

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

May 16, 2017

The One Hundred Fourteenth Stated Meeting of Salem Presbytery, held on Tuesday, May 16, 2017 at First Presbyterian Church, Salisbury, North Carolina, was called to order with prayer by the Presbytery Moderator, the Rev. Stephen W. Scott at 9:00 a.m.

ENROLLMENT

Commissioners		Commissioned Ruling Elders	7
Elders	62	Christian Educators	3
Ministers	95	Corresponding Members	1
		Administrative Staff	2
		Stated Clerk	1
		TOTAL:	171

The following Ministers were enrolled: (+visitors – 28) 199

A-F:

Kaye Barrow-Ziglar, Taylor Barner, Timothy Bates, Sidney Batts, Kathryn Beach, Kent Berry, Joe Blankinship, Erin Bowers, Ken Broman-Fulks, Olen Bruner, Kathryn Campbell, M. Gray Clark, W. Kevin Conley, Lindsay Conrad, Frank Covington, Newton Cowan, Jill Crainshaw, Franklin M. Dew, Neil Dunnivant, David Ealy, Lou McAlister East, John Elam, Stewart Ellis, Terri Engle, Dana Fruits.

G-L:

Jonathan Gaska, Brian Gawf, Kevin Geurink, Kyle Goodman, Phillip Hagen, J. Randy Hall, William Stephen Hannah, Randy Harris, John Hartman, Marti Reed Hazelrigg, Jennie Leake Hemrick, William B. Heyward, Frederick R. Horner, Charles H. Howell, Felicia Stewart Hoyle, William M. Hoyle, James Robert Jackson, Dorothy C. Jacobs, John Johnson, Sandra M. Kern, Barrie Miller Kirby, Randal V. Kirby, Thomas J. Labonte, Jay Lambeth, Emily Schlaman Larsen, Eric Paul Larsen, Robert E. Lee, Mitzi Leshner-Thomas, Robert M. Lewis, Joel M. Long.

M-R:

Inger Manchester, Sam Marshall, Touré Marshall, Donald McCann, Patrick McElwaine, John L. Milholland, Stephen A. Moss, Kathy Muder, Glenn Otterbacher, Jo Nygard Owens, Carl Parsons, Jeffrey P. Paschal, Sam Perkins, Floyd Peter Peterson, Steve Macon Pharr, Kim Priddy, John Pruitt, André Resner, Paul Rhodes, James M. Rissmiller, Brian K. Rummage.

S-Z:

Stephen W. Scott, Howard Sherrill, Ronald Lowell Shive, Paul Irving Sink, Jay Dale Smith, Jeffrey S. Smith, Stevan A. Snipes, Jeffrey Sockwell, Billy F. Sosebee, William Stacey Steck, Samuel Stevenson, Stuart Taylor, Ernest T. Thompson, III, E. Dale Walker, Randolph T. Wellford, Nancy Cole Williams-Berry, Alicia Wilson, Leigh Weisner, Virginia Wood, A. Lee Zehmer.

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

Margaret Almeida, Jay Banasiak, Mark Brainerd, Steve D. Braswell, Kellie Browne, Thomas Burlison, Samuel Dansokho, Melissa Davis, Christopher East, Lee Ellenwood, Kenneth Griffin Gatewood, Sandra

Lee Greene, Hye Jin Hwang, Vicki Jones-Johnson, Jacqueline Lynn Kunkle, Jay Lambeth, Debbie Layman, Insook Lee, Kathryn Conlan Lee, Bryan McFarland, Raymond P. Mims, Jr., Alfredo Miranda, Rosa Miranda, Susan Moorefield, Richard R. Osmer, Rebecca Todd Peters, Paul N. Ridolfi, John Senior, Mark Wallace Sinnott, Frank Darrell Stewart, J. Grantham Sutphin, Laurie Ann Valentine, William Waterstradt, Connie S. Weaver.

