

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

November 12, 2016

The One Hundred Twelfth Stated Meeting of Salem Presbytery, held on Saturday, November 12, 2016 at First Presbyterian Church, Lexington, North Carolina, and also hosted by Fairmont Presbyterian Church, Second Presbyterian Church, Lexington, and Shady Side Presbyterian Church 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	10
Elders	56	Christian Educators	3
Ministers	76	Corresponding Members	0
		Administrative Staff	3
		Stated Clerk	1
		TOTAL:	149

The following Ministers were enrolled: (+visitors – 34) 183

A-F:

Margaret Almeida, Kaye Barrow-Ziglar, Joe Blankinship, Mark Brainerd, Kellie Browne, Frederick A. H. Coates, W. Kevin Conley, Frank Covington, Newton Cowan, Neil Dunnivant, John Elam, Terri Engle.

G-L:

Brian Gawf, Kevin Geurink, Diane Givens-Moffett, Kyle Goodman, Phillip Hagen, J. Randy Hall, William Hamilton, Stephanie Hankins, William Stephen Hannah, John Hartman, Jennie Leake Hemrick, William B. Heyward, Frederick R. Horner, Felicia Stewart Hoyle, William M. Hoyle, James Robert Jackson, Karen Ware Jackson, Dorothy C. Jacobs, John Johnson, Jay Lambeth, Emily Schlaman Larsen, Eric Paul Larsen, Debbie Layman, Robert E. Lee, Mitzi Leshler-Thomas, Troy Leshler-Thomas.

M-R:

Inger Manchester, Eustacia Marshall, Sam Marshall, Touré Marshall, Donald McCann, Bryan F. McFarland, Douglas S. McLeroy, John Milholland, Raymond P. Mims, Stephen A. Moss, Arnold Nuckles, Jo Nygard Owens, Jeffrey P. Paschal, Floyd Peter Peterson, Paul Rhodes, Paul N. Ridolfi, David Rockness, Kristi Mills Rolison, Brian K. Rummage.

S-Z:

C. Frederic Sanford, Stephen W. Scott, John Senior, Jay Dale Smith, Jeffrey S. Smith, Stevan A. Snipes, Jeffrey Sockwell, Billy F. Sosebee, Laura Spangler, William Stacey Steck, Frank Stewart, Stuart Taylor, Ernest T. Thompson, III, Benton J. Trawick, Laurie A. Valentine, E. Dale Walker, Connie S. Weaver, Leigh Wisner, Lee Zehmer.

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

Jay Banasiak, Steve Braswell, Kenneth Broman-Fulks, Thomas Burleson, Kathryn Campbell, Lindsay Conrad, Samuel Dansokho, Melissa Davis, Lou McAlister East, Lee Ellenwood, Sandra Lee Greene, Marti Hazelrigg, Hye Jin Hwang, Barrie Miller Kirby, Jacqueline Lynn Kunkle, Joel M. Long, Alfredo Miranda, Glenn Otterbacher, Rebecca Todd Peters, James Rissmiller, 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, Sidney F. Batts, Frederick Beck, Kent Berry, Erin Bowers, Thomas A. Brown, Olen Bruner, Virginia Christman, M. Gray Clark, Hilton J. Cochran, Jill Yvette Crainshaw, Judith Dellinger, Franklin M. Dew, David Ealy, Christopher F. East, Carlton A. G. Eversley, Jonathan H. Freeman, Larry W. Freeman, Dana Fruits, Jonathan Gaska, Kenneth Griffin Gatewood, Carter B. Gillespie, Robert J. Goforth, Peter Hazelrigg, Eulando Henton, Elizabeth Inman, Vicki Jones-Johnson, Cynthia Douglas Keever, Ki Seok Kim, Randal V. Kirby, Khelen Rhodes Kuzmovich, Thomas J. Labonte, Thomas K. Lane, William F. Lawrence, Jr., David Yeon Lee, Insook Lee, Amanda Davee Lomax.

M-Z:

Amanda Maguire, Patrick McElwaine, Mary C. McNeal, Francis Rivers Meza, Rosa Miranda, Richard R. Osmer, Carl Parsons, Samuel Perkins, Steve Macon Pharr, Andre Resner, Jr., Mark Alan Sandlin, Howard Sherrill, Ronald Lowell Shive, 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 Pam Stutts **Bethany (Statesville)** Pattye Templeton, **Bethesda (Ruffin)** John L. Satterfield, **Boone First** Greg Huffman, **Burlington First** Paul Reeves, Beth Hooten, **Chapel in the Pines** Karen Atkins, **Christ Presbyterian** Eileen Stroud, **Church of the Covenant** Barbara North, **Clemmons** Mike Lyons, Bill Teller.

E-J

Fairmont Ken Truelove, **Fellowship** Jim Spain, **Greensboro First**, Andy Hines, Vance Barron, Jane Brabham, Nancy Coble, Bob Beall, **Guilford Park** Ellen Weiner, **Gulf** Kathi Brown, **High Point First** Mary Morgan, Mimi Williams, **Highland** Linda Thorup, Ethie Edwards, **Immanuel** Tony Blankinship, **Jamestown** Jim Ray.

K-R

Lexington First Jeff Davis, **Lexington Second** Lynda McDaniel, **Lloyd** Beverly Beatty, **Logan** Sarah McHenry, **Mebane First** Thomas Vinson, **Mooreville First** Paul Trimble, **Mount Jefferson** Steve Murphree, **Oak Ridge** Floyd Jackson, **Pilot Mountain First** Sherri Collins, **Pittsboro** Richard W. Peterson, **Prospect** Dale Burgen.

S-Z

Saint Paul (Greensboro) Lane Bauserman, **Salisbury First** Meredith Honeycutt, Dave Potts, **Salisbury Second** Krystal Owen, **Sedgefield** John Stone, **Shady Side** Robert Gilchrist, Jr., **Shiloh (Statesville)** Elizabeth Bustle, **Springwood** Cynthia Ingle, **Starmount** Ben Parks, **Statesville First** Ann Speaks, David P. Parker, **Third Creek** Chris Hutchison, **Thomasville First** Julie Tyson, **Thyatira** Keith Vaughan, **Trinity (Salisbury)** Annie Miller Bates, **Westminster (Greensboro)** Lee Odom, Neale Johnson, Dottie Henderson, Larry Hooker.

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 (Graham), Bethesda (Statesville), Beulah, Bixby, Boonville First, Calvary, Cameron, Church of the Cross, Cleveland, Collinstown, Community in Christ, Concord, Cooleemee, Covenant, Cross Roads, Danbury Community, Dellabrook, Dogwood Acres, Ebenezer, Ebenezer, El Bethel, Elkin, Faith, Fieldstone, Fifth Creek, Forest Hills, Francisco, Franklin, Freedom, Glendale Springs, Glenwood, Grace, Graham, Greenwood, Griers, Hawfields, Hills, John Calvin, Joyce, Kernersville First, Korean First, Lake Norman Fellowship, Lansing, Laurel Fork, Love Valley.

M-Z:

Madison, Milton, Mocksville First, Mocksville Second, Mt. Airy First, Mount Tabor, Mount Vernon, Mount Vernon Springs, New Creation Community, New Salem, North Wilkesboro, Oakland, Oakview, Old Providence, Parkway, Piedmont, Pine Hall, Pine Ridge, Pleasant Grove, Red House, Reid Memorial, Reidsville First, Ruple Memorial, Saint Andrews, Saint James, Saint Paul (Greensboro), Sandy Ridge, Shallowford, Shiloh (Burlington), Shiloh (Statesville), Siler City, Smyrna, Sparta, Speedwell, Stoneville, Stony Creek, Tabor, Taylorsville, Trinity (Elon), Trinity (Salisbury), Trinity (Winston-Salem), Unity, Vandalia, Wentworth, Yadkinville, Yanceyville.

The following Church Educators were enrolled: Darryl Ray, Lynn Turnage, Dianna Wright.

