highland, North Carolina, effective June 1, 2014.

C. COMMISSIONED RULING ELDERS/LAY PASTORS (RENEWAL)

1. Concurred with the Session of the **Sandy Ridge Presbyterian Church**, Sandy Ridge, North Carolina, in renewing the contract of **Mr. David E. Stratton** to serve as their Commissioned Ruling Elder–Lay Pastor for a period of one year beginning January 1, 2014
2. Concurred with the Session of the **Gulf Presbyterian Church**, Gulf, North Carolina, in renewing the contract of **Mr. Harold A. McElroy** to serve as their Commissioned Ruling Elder–Lay Pastor for a period of one year beginning January 1, 2014.
3. Concurred with the Session of the **Dogwood Acres Presbyterian Church**, Asheboro, North Carolina, in renewing the contract of **Mr. Joseph T. Brown** to serve as their Commissioned Ruling Elder–Lay Pastor for a period of one year beginning February 17, 2014.
4. Concurred with the Session of the **Mt. Vernon Springs Presbyterian Church**, Siler City, North Carolina, in renewing the contract of **Mr. Bill Browder** to serve as their Commissioned Ruling Elder–Lay Pastor for a period of one year beginning February 1, 2014.
5. Concurred with the Session of the **Greenwood Presbyterian Church**, Reidsville, North Carolina, in renewing the contract of **Mr. Wayne Robertson** to serve as their Commissioned Ruling Elder–Lay Pastor for a period of one year beginning March 1, 2014.

6. Concurred with the Session of the **Trinity Presbyterian Church**, Elon, North Carolina, in renewing the contract of **Mr. Steve Braxton** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of one year beginning March 15, 2014.

D. STATED SUPPLY RELATIONSHIP (RENEWAL)

1. That the Stated Supply contract between the **Reverend Keith Freeman** and the **Baird's Creek Presbyterian Church**, Vilas, 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 Timothy Bates** and the **Cameron Presbyterian Church**, Statesville, North Carolina be renewed for a period of one year beginning January 1, 2014.
4. That the Stated Supply contract between the **Reverend Timothy Bates** and the **Calvary Presbyterian Church**, Statesville, North Carolina be renewed for a period of one year beginning January 1, 2014.
5. That the Stated Supply contract between the **Reverend Andre Resner** and the **Cleveland Presbyterian Church**, Cleveland, North Carolina be renewed for a period of one year beginning November 1, 2013.

E. MINISTER TRANSFERRING TO SALEM PRESBYTERY

1. That the **Reverend Marcia Jaureguizar, HR** a member in good standing of Shenandoah Presbytery, was received into membership following her successful examination by the Examinations Committee and meeting with the Committee on Ministry on March 27, 2014
2. That the **Reverend Ki Seok Kim**, a member in good standing of Eastern Korean Presbytery, was received into membership following his successful examination by the Examinations Committee and meeting with the Committee on Ministry on February 27, 2014.

III. RECOMMENDATION FOR THE ACTION OF PRESBYTERY

A. CANDIDATE TRANSFERRING INTO SALEM PRESBYTERY TO ACCEPT A CALL

ACTION:

6. Following his successful examination, the call of the Trinity Presbyterian Church to **Jonathan Gaska**, a candidate under the care of Blackhawk Presbytery, to serve as Pastor 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 be placed in his hands. The Committee on Ministry is satisfied that this congregation has complied with the EEO provisions of the Book of Order (G.2.0804) and the AAEO Policy adopted by Salem Presbytery (July 1993) in offering this call, pending his successful examination and ordination. The effective date is May 25, 2014.

Salary	\$20,250.00
Housing Allowance	\$ 20,250.00
Auto Allowance	\$ 1,300.00
Professional Expenses	\$ 450.00
SECA	\$ 3,000.00
Continuing Education	\$ 1,250.00
Moving Costs	\$ 5,000.00

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 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.

ACTION:

7. The following Administrative Commission was approved to ordain and install **Jonathan Gaska** at Trinity Presbyterian Church, Winston-Salem, North Carolina, on May 25, 2014, at 4 p.m.

NAME	RESPONSIBILITY	Teaching/Ruling Elder
Rebecca Sullivan	Preside & Propound the Constitutional Questions	RE
Paul Stunkel	Preach the Sermon	TE
Karen Stunkel	Charge the Minister	TE
Jill Crainshaw	Charge the Congregation	TE
Sam Stevenson	Prayer of Ordination	TE
John Senior	Lead in Worship	TE
TBA	Lead in Worship	RE

ACTION:

8. Following her successful examination, **Kaye Barrow Ziglar**, Candidate under care of Salem Presbytery, be ordained to serve as Temporary Supply at Shadyside Presbyterian Church, Lexington, North Carolina.