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, Frederick Beck, Thomas A. Brown, Virginia Christman, Hilton J. Cochran, Judith Dellinger, Carlton A. G. Eversley, Jonathan H. Freeman, Larry W. Freeman, Carter B. Gillespie, Diane Gives-Moffett, Robert J. Goforth, Stephanie Hankins, Peter Hazelrigg, Elizabeth Inman, Karen Ware Jackson, Cynthia Douglas Keever, Ki Seok Kim, Khelen Rhodes Kuzmovich, William F. Lawrence, Jr., David Yeon Lee, Amanda Davee Lomax.

M-Z:

Amanda Maguire, Eustacia Marshall, Mary C. McNeal, Francis Rivers Meza, Mark Alan Sandlin, Laura M. Spangler, Courtney Stevens, Erich W. Thompson, Elinor Ware Wilburn, Tom Wray.

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

A-D

Alamance Ken Carraway, **Asheboro First** Cathy Clark, Jim Webster, **Baird's Creek** Jinx Miller, **Bethany (Graham)** A. J. Campbell, **Bethel** Lois Miles, **Bixby** George Newman, **Boone First** Douglas Hall, **Burlington First** Dick Cannon, Ted Hruslinski, **Calvary** Betty Agnew-Wasson, **Cameron** Barbara Brown, **Church of the Cross** Kaye Peebles, **Clemmons** Mary McElwee, **Concord** Susan Stevenson, **Coolemeemee** James Kevin Dodd, **Covenant** Ann McKenzie.

E-J

Fairmont Paul Stoner, **Fellowship** Charles L. Morgan, **Greensboro First**, Tanya Hogsett, Tricia Shaw, Brenda Keys, Hank Lovvorn, **Guilford Park** Craig Nygard, **High Point First** Mary Morgan, Janice Mills, **Highland** Lola Culler, Mac Smyth, **Immanuel** John B. Brown, Jr., **John Calvin** Sammie Hinshaw.

K-R

Lexington First Bill McMurray, **Logan** Sarah McHenry, **Madison** Al Jolly, **Mocksville First** Bradley Parsley, **Mount Jefferson** Scott Cronk, **Mt. Tabor** Douglas Hall, **Mount Vernon** Grace Jones, **New Creation Community** Gayle Walk, **North Wilkesboro** Cathy Hubbard, **Parkway** Dave Robinson, **Pilot Mountain First** Sherri Collins, **Pine Hall** Donald Gansham, **Pittsboro** Joelle Brummitt-Yale, **Prospect** Bob Edmiston, **Reidsville First** Nancy Crutchfield, **Rumple Memorial** Mary Lutz.

S-Z

Salisbury First Bob Oswald, Cam Garner, **Shady Side** Ken Davis, **Shallowford** Grace W. Ellis, **Spencer** Carol S. Camielewski, **Springwood** Cynthia Ingle, **Starmount** Cynthia Dixon, **Statesville First** Jane Tarman, Jane Lentz, **Third Creek** Andrew Taylor, **Thomasville First** Jane Bennett, **Trinity (Salisbury)** Alfreda Cowen, **Unity** Karen Fleming, **Westminster (Greensboro)** Laura Hochstein, Martha Miller, Gary Shelton.

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

A-L:

Allen Temple, Bethesda (Ruffin), Bethesda (Statesville), Beulah, Boonville First, Chapel in the Pines, Christ, Church of the Covenant, Cleveland, Collinstown, Community in Christ, Cross Roads, Danbury Community, Dellabrook, Dogwood Acres, Eben-ezer, Ebenezer, El Bethel, Elkin, Faith, Fieldstone, Fifth Creek, Flat Rock, Forest Hills, Francisco, Franklin, Freedom, Glendale Springs, Glenwood, Grace, Graham, Greenwood, Griers, Gulf, Hawfields, Hills, Jamestown, Joyce, Kernersville First, Korean First, Lake Norman Fellowship, Lansing, Laurel Fork, Lexington Second, Lloyd, Love Valley.