The following Commissioned Ruling Elders (Lay Pastors) were present: William Bates, Jim Beard, Steve Braxton, Doug Brinkley, William Browder, John Groff, Nita Henderson, Samuel Jenkins, Richard LaDew, David Stratton.

Stated Clerk present: David Vaughan

No Corresponding Members were present.

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

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.

MORNING WORSHIP AND CELEBRATION OF THE LORD'S SUPPER

Salem Presbytery was led in worship by the Rev. Lee Zehmer, Pastor of First Presbyterian Church, Lexington; the Rev. Randy Hall, Pastor of Fairmont Presbyterian Church, Lexington; the Rev. Brian Rummage, Second Presbyterian Church, Lexington; and Elder Ken Davis, member at Shady Side Presbyterian Church, Lexington. The message was "Four Voices of Thanksgiving" using scripture passages from Luke 17: 11-19, Psalm 136: 1-4, Habakkuk 3:17-19, and I Thessalonians 5: 16-24. The Lord's Supper was celebrated following the sermon.

WELCOME FROM HOST CHURCH

The governing body was welcomed by the Rev. Lee Zehmer, Pastor, First Presbyterian Church, Lexington, North Carolina on behalf of all four host churches. Information regarding the arrangements for this meeting was presented.

QUORUM

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

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.

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. Elizabeth Little, Salem's new representative from the Board of Pensions, was introduced and welcomed.

GREETINGS AND PRESENTATION FROM SALEM PRESBYTERY STAFF

Executive Presbyter, Sam Marshall; Associate Presbyter Bryan McFarland; Associate Presbyter Dianna Wright brought prayers, greetings and announcements to Salem Presbytery. Grounded, Connected, Growing, continues to be the theme for the 2017 stewardship emphasis of Salem Presbytery.

PASTOR'S PANTRY

Jennifer Davis, Marketing Coordinator for Pastor's Pantry in Lexington, North Carolina, described the work and ministry of the organization and thanked Salem Presbytery for its offering of canned goods for the agency.

STATED CLERK'S REPORT Elder David Vaughan, Stated Clerk

The Stated Clerk, David Vaughan, announced the dates for the 2017 meetings of Salem Presbytery. The proposed changes to the Book of Order will be voted on at the February 2017 presbytery meeting. Information about the amendments may be found on Salem's website; a study guide regarding proposed changes to the Directory for Worship have been published by the Presbyterian Mission Agency, and the

link to that content has been available in Salem Matters. Clergy and Elders were encouraged to study the amendments before Salem Presbytery meets to vote on February 21, 2017.

DISMISSAL OF FIRST PRESBYTERIAN CHURCH, MOORESVILLE
Rev. Don McCann

The request from First Presbyterian Church, Mooresville, to be dismissed to ECO: A Covenant Order of Evangelical Presbyterians was brought forward and the terms negotiated by the Resolution Team of Salem Presbytery and Resolution Team of the First Presbyterian Church of Mooresville are as follows:

Terms negotiated and understood by Resolution Team of Salem Presbytery and Resolution Team of the First Presbyterian Church of Mooresville, North Carolina, pursuant to Salem Presbytery Dismissal Policy dated May 2014, were presented as follows:

1. Dismissal

By vote of the Session and the Congregation, the First Presbyterian Church of Mooresville is seeking dismissal from the Presbyterian Church (USA) to ECO: A Covenant Order of Evangelical Presbyterians.

2. Name

The First Presbyterian Church of Mooresville may take its name with it.

3. Financial terms

The First Presbyterian Church of Mooresville shall make one payment of \$225,000 to Salem Presbytery, due upon dismissal.

4. Property reversion

There is no property reversion clause or other conditions upon the use of the property by the First Presbyterian Church of Mooresville subsequent to dismissal.

5. Church records

All of the church records of the First Presbyterian Church of Mooresville existing as of the dismissal will remain with the First Presbyterian Church. After dismissal, original Session and Congregational meeting minutes will be made available to Salem Presbytery upon request for photocopying.

6. Members who desire to remain in the Presbyterian Church (USA)

Upon the request of members who wish to remain in the Presbyterian Church (USA) but have not already transferred to another church in the Presbytery, staff and Session of the First Presbyterian Church of Mooresville will provide pastoral care through the transition.

ACTION:

2. Salem Presbytery dismissed the First Presbyterian Church of Mooresville, North Carolina to ECO: A Covenant Order of Evangelical Presbyterians with deepest and profound regret. Presbytery participated in a litany of dismissal for that congregation.

SYNOD OF MID-ATLANTIC
Rev. John Hartman, Commissioner from Salem

Rev. John Hartman described the work of the Synod of the Mid-Atlantic at its 238th meeting in Richmond, Virginia on March 12-13, 2016.

PREPARATION FOR MINISTRY
Rev. Margaret Almeida and Rev. John Senior, Co-Moderators

ACTION:

3. Salem Presbytery approved the enrollment of Amy Speas, a member at Westminster Presbyterian Church, Greensboro, a student at Columbia Theological Seminary in Atlanta, as a Candidate for the Ministry of Word and Sacrament as a Teaching Elder following her successful examination.

Amy Speas: Faith Journey, Ministry and Call

About seven years ago, the call to ministry became evident as I was simultaneously finding joy and fulfillment in church activities and sensing a feeling of discontent in the corporate world. Westminster Presbyterian Church called its first minority pastor several years ago. Nine months later, that call was dissolved and left many with unanswered questions. As a Ruling Elder, I was called by Westminster to be paired with a Stephen Minister to be part of a listening team to listen, simply listen, to those in the congregation who were hurt and confused. I found myself having the gifts of active listening and Christian caring in this experience. Looking back, this was the beginning of my call to ministry and led me to seek training as a Stephen Minister. Smiles appeared on my face before, during and after each Stephen Ministry meeting with my care receiver. I took great care in simply listening to my care receiver as she reflected on the experiences and information she received the past week during her breast cancer journey. I found myself yearning to have more and more similar experiences.

Simultaneously, I recognized the job in which I had worked my entire career to gain was not giving me the fulfillment I sought in how I spent my days.

These experiences led me to interview counselors about the pleasures and challenges of their jobs. I found myself asking many questions about faith-based counseling. Recognizing that was not my call, I talked with the pastors at Westminster and hired a life coach to help process a change. Westminster was extremely supportive in affirming and acknowledging my gifts they had nurtured and helped develop over the years in endorsing me as an Inquirer as I started my journey at Columbia Theological Seminary.

As I entered seminary, I found myself wanting to find out more about other cultures and how they relate to mine. This yearning led me to intern at Durbanville Presbyterian Church outside of Cape Town, South Africa this summer and recently move into an apartment at Columbia with two ladies from Korea and one from India in an intentional effort to create a multicultural community. The internship allowed me to teach several classes that gave me joy similar to the Stephen Minister experience. It was also a unique and rare opportunity to have my gifts acknowledged and affirmed from folks in a foreign country and new culture. It also upheld my ability to relate to all people, and my interest in multicultural ministry. These experiences have led to my current call of providing Christian care and education to a multicultural community. In reflection, this call to ministry was evident through my entire life, beginning with the Presbyterian values my family and the church instilled as a child. Listening is an important piece of my strong friendships formed throughout my life, and teaching is simply part of my DNA as it's a career of many in my family. The call to ministry is also evident in how I've historically befriended people that are different than me, from a local refugee at Second Presbyterian Church in Roanoke, Virginia as a child, to a 55-year old homeless gentleman as part of a Hope Team member at Westminster Presbyterian, and now with international students at Columbia.

I'm looking forward to where God will lead me as I continue to fulfill my call to ministry.

The appropriate questions were asked of Ms. Speas by the Moderator, John Senior, answered in the affirmative, and the proceedings were closed with prayer.

ACTION:

4. Salem Presbytery approved the enrollment of Lynn Turnage, a member at Westminster Presbyterian Church, Greensboro, a graduate of Columbia Theological Seminary, as a Candidate for the Ministry of Word and Sacrament as a Teaching Elder following her successful examination.