ACTION:

9. The Following Administrative Commission was approved to ordain Kaye Barrow Ziglar at St. James Presbyterian Church, Greensboro, North Carolina, on May 18, 2014, at 3:00 p.m.

NAME	RESPONSIBILITY	Teaching/Ruling Elder
Gray Clark	Preside & Propound the Constitutional Questions	TE
Diane Givens-Moffett	Preach the Sermon	TE
Robert Herron	Charge the Minister	TE
Jimmy Hawkins	Charge the Congregation	TE
Dianna Wright	Prayer of Ordination	RE
Ken Davis	Lead in Worship	RE
Vicki McCain	Lead in Worship	RE

B. TERMS OF CALL EXTENDED TO A MEMBER OF SALEM PRESBYTERY

ACTION:

10. The call of the Korean First Presbyterian Church, Greensboro, North Carolina to the **Reverend Ki Seok Kim** to serve as Pastor was found in order; and the terms of call (printed below) were approved; and 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 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.

ACTION:

11. The Stated Clerk was appointed to approve an Administrative Commission to install the **Reverend Ki Seok Kim** as Pastor on August 3, 2014.

IV. WELCOME LITURGY was read to welcome the new members of Salem Presbytery (p. 627)

HONORABLE RETIREMENT

The Reverend Jesse Bledsoe, the Reverend Calvin Crump, and the Reverend Dale Walker were recognized in a service of Honorable Retirement.

CHURCH GROWTH AND TRANSFORMATION

Rev. Lee Zehmer, Moderator

Rev. Lee Zehmer recognized Katherine Lynch from PILP. Ms. Lynch presented checks to Chapel in the Pines and Parkway Presbyterian Church for the rebate dollars they earned by investing in the PILP program.

Information was given about the Barnabas Leadership Group, a leadership enrichment event led by Stan Ott.

HUNGER REPORT

Rev. Bryan McFarland, Hunger Action Advocate

A hunger report and a blessing of thanksgiving for lunch were given. Salem Presbytery was dismissed for lunch.

PRAYERS FOR INTERCESSION AND THANKSGIVING

The Moderator, Elder David Boger reconvened Salem Presbytery after lunch and led Salem Presbytery in prayers for intercession and thanksgiving.

WORD ON MINISTRY IN BUSINESS

Rev. Dale Walker discussed her role as a chaplain and pastoral counselor for Southwest Electrical Company.

WORD FROM UNION SEMINARY

Rev. Sam Marshall introduced the Rev. Tom Currie, outgoing Dean of Union Seminary in Charlotte, who brought word from the seminary. The strong connection between the Seminary and Salem Presbytery was gratefully acknowledged.

WORD ON THEOLOGICAL EDUCATION FUND

Elder Catreliia Hunter showed a video presentation describing the work of the Presbyterian Theological Fund.

COUNCIL

Rev. Genie Martin, Moderator

Rev. Genie Martin recognized all members currently serving on Council as well as all members who have ever served. The Council meets every month on the third Thursday of the month in the months when Presbytery does not meet.

ACTION:

12. Salem Presbytery voted to adopt the revised Dismissal Policy (pp. 628-634)
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BUDGET AND FINANCE COMMITTEE

Rev. John Milholland, Moderator

Rev. John Milholland described the transition of the current accounting system to bring it into line with GAAP, generally accepted accounting practices.

WORD FROM NEXT CONFERENCE

Rev. John Johnson

Rev. John Johnson brought highlights from the NEXT church conference, including the Mission Statement, held this year in Minneapolis, Minnesota in March. Salem Presbytery members were encouraged to attend future conferences.

PEACE AND JUSTICE

Rev. Frank Dew

Special offerings for Peacemaking in Salem Presbytery were explained. The film, Inequality for All, is available to churches in Salem Presbytery. Peace and Justice Committee will provide \$100 for churches to provide a meal when they show the film.

NOMINATING COMMITTEE
Rev. Ray Mims, Moderator

The Nominating Committee met on April 25, 2014 and presented the following recommendations for service to our Presbytery:

ACTION:

13. Salem Presbytery approved the following slate of nominees:

Examinations:

Class of 2014: Elder Steve Braxton, CRE at Trinity, Elon
Class of 2016: Rev. Randy Harris, Highland

Nominating Committee:

Class of 2016: Elder David Vaughan, Burlington First
Elder Carolyn Mock, Mt. Jefferson
Rev. Steve Braswell, Graham Presbyterian

Personnel:

Class of 2016: Rev. Toure' Marshall, Grace

VOTE ON RECOGNIZING ECO AS A REFORMED BODY

The Stated Clerk asked that Salem Presbytery recognize ECO as a reformed body.

ACTION:

14. Salem Presbytery referred the vote on ECO back to Council for review and clarity.

ADJOURNMENT AND BENEDICTION

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

Recorded by:

Laurie Scott
Office Manager

Mack Dagenhart
Stated Clerk

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