Lynn Turnage: Faith Journey, Ministry and Call

A blissful life in Victoria, TX as a PK (preacher's kid) with two younger brothers are my earliest memories. Born in Mississippi, we moved with my parents' calls: nine *wonder* years in Victoria TX, four *worldly* years in Tokyo, Japan, before finishing high school in Richmond, VA. My parents' calls to these places was a joy, a struggle, and an adventure. ...my foundation work was begun.

If childhood was bliss, middle and high school were the beginnings of adventure: multicultural, multiracial, international, and interdenominational in the church and community in Japan, and moving into public high school just after integration (1971).

During High School in Richmond, our church educator, Judy Sutherland, was a significant influence in my life and outlook. She, along with others, pushed our abstract thinking and challenged us to think and reflect theologically in everything we did. The theological community of Union Theological Seminary (UPS) also had a youth program. Glenn Bannerman, the leader, was a master of helping people connect through *real* recreation – being re-created into community! With these influences of adolescent years – multiracial experiences, school, church youth group, and life near the seminary – God was paving my journey, learning was experiential. I was concretizing what it means to be a part of the community of faith and experience the body of Christ wherever I am.

I graduated from UNC-Chapel Hill in recreation, and worked in camps and conferences during those summers. After two years of traveling and working post-college, I realized I could not go further in understanding God's call for my life without understanding the foundations of who I am. My Masters in Christian education at UPS led me to a Kairos time in youth ministry in a large church in Dallas, Texas. This call led me to teaching youth ministry at UPS and working in leadership development in the denominational office. I was stretched to deal with both institutional and organic hopes and challenges. I was challenged to think and work more theologically and biblically. But in the larger institution, I felt like the thirsty *Woman at the Well*...personally and professionally. I took a call to work at Montreat Conference Center in the Programming Department.

In my work, and as an Elder in my church, I loved working with youth again; and at the same time, realized my call to family and a called again to *local* church work too. I found this in churches in Mt Pleasant, SC, and then Atlanta, GA where I did generalist work for 12 years. Mt Pleasant was where my life-long dream of becoming an adoptive parent came to life. God's call was rich, clear and logical. I brought my two girls home in two trips to China in 5 years. Being a mom is the best and the hardest job I have ever had, but also the most fulfilling.

In this same time at work, the *Woman at The Well* returned. This time, the thirst-quenching water came in the form of a doctorate in educational ministry at Columbia Theological Seminary and the discovery that I

was ready to specialize again. Children, families and worship became the passion God put on my heart and I landed in Greensboro at Westminster Presbyterian. Helping children be more a part of the worshiping community is a part of my call. To teach children (and their parents!), youth &/or adults about baptism and/or communion is life-giving. To see the awe on people's faces and watch the ah-ha's emerge is seeing God's community alive. To be with people asking big and tough life questions and have the privilege of walking with God's people is humbling and exciting. To teach Bible, theology, faith and life is *the Sacraments alive*. It is something very holy to see all these pieces converging into a new dimension and call to ministry.

The appropriate questions were asked of Dr. Turnage by the Moderator, John Senior, answered in the affirmative, and the proceedings were closed with prayer.

ACTION:

5. Salem Presbytery approved the enrollment of Matthew Copple, a member of Starmount Presbyterian Church in 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.

Matthew Copple: Faith Journey, Ministry and Call

The call of God on my life has come in two stages. I was first confronted with God's call on my life in college as I took a class on the life and letters of Paul. During this time, I began a journey that encouraged me to look at scripture from different perspectives. This class also reminded me of how personal and intimate the call of God can be. I was struck with the way Paul's life was turned around on the road to Damascus and how God finds us when we least expect it. This class had me immersed in Paul's letters and for the first time I was able to see them not as rigid decrees to far off churches, but as letters that articulated the grace we receive in Jesus Christ. In reading and studying these letters it became clear that God also found me in a classroom at Mars Hill College when I least expected it.

For several years after my graduation I avoided the call to ministry by trying my hand at several different jobs. While some jobs were better than others I never really felt like I was on a career path. I felt the joys of success and doubt of failure most acutely while I worked as a banker at First Community Bank in Winston-Salem, NC. I was initially promoted from an entry level job to assistant manager and small business banker and I felt like I had finally found a career path. Soon after this promotion my bank merged with another local bank and the other bank was placed in charge of our market. I began to see my close friends and colleagues lose their jobs as a result of this merger. I began to question my place in an industry that dealt so abruptly with people I cared about. It was during this time (around 2010) that I became a member at Starmount Presbyterian Church.

While my professional life was in an uproar I found a community at Starmount that was much more stable and centered on being the Church and doing ministry for those around them. The reality that I saw in the Church stood in stark contrast to the self-preservationist mentality that I experienced at work each day. When it came time for me to lose my job like so many of my friends and colleagues I knew that banking was not the place for me. I also remembered the seeds of a calling to ministry that had been sewn several years before at college. After teaching for a couple of years and taking limited enrollment classes at the Charlotte campus of Union Presbyterian Seminary I knew that I reached the appropriate moment to pursue the calling I felt to ministry.

My successes and failures in the jobs I have had in the past have taught me about the fleeting nature of praise and blame we receive in the pursuit of a paycheck. These experiences have helped me understand

the struggles that so many people encounter on a daily basis. These experiences have also helped me recognize the beauty of God calling us regardless of our quarterly performance or our students standardized test scores. God calls again and again and opens us up to experience abundant life that does not depend on our own skills and abilities. My journey has given me a passion to show people in all walks of life the abundant life that we can have in Christ Jesus. In Christ we have a better way of encountering the world, a way that focuses on the other rather than ourselves, a way that treats people with respect and dignity, rather than as a customer or a statistic. Life in Christ speaks to the heart of the human condition in a way that no accolade or ephemeral pleasure can match.

The appropriate questions were asked of Mr. Copple by the Moderator, John Senior, answered in the affirmative, and the proceedings were closed with prayer.

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. Leigh Wisner and Virginia Christman have been previously received into presbytery membership by the Commission on Ministry.

Faith Journey

Leigh Wisner

"In life and in death we belong to God," "from cradle to grave," "from ashes we have come, to ashes we return." These words taken from the Presbyterian Church (USA)'s Book of Confessions, the Book of Common Worship, and the words of our common life together as Christians, not only define my history, they undergird my personhood, my sense of vocation, my calling, my faith, and they reinforce my hope.

I literally grew-up in a Presbyterian Church! My mom was an elder, a deacon, a Sunday School teacher, a Pastor Nominating Committee member, and an extraordinary volunteer.

Every Sunday in our home was greeted with the expectation of dressing-up for church- frilly dresses, white tights, and black patent leather shoes and the expectation of a positive attitude as we headed out the door for Sunday School, then worship usually followed by a committee meeting, a cookie swap, or a potluck.

Summers were defined by fellowship events and Vacation Bible School during my childhood and a week at a Presbyterian Church Camp or conference center. When I was old enough. In Middle School and High School, it was Jr. and Sr. High Youth Fellowship, lock-ins, confirmation retreats, and service projects.

It was here that I first learned to be human. It was through this institution that I learned about a Creator who was bigger than me, yet one who had called me, and held me (still holds me), and the whole world in forgiving, redeeming, reconciling love.

The seasons of the Church year became and are the seasons of my life- darkness and renewal, the Easter March of dying to self in order to live for God, the cycles of Advent, birth, self-giving and new life. The cycles of promise- birth and baptism, New Covenants forged in the promise of marriage, death and grief in funerals and the loss of a loved one, sadness always twinged with the promise of resurrection and eternal life.

These cycles have brought shape, meaning, and depth through the triumphs in life and its tragedies through bad car accidents, my father's death, through seminary, my wedding, the birth of my Son, through serving

the church as a pastor- watching congregations evolve, dissolve, and change. Through it all, God has been faithful in calling us, daily choosing us, recruiting us, and gifting us with God's own very self for a life lived in conformity to God and neighbor. We are blessed to be upheld by a love that will not let us go, we are privileged that, "In life and in death, we belong to God." A God who will not let us slip through his/her hands because "from ashes we have come and to ashes we will return."

Statement of Faith**Leigh Wisner**

I believe in One God, who expresses God's self in three persons. I believe that an indwelling of reconciling love permeates the relationships between Father/Mother, Son, and Holy Spirit. I believe that the non-hierarchical love that characterizes the relationships of the members of the Trinity is expansive. Reaching outward, God's love overflowed in the act of creation. Because all of creation and all living things will be consummated in the Creator's self-giving love, God has offered covenant relationship with God's self as the chief goal or highest end of humanity. Although God created all living things to coexist in mutuality, humankind rebelled against their creator, choosing to pursue ends outside the scope of God's love. Humankind in this sinful state attempted to justify themselves and their own sin, thereby further condemning themselves, but God in God's freedom chose to redeem them by entering into all of their finitude, banality, and sin, assuming the human existential predicament in the person of Jesus. God emptied God's self in the person of Jesus of Nazareth "taking the form of a slave," offering himself as the atoning sacrifice for our sins (Phil 2). Thus, God in the person of Jesus Christ reveals to us the scope of God's self-giving love. Jesus also shows us the nature of a life lived in conformity to God. Jesus ate with tax collectors, forgave sinners, healed and reconciled lepers to community, talked with and thereby validated the dignity of sinful women at wells, liberating individuals from the bonds of oppression. God in the form of Jesus Christ shows us that the Lord has become servant and the servant, Lord. Jesus models for us radical vulnerability and availability to God and neighbor by living out the resurrected life. Jesus shows us the pattern of the resurrected life- our chief goal and humanity's highest end, which is to follow the leading of God's spirit in loving God, our neighbor, and ourselves. This Spirit was present at creation, breathing upon the waters, separating the dark from the light. Throughout salvation history, the Spirit of the Living God inspired God's Word, leading Prophets, Judges, and scribes to record God's dealings with and instructions for humanity. This same Spirit brought order and disorder to the nation of Israel in the form of prophets and judges who exercised leadership and discipline when Israel was not living into the fullness of its covenant relationship to God and others. The Spirit infused Christ's ministry, making him known to his disciples as the resurrected Lord only after he broke bread. Christ gave this same Spirit to his disciples, so that the Spirit is present and active in the church today- binding believers together in the universal church of every time and place. Making our redemption in Christ known to us, the Spirit communicates God's grace and the assurance of the forgiveness of our sins. The same Spirit engrafts us through the waters of Baptism into the church. The Spirit reveals to us our most intimate longing to behold and be held by our creator.

Faith Journey**K. Virginia Christman**

My journey of faith in Christ became personal and life giving to me as a senior in college when I came to know a caring Christian mentor who invested deeply in my emotional and spiritual life through many life transitions and personal questions. The first several years of this journey were centered on healing from and growing through misunderstandings of God, my relationships, and humanity. This healing took place through personal theological study, in Christian counseling, and in relationship with this and other spiritual mentors who regularly demonstrated in both word and deed the abundant life of God in Christ.

As my interest in theology grew, I recognized a calling to seminary, and the healing continued at an even deeper level once the work of seminary began. I faced my deepest crisis of faith during my four years at Fuller. Reflecting on life experiences while immersed in theological study revealed perhaps my greatest misunderstanding of God. In my childhood Pentecostal church, I internalized that God's role was to fix the suffering in life, namely by healing disease. I also internalized a deep fear of the end of the world through sermons, movies and a church culture centered on apocalyptic beliefs. Graduate theological study, while overwhelming at first, opened a new world of understanding that has led to a deeper trust in God's goodness, a release from persistent fear and disappointment, and a sense of my own responsibility towards the needs and suffering of others.

The wisdom gleaned in this journey has led me into three specific paths of continued healing and hope: authentic relationships, the biblical witness, and ministering to others. It has been through relationships with other Christ-followers that God has become real in my life and this cloud of witnesses increases my faith, giving me eyes to see and ears to hear the work of God among us. The Biblical witness has taught me to recognize pain and suffering as a normal part of the Christ-centered life and the truth of the biblical stories surprises me time and again with its uncanny ability to reflect our modern day stories and experiences. Finally, while I have served as a youth minister, prayer leader, teacher, and preacher, it is as a chaplain that I have learned how to find peace amidst suffering. I have learned that if I can walk with people through their questions, celebrations, doubts and faith, the connection itself can be a healing witness to God's love both for me and for the students and families under my care. Hospital chaplaincy was certainly different from college chaplaincy, however the existential struggles that seem to be most fundamental to leading an examined life are just as prevalent in identity development as they are in sickness and at the end of life.

As I have done the work of "showing up" for those in emotional and physical pain, I have come to understand my need for a gathering of people supporting one another in prayer, with theological wisdom, and pastoral care. As I have explored the PC(USA), I have also come to respect Presbyterian polity and the shared model of power therein. Finally, in studying the Presbyterian Constitution, I have come to deeply respect and admire those who have gone before me in this denomination. Theological study, prayer, conversation and service have clearly been a part of the work of Presbyterians as they have sought to love God and neighbor in the context of our ever-changing world. I both enjoy the honor of membership and the responsibility of ordained service with this body of believers who look to Christ as Lord and Savior, and glorious Head over all.

Statement of Faith

K. Virginia Christman

We are a people who long to be comforted. From birth to death, we vainly seek comforts apart from God to answer our longing. We amplify injustice in our search, exploiting ourselves, one another, and all of creation, insatiable for worthless pleasures that we cannot take to our grave. In our blindness we cannot understand our dissatisfaction. We are deaf to our true longing for that which was lost in the rebellion of our first parents, namely, a joyful and endless life in the garden with God, our Maker.

Inconsolable isolation would be ours in life and in death if it were not for Almighty God who, knowing our plight, laid down a Way for all of creation to be set right. With unimaginable grace, God chose the Way of humility in Jesus of Nazareth, conceived of God's Holy Spirit in the young Israelite Mary. In Jesus God made it possible for divinity and humanity to unite in one person. Because he holds both God and humanity within himself, Jesus reconciles the consoling, faultless God and inconsolable, despoiled people with the promise of unquenchable joy.

As he traveled the dust of this earth and experienced the stuff of human life, this God-man, Jesus, healed the sick, touched the untouchable, blessed the tears of the brokenhearted and granted freedom to the oppressed. In his sacrificial life, death, and resurrection, Jesus faced and took dominion over the powers of sin and death which seek to steal, kill and destroy. God, like a father who shares all he has with his children, and like a mother who will not abandon her nursing babe, invites—even pleads—with us by the Word and the Holy Spirit to seek instead this Way of new life as members of God's Kingdom.

God's Holy Spirit gives us eyes to see and ears to hear this entreaty promise of salvation through the Holy Scriptures, the Old and New Testaments, which tell this glorious story and guide us in our own. This Spirit enables us to hear our own stories in those about God and humanity; through them we come to recognize the reality of our human plight and the glory of God's love-filled solution for life together. It is the Holy Spirit that enables us to respond in faith, with gratitude and awe, to God's story of forgiveness as we look anew upon the creation that has been ordered for God's glory and for our repentance, salvation, and consolation.

During his earthly walk, Jesus called apostles to learn from him and sent them out to share all they had seen and heard. Through the Spirit, Jesus continues to call a people today, gathering this Body of Christ for transformation and worship and sending them into the world to live as he lived. These people of God,

the local and universal church, are called to be and make disciples of Jesus Christ through the Word preached and through participation in the sacraments, speaking and living for justice out of the overflowing of Christ's love. In our obedient gathering and sending we are ever more owned by God as our temporal and eternal allegiances shift from the pleasures and powers of this earth to the glory of the Kingdom of God.

Statement of Faith

Kim Priddy

I believe in God Almighty, who created heaven and earth. I believe that we are God's creation and created in God's image. By God's love, through the grace of Jesus Christ, and the power of the Holy Spirit we are called into relationship with the triune God.

I believe that the (Old and New Testament) scriptures reveal God and guides and informs our lives in the way of Christ. Scripture is God's Word revealed and bears witness to the nature and character of God.

I believe in Jesus Christ, the Son of God, who came fully human and fully God. The life, death, and resurrection of Jesus Christ is a witness to God's work of redemption and reconciliation of man/woman to God's self. Jesus Christ lived among the people of the world and walked this earth to show us how to love God and our neighbor. Our neighbor is all of humankind, each race, ethnicity, condition, both male and female. Jesus Christ resisted temptation, proclaimed the good news, liberated the oppressed, gave sight to the blind, healed the sick, gave hope to the hopeless, blessed the children, encouraged the faithful, broke bread with the outcast, and conquered death. Because Jesus Christ conquered death, we are set free and no longer captive to sin.

I believe in the Holy Spirit as the third person of the Triune God. The Holy Spirit claims us through the water of our Baptism. The Holy Spirit guides our relationship with God, as stated in Romans 8:26 "Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words." The Holy Spirit dwells in all believers to renew, inspire, empower, sustain and guide the way to a Christian life. When we chose to follow our own way and sin then the Holy Spirit convicts us of our sin. The Holy Spirit leads us to live in communion with God and all believers in the body of Christ. We have free will to follow God and turn from sin.

The church is the gathering of believers that represents the Body of Christ in the world. As members of Christ's body we gather to worship and praise God, celebrate the sacraments of Baptism and Communion, study the Word of God, pray, fellowship, care for one another, and go and serve in our communities and the world. In Communion we partake in the bread and the cup remembering the presence of Jesus Christ. The bread and the cup represent the sacrificial body and blood of Jesus Christ as signs of the new covenant. Access to the table is open to all believers. Baptism is the visible sign of God's grace offered to all people and is the seal of the Word proclaimed. I believe the church is to be the "community of witness, pointing beyond itself through word and work to the good news of God's transforming grace in Christ Jesus its Lord." (The Book of Order, F-1.0301)

Sermon

"Keep It Simple"

Kim Priddy

Luke 9:1-6 New Revised Standard Version (NRSV)

The Mission of the Twelve

9 Then Jesus[a] called the twelve together and gave them power and authority over all demons and to cure diseases, 2 and he sent them out to proclaim the kingdom of God and to heal. 3 He said to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money—not even an extra tunic. 4 Whatever house you enter, stay there, and leave from there. 5 Wherever they do not welcome you, as you are leaving that town shake the dust off your feet as a testimony against them." 6 They departed and went through the villages, bringing the good news and curing diseases everywhere.

The Word of God, for the People of God... thanks be to God.

This is my suitcase (bringing the oversized suitcase with me) that I purchased for my first immersion trip to Nicaragua. It stands very much in opposition of today's scripture. Our ministry team was there for ten days; I mean what is a girl to do- not take one extra change of clothes??? So instead I took clothes for all ten days, and even packed all the other not-to-pack declared items. When I showed up at the airport that morning and met up with my team, it did not take long to notice that I had the biggest suitcase by far.

In Nicaragua we were doing the things that Jesus commissioned his twelve; we were there to proclaim the Kingdom of God and to help with the healing of those in the community who were sick. The hospitality and generosity of the community with whom we stayed with was overwhelming.

Our six verses remind us that our mission is simple and held in God's providence. Jesus' directive is as empowering today as it was when Jesus gave these instructions to his disciples. We know that before he sent the disciples, they witnessed up close and personal Jesus' healing and listened to him describe the Kingdom of God many times. Although today we are not standing in front of Jesus hearing the words with our own ears, we are reading the stories, studying the word, and feeling the sense of the Holy Spirits' leading.

I can't help but notice that each time I read the text; I turn it upside down in my mind. I keep reading from the bottom up, kind of like the literary trick, chiasmus, taking the concept or in this case- the good news of the text and repeating it in reverse order. Luke writes it in the order of proclamation, healing and hospitality, but in this direct and simple text and drawing from experiences, I have reversed it in my mind to hospitality, healing and proclamation.

So I am going to start in reverse with verses 3 through 5, Jesus says to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money—not even an extra tunic. 4 Whatever house you enter, stay there, and leave from there. 5 Wherever they do not welcome you, as you are leaving that town shake the dust off your feet as a testimony against them."

So while in Nicaragua, our team was totally dependent on the hospitality and generosity of our host. There were no hotels, no restaurants, no grocery stores; the community of Las Macias comprised of about two dozen homes, a school house, and a church. Our meals were prepared by the women of the community. We were invited to the graduation of four children from the elementary school, played numerous games of soccer in the school yard, and assisted our new friends as they put into place a community healthcare system. Their gracious spirit helps me to better understand why Jesus would tell the disciples to take nothing.

I do not think he had in mind for them to pack lightly only so that they could travel faster; although I have firsthand knowledge that big suitcases can slow you down, but he wanted them to travel lightly to learn to depend on God's provision. These instructions are echoed in Matthew 6: "Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food and the body more than clothing?"

Taking nothing encouraged the disciples to depend on the people they served and to rely on the kindness of strangers. This is a crucial lesson when you serve others. It is hard for any human being to be humble when serving others; it is easy to unconsciously pat ourselves on the back for doing such a noble thing. Jesus is preventing those serving to fall into a false sense of superiority.

And we can't skip over the following words of encouragement that Jesus deposits on them, "Wherever they do not welcome you, as you are leaving that town shake the dust off your feet as a testimony against them." Jesus has been there and done that, and knows that everyone is not welcoming, not all understand the message about the coming kingdom.

About a month ago, the Nobel Peace prize was awarded to Colombian President Juan Manuel Santos for his "resolute efforts" to end a 52-year war with the nation's largest rebel group, one of the longest civil conflicts in modern times. Notice the word "efforts," Colombians also at the same time voted down the peace deal with the Revolutionary Armed Forces of Colombia. The Nobel committee said in a statement

that they hoped the prize would encourage the 65-year -old Santos and “give him strength” to get a peace deal done. We all need encouragement to finish the race, my hope is that he will shake off the dust and continue his work.¹

So we go, we go because our God is a sending God: God sent Abraham and Sarah to start a nation, God sent Moses to free a nation, God sent the Prophets to warn, rebuild, and protect a nation. God then sent His son as a child of the Nation.² And then Jesus sent them out- the twelve disciples, then seventy-two; their mission turns out to be an extension of his own ministry... and then there is us, called to also be an extension of healing and proclaiming the Kingdom of God.

And for some go means to travel to a far off place, and for some go means to volunteer at the neighborhood school, serve dinner at a community kitchen, or handout food from a local pantry. One summer my sons Brad and Ryan had the opportunity to do missions work in Puerto Rico. Ryan was not as confident in his call to go as I was in his call to go, so as he is boarding the plane, he taught me through a theological discussion that GO is not a quantitative measurement.

For this is simply how our God works, the way God has always worked in the world. And it becomes more personal when Jesus commissions us.

The ministry of Jesus was both for the body and soul, and we hear it in the instructions to his disciples, verse 2 “and he sent them out to proclaim the kingdom of God and to heal.” The church learns its obligation to minister to human hunger and needs in all its forms. Our churches and programs today need to focus on healing the body and healing the spirit. Jesus lay upon the twelve, over and over again in this short passage; preaching and healing, concern for one’s bodies and one’s souls.³

Some in this place may have known the aching pains of hunger and malnourishment, while others in the seats around us know cancer, diabetes, depression. It brings with them fear and worry. We live in a region where one in five families live in poverty, 2800 school aged children experience homelessness, we are number one in food insecurity, and for many healthcare is out of reach. These are real hurts. We know that Jesus cared about one’s body.

We are provided with many examples of him demonstrating concern for the body: feeding the 5000 on a hillside, restoring sight to the blind, curing the lepers, and healing the lame.

General William Booth, the British Methodist preacher who founded the Salvation Army, was once blamed for offering food and meals to poor people instead of the simple gospel. The old warrior replied back “It is impossible to comfort men’s hearts with the love of God when their feet are perishing with cold.”

We join hands with those in our communities who help provide for the basic needs of our neighbors. We work towards a system that cares for all people.

Hunger comes in all forms, not just of the body, we know there are souls that are tired, neglected, and abused--- souls experiencing spiritual warfare. And we are called to be part of that healing.

I want to ask you to take a moment and look at your hands, I mean really look at your hands and reflect-reflect on how they have proclaimed the Kingdom of God.

What I am about to say is not a critique against those who proclaim from the pulpit each Sunday, but I believe the best proclaiming/the best preaching that we all do for the Kingdom of God happens every day, it happens through our ministry, through our hands. As Presbyterians, we believe in the priesthood of all believers.

¹ Huffington Post, October 7,2016

² “Travel Light,” Rev. Hoglund

³ The Gospel of Luke, William Barclay

You have preached sermons of extraordinary compassion in the workplace, home, and where you volunteer. You have preached a sermon of unrestricted grace to a co-worker, a sermon of unconditional love to a customer, a sermon of undeniable hope to a friend, to a neighbor, even to a stranger, a sermon of care to your family, a sermon of comfort to the ill, or even the simplest sermon to others- your presence.

Our worship together is a sermon of giving praise and thanks to God. Our worship, confessing our beliefs, offering of prayers, voicing our faith, singing our praise-- all of this is a sermon of worship to a living God- a sermon of which you are an integral part.⁴

I was recently reminded of this call to daily preach our sermons when I heard Guilford County's new Superintendent, Dr. Sharon Contreras speak last month at a faith leaders gathering. She talked about her journey and her life's work. She then explained that the most asked question of her is "what is the greatest need in our school system." How she responded to the question, surprised me, it was not with the authoritative call for additional funding, policy change, or more involvement- to my surprise- she simply said- "if everyone would just love one another, then everything else would fall into place." "To love one another!"

It's a sermon we can preach by the way we live and minister and share the Good News. For loving one another means we live out the call of proclaiming the Kingdom of God and healing. It is not only a sermon to be dealt with in words, but also in deeds. It is a message not confined to news of eternity; but also proposes to change conditions on earth. It is the reverse of a "pie in the sky" religion. God's purpose insists on the health of bodies and as souls.

We can't forget that the going and proclaiming and healing are under the authority of Jesus. Jesus called the twelve together and gave them power and authority over all demons and to cure diseases. Our part is to follow.

After Hurricane Matthew, many folks packed to head south and east for Haiti, Jamaica, and Lumberton, NC; we pray for them as they go. We know they are finding neighbors whose lives need healing of body and spirit, and need to be reminded of the nearness of the Kingdom of God. I imagine their suitcases filled with many tunics, but their suitcase is for their comfort. Oh, they will take supplies needed for healing: water, bandages, food, blankets, etc. But their hands, their hands will preach the sweet sermon of God's love! God's way is simple- proclaim, heal and hospitality, or hospitality, heal, proclaim- and this is simply how we are called...Amen.

ACTION:

6. Salem Presbytery sustained the examination of Kim Priddy and approved her for ordination.

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 **First Presbyterian Church**, Salisbury, North Carolina, in securing the **Reverend Dr. Thomas J. LaBonte** to serve as Interim Pastor for a period of one year, beginning November 1, 2016.

⁴ Downward, Upward, and Forward Behind Jesus Blog July 2015

2. Concurred with the Session of **John Calvin Presbyterian Church**, Salisbury, North Carolina, in securing the **Reverend John A. Wilkerson, Jr.**, member of Charlotte Presbytery, to serve as Interim Pastor for a period of one year, beginning November 27, 2016.

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

1. Concurred with the Session of **Sedgefield Presbyterian Church, Greensboro**, North Carolina, in renewing the interim contract with the **Reverend William Hamilton** for a period of 1 month beginning September 1, 2016.

C. TEMPORARY SUPPLY RENEWAL

1. Concurred with the Session of **Shady Side Presbyterian Church, Lexington**, North Carolina, in renewing the Temporary Supply contract with the **Mr. Nathan Jones** for a period of twelve months beginning October 1, 2016.

II. COMMISSION ACTIONS TAKEN ON BEHALF OF PRESBYTERY

A. COMMISSIONED RULING ELDERS/LAY PASTORS (RENEWAL)

1. Concurred with the Session of the **Mebane First Presbyterian Church, Mebane**, North Carolina, in renewing the contract of **Ms. Nita Henderson** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of one year beginning September 1, 2016.
2. 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, 2016.
3. Concurred with the Session of the **Cooleemee Presbyterian Church, Cooleemee**, North Carolina, in renewing the contract of **Mr. John Groff** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of one year beginning September 1, 2016.
4. Concurred with the Session of the **Laurel Fork Presbyterian Church, Laurel Springs**, North Carolina, in renewing the contract of **Mr. Jeffrey Bumgarner** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of one year beginning November 1, 2016.

B. STATED SUPPLY RELATIONSHIP (RENEWAL)

1. Concurred with the Session of **Lloyd Presbyterian Church, Winston-Salem**, North Carolina, in renewing the Stated Supply contract with the **Reverend Laura Spangler** for a period of one year beginning August 1, 2016.
2. Concurred with the Session of **Second Presbyterian Church, Salisbury**, North Carolina, in renewing the Stated Supply contract with the **Reverend Margaret Almeida** for a period of one year beginning September 1, 2016.
3. Concurred with the Session of **St. Paul Presbyterian Church, Greensboro**, North Carolina in renewing the Stated Supply contract with the **Reverend Dr. Jay Lambeth** for a period of one year beginning November 1, 2016.

C. ADMINISTRATIVE COMMISSION APPROVED

1. Approved the Administrative Commission to install the **Reverend Marti Reed Hazelrigg** at **Oak Ridge Presbyterian Church, Oak Ridge** on October 30, 2016.

D. TRANSFER MINISTER OUT OF SALEM PRESBYTERY

1. That the **Reverend Brian Daoust** was transferred to the Presbytery of Greater Atlanta where he serves as Associate Pastor at Johns Creek Presbyterian Church as of 8/28/2016.
2. That the **Reverend Matt Randolph** was transferred to Presbytery of Donegal as of May 26, 2016.
3. That the **Reverend Jim Dunkin** was transferred to Presbytery of the James, as of September 16, 2016.

E. MINISTER TRANSFERRING TO SALEM PRESBYTERY

1. That the **Reverend Leigh Wisner** a member New Covenant Presbytery, was received by Salem Presbytery on October 26, 2016.
2. That the **Reverend Virginia Christman**, a member of San Gabriel Presbytery, was received by Salem Presbytery on October 26, 2016.

F. RENUNCIATION OF JURISDICTION

1. That the **Reverend Peter Smith** renounced jurisdiction of the Presbyterian Church U.S.A. as of June 30, 2016 having been received by the Evangelical Presbyterian Church on July 1, 2016. (G-2.0509)

G. MODERATOR OF SESSION

1. That **Elder Sam Jenkins** was appointed Moderator of Session for Pleasant Grove Presbyterian Church, Yanceyville, North Carolina.
2. That the **Reverend Calvin Crump** was appointed the Moderator of Session for **Boonville First Presbyterian Church, Boonville**, North Carolina.

III RECOMMENDATIONS FOR THE ACTION OF PRESBYTERY

A. CANDIDATE FROM SALEM PRESBYTERY TO ACCEPT A CALL

ACTION:

7. Following her successful examination, the call of the Sedgefield Presbyterian Church, Greensboro, North Carolina, to **Kim Knowles Priddy**, a candidate under the care of Salem 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 was placed in her hands. The committee on Ministry is satisfied that this congregation has complied with the EEO provisions of the **Book of Order** (G-3.0307) and the AAEEO Policy adopted by Salem Presbytery (July 1993) in offering this call, pending her successful examination and ordination. The effective date is January 15, 2017.

Salary and	\$45,000
Housing Allowance	
Automobile expenses	IRS rate
Continuing Ed	\$ 1,125

Full medical, pension, disability, and death benefit coverage under the Board of Pensions. Two months paternity leave at full pay.
 Paid Vacation 25 days (work days)
 Paid Continuing Education 2 weeks

B. ADMINISTRATIVE COMMISSION APPROVED TO ORDAIN AND INSTALL

ACTION:

8. The following Administrative Commission was approved to ordain and install Kim Knowles Priddy at Sedgefield Presbyterian Church, Greensboro, North Carolina, on January 15, 2017, at 3:00 pm.

NAME	RESPONSIBILITY	Teaching/Ruling Elder
Dianna Wright	Preside & Propound the Constitutional Questions	RE
Frank Dew	Preach the Sermon	TE
Dale Walker	Charge the Minister	TE
Kathryn Campbell	Charge the Congregation	TE
Newton Cowan	Prayer of Ordination	TE
Barbara Clawson	Lead in Worship	RE
John Stone	Lead in Worship	RE
Alan Sherouse	Lead in Worship	NA

C. CALL EXTENDED TO A MEMBER OF SALEM PRESBYTERY

ACTION:

9. The call of the Oak Ridge Presbyterian Church, Oak Ridge, North Carolina to the Reverend Marti Reed Hazelrigg to serve as Pastor was found in order; and the terms of call (printed below) were approved. The effective date is October 30, 2016.

Salary	\$31,000
Housing	\$30,000
FICA Reimbursement	\$4,667
Board of Pensions	Provided
Pension & Disability (12%)	
Medical (23%)	
Professional Expense	\$5,150
Vacation	4 weeks
Study Leave	2 weeks
Second, Third, Fourth year	\$4,000 and 3 week study leave to pursue a D.Min.
Three-month Clergy Renewal Leave	after seven years.

D. ELDERS AUTHORIZED TO CELEBRATE THE LORD'S SUPPER

ACTION:

10. **Elder Sue Moore** was authorized by Salem Presbytery to serve the Lord's Supper in the congregations of Salem Presbytery for one year, beginning November 13, 2016.

E. WELCOME LITURGY

F. HONORABLE RETIREMENT

ACTIONS:

11. The **Reverend William Hamilton** was granted the status of Honorably Retired effective October 1, 2016.
 12. The **Reverend Doug McLeroy** was granted the status of Honorably Retired effective January 1, 2017. A Service of Retirement will be held at the February 21, 2017 meeting of Salem Presbytery.
 13. The **Reverend Frank Dew** was granted the status of Honorably Retired effective January 1, 2017. A Service of Retirement be held at the February 21, 2017 meeting of Salem Presbytery.
 14. That the **Reverend Jae Heung Chung** be granted the status of Honorably Retired effective January 1, 2017.
-

G. SERVICE OF HONORABLE RETIREMENT

ACTION:

15. A service of Honorable Retirement was held for **The Reverend William Hamilton** and **The Reverend Jae Heung Chung**
-

LUNCH ADJOURNMENT

Directions for lunch plans were given by the Reverend Lee Zehmer, and a blessing of thanksgiving was given by the **Reverend William Hamilton**. Salem Presbytery was dismissed for lunch. The EQUIP book study, *Falling Upward*, by Richard Rohr was held during the lunch hour.

RECONVENE

After lunch, the Moderator reconvened Salem Presbytery for a time of reflection on scripture and prayers of praise, thanksgiving, intercession, and supplication – for our world, our nation, our Church, our families and particular churches, and our Presbytery.

COMMITTEE ON REPRESENTATION
Rev. Ray Mims, Moderator

The Committee on Representation met on October 14, 2016. Members of Salem Presbytery and elder commissioners were encouraged to sign up or identify those willing to serve on the various committees of the Presbytery. Ruling Elders were encouraged to consider Commissioned Ruling Elder training to help in the growing number of very small churches in Salem Presbytery.

ACTION:

16. Salem Presbytery approved the following slate of candidates for service on Presbytery committees:

Budget and Finance:

Class of 2019 – Rev. Brian Gawf, Asheboro First
Elder Paul Gilbert, Statesville First

Campus Ministry:

Class of 2019 - Rev. Kevin Conley, VM
Rev. Kyle Goodman, Concord

Church Growth and Transformation:

Class of 2019- Rev. David Ealy, Hawfields
CRE Bill Bates, Love Valley
Elder Rose Gaiser, Westminster

Commission on Ministry:

East:

Class of 2019 - Elder Floyd Jackson, Oak Ridge
Rev. Brian Gawf, Asheboro First
Rev. Marti Hazelrigg, Oak Ridge
Elder Bob Hill, Burlington First
Elder Thomas Vinson, Mebane First

Central:

Class of 2019 – Rev. Tom Labonte, Salisbury First (IP)
Rev. Brian Rummage, Lexington Second
Elder Joy Morrison, Statesville First
Rev. Jeff Sockwell, Shallowford

West:

Class of 2019 – Elder Joe Blevins, Mt. Jefferson
Elder Lee Woods – Logan

Committee on Preparation for Ministry:

Class of 2018- CRE Rick Purcell, VM
Rev. Phil Hagen, Unity
Class of 2019 – Elder Catreliia Hunter, Mt. Vernon
Rev. Jon Gaska, Trinity, W-S
Rev. Courtney Stephens, Highland
Rev. Nancy Williams-Berry, VM

Equip Support Team:

East:

Mr. J. Patrick Murphy, Burlington First

Examinations:

Class of 2018 – Rev. Jay Smith, Jamestown
Class of 2019 – Elder Tony Blackwell, Salisbury First
Elder Carolyn Mock, Mt. Jefferson
Rev. Randy Harris, Highland
Elder Rebecca Sullivan, Lexington First

Executive Council:

Class of 2019 - Rev. Mark Brainerd, Westminster
Rev. Rosa Miranda, El Buen Pastor NCD
CRE Sam Jenkins (Member, Hawfields)

Personnel:

Class of 2019 -

Elder Penny Hedrick, Concord
Rev. Ernie Thompson, Westminster
Rev. Touré Marshall, Grace

PJC:

Class of 2022 –

Rev. Kaye Ziglar, Logan
Rev. John Elam, Franklin
Elder Charles McGirt, Lexington First

ACTION:

17. Upon nomination by the Committee on Representation, the **Reverend Steve Scott** (Statesville First) was elected to a second one-year term as Moderator of Salem Presbytery.

COMMISSION ON MINISTRY

Rev. Will Heyward, chair of the Care and Development of Church Professionals sub-committee of the Commission on Ministry spoke on behalf of COM in reminding Salem Presbytery of the 2016 Annual Statistical Report which aids the PCUSA in following trends and allocating funds. The Barnabas Study will begin again in 2017. Registration for this new study was encouraged.

The 2017 minimum annual compensation for full time installed ministers, commissioned ruling elders, and certified Christian educators was provided as approved and is listed below:

2017 MINIMUM ANNUAL COMPENSATION for FULL TIME INSTALLED MINISTERS

Salary	\$28,883.00
Housing Allowance (or free use of manse including utilities)	8,944.00
<i>(Note: If given a housing allowance it must be specified in writing and recorded in the minutes of the Congregational meeting that approves the terms of call.)</i>	

Auto Reimbursement Provided
(This means that all business miles approved by the church's treasurer are to be reimbursed at the current Federal Allowable Rate)

Board of Pensions	
Pension & Disability Dues:	Provided
Medical Dues:	*Provided
<i>(Use BOP Dues Calculator at www.pensions.org)</i>	

Continuing Education and/or Book Reimbursement \$1,125

Vacation: 4 weeks
Four (4) weeks is to be defined as, twenty-eight (28) calendar days, including four (4) Sundays)

Study Leave 2 weeks

Maternity Leave (with full pay) 2 months

or
Paternity Leave (with full pay) 1 month

Days off per week 1 day minimum

Moving (to the field) expense reimbursement

Provided

In order to recognize the value of experienced church professionals, the COM recommends to hiring agencies of the church that \$100 per year of experience in the ministry (up to 10 years) should be added to the minimum salary adopted by Presbytery.

If ministers are provided with a manse in which to live, the churches to which such ministers are called are encouraged to establish an equity allowance for the minister.

In the seventh year of service, the congregation is encouraged to 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.

The church may wish to include supplemental income to the Pastor for 1/2 of Social Security costs; the Pastor is responsible for paying 100% of this cost.

These figures do not include the cost of someone to fill the pulpit when the pastor is away, or the cost of Worker's Compensation insurance, or other similar expenses.

* "It is the ethical duty of the church, and therefore all churches are mandated to provide 100 percent of the cost of the major medical insurance premiums to cover Teaching Elders/Certified Christian educators and members of their families." (Presbytery policy as of 3/2014)

It is recommended that churches consider a 2% raise for current employees.

2017 COMMISSIONED RULING ELDERS MINIMUM COMPENSATION

Salary

\$19.45 per hour

In addition, there is a \$100 per year for every year of service, up to ten (10) years.

Vacation:

4 weeks

(Four (4) weeks is to be defined as, twenty-eight (28) calendar days, including four (4) Sundays)

2017 CERTIFIED CHRISTIAN EDUCATOR MINIMUM ANNUAL COMPENSATION

Salary:

\$37,828

Auto Reimbursement:

Provided

(This means that all business miles approved by the church's treasurer are to be reimbursed at the current Federal Allowable Rate)

Board of Pensions

Pension & Disability Dues:

Provided

Medical Dues:

*Provided

(Use BOP Dues Calculator at www.pensions.org)

Professional Development:

\$1,125

Vacation:

4 weeks

Study Leave:

2 weeks

Maternity Leave (with full pay):

2 months

or

Paternity Leave (with full pay):

1 month

In order to recognize the value of experienced church professionals, the COM recommends to hiring agencies of the church that \$100 per year of experience in church education (up to 10 years) should be added to the minimum salary adopted by Presbytery.

These figures do not include position costs such as, Worker's Compensation, Social Security and Medicaid tax.

* "It is the ethical duty of the church, and therefore all churches are mandated to provide 100 percent of the cost of the major medical insurance premiums to cover Teaching Elders/Certified Christian educators and members of their families." (Presbytery policy as of 3/2014)

It is recommended that churches consider a 2% raise for current employees.

CHURCH GROWTH AND TRANSFORMATION
Rev. Lee Zehmer

Further details about the Barnabas Leadership opportunity were explained. Teaching Elders and Ruling Elders are invited to participate. Members of Salem Presbytery were encouraged to take advantage of this opportunity which can be subsidized by Salem Presbytery.

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

The Executive Council (EC) met on September 15, 2016.

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

For Information –

The Executive Council:

- Approved the minutes of the August 2016 meeting of Presbytery;
- Approved a plan to put the proposed amendments to the PC(USA) Constitution, resulting from this past summer's meetings of the General Assembly, to a vote of Salem Presbytery at the February 2017 meeting;
- Received the proposal for terms-of-dismissal from the PC(USA) of the First/Mooresville congregation from the Resolution Team appointed by Salem's Commission on Ministry;
- Received the third quarter (9/30/2016) report on the Presbytery's operating budget (see attached);
- Received the unqualified results of the 2015 financial audit of the Presbytery (see attached);
- Received the proposed 2017 Presbytery budget from the EC's Budget and Finance Committee;
- Approved the docket for this meeting of Presbytery;
- Established the dates of the 2017 meetings of Salem Presbytery:
 - Tuesday, February 21, 2017 – First Presbyterian, Burlington
 - Tuesday, May 16, 2017 – First Presbyterian, Salisbury
 - Saturday, August 12, 2017 – First Presbyterian, Statesville
 - Tuesday, November 14, 2017 – St. James Presbyterian, Greensboro.

ACTION:

18. Salem Presbytery received and approved the 2017 Presbytery budget as presented by Rev. Jay Lambeth, chair of Budget and Finance Committee. (The 2017 Budget is an attachment to these minutes.)

ACTION:

19. Salem Presbytery approved the sale of 3.27 acres of property belonging to New Salem Presbyterian Church, after having received the endorsement of this action from the New Salem congregation as conveyed by the Administrative Commission at New Salem (Rev. Kyle Goodman, moderator).

CAMPUS MINISTRY

Nick Gallagher, a student at Appalachian State University and member of ASU campus ministry, spoke about his experience over the summer of serving the Presbyterian Center at the United Nations.

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. The book describes the problems in the criminal justice system centered around inmates on death row and problems in our criminal justice system. Rev. Jeff Paschal spoke about the dialogue which has taken place at Guilford Park Presbyterian Church between the community and the Greensboro police department. The problem of institutional racism as well as efforts to de-escalate tension and violence between the community and the police department were explored.

EQUIP
Rev. Jo Owens, Rev. Eric Larsen, Co-Moderators

Salem Presbytery was given information about education events to be held throughout the Presbytery. Information was given about the Dis-Grace conference held at Montreat Conference Center. Members of Salem Presbytery were encouraged to attend future conferences at Montreat.

ADJOURNMENT AND BENEDICTION

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

Recorded by:

Laurie Scott
Office Manager

David Vaughan
Stated Clerk

These minutes approved by Presbytery Executive Council, 12/15/2016.

Salem Presbytery		
2017 Budget		
REVENUE		
	Undesignated	
40101	Undesignated Giving	810,000
40103	Per Capita	60,000
40104	Other Receipts	13,000
40105	Dismissal of Churches	20,000
40200	Interest on Investments	52,000
40250	Conference/Retreat Revenue	7,500
	Withdrawal from Reserves	81,588
		1,044,088
EXPENSES		
60110	Campus Ministry	
60111	ASU	42,000
60112	NC School of Arts	7,000
60113	St James at A & T	29,000
60114	Ukirk of Greensboro	41,000
60115	W-S Area Campus Ministry	12,500
60116	W-S State-Grace Pres	10,000
		141,500
60200	SEND	
60210	GA Shared Mission	14,000
60220	Per Capita - General Assembly	126,000
60230	Per Capita - Synod Mid-Atlantic	21,213
60240	Defined Ministries	4,500
		165,713
60300	Council / Committees	
60310	Administration	250
60130	Church Growth	500
60320	Committee on Ministry	10,550
60330	Council	300
60145	Equip	5,200
60340	Personnel	1,000
60350	Preparation for Ministry	17,485
60160	Resource Center	1,620
60360	Stated Clerk	3,900
60370	Stewardship	500
60170	Youth	12,300
60390	Other Related Commissions	400
		54,005

62000	Administration	
62100	Compensation	
62110	Salaries	312,167
62120	Housing	58,000
62130	Salary - SECA	16,456
62140	Insurance / Annuity	131,250
62150	FICA / Medicare	13,137
		531,010
62200	Continuing Education	
62210	General Presbyter	3,300
62230	Assoc Presbyter - Equip/Afr Amer	2,225
62250	Hispanic Evangelist	2,500
62290	Assoc Presbyter - SEND	2,700
	Other Employees	275
		11,000
62300	Travel & Professional Expenses	
62310	General Presbyter	8,000
62330	Assoc Presbyter - Equip/African	5,000
62340	Assoc Presbyter - Send	5,000
62350	Hispanic Evangelist	4,000
62360	Hunger Action Enabler	3,500
62390	Other Staff	2,500
62399	Staff Retreat	1,500
		29,500
62400	Communications	
62401	Telephone/Internet	8,000
62403	Computer	15,000
62404	Website	6,600
		29,600
62510	Dues & Subscriptions	600
62520	Office supplies	5,000
62530	Postage / copying / printing	2,800
62540	Professional fees	13,000
62550	Contract Services	12,000
62560	Bank & payroll fees	2,400
62570	Interest Exp	860
62580	Bad Pledge Exp	3,000
62590	Miscellaneous	540
		40,200

63000	Building & Occupancy	
62600	Riverview Expenses	2,800
63010	Custodial Services	4,200
63020	Depreciation	
63030	Facilities Maintenance	11,930
63040	Insurance	17,825
63060	Utilities	4,805
		41,560
		1,044,088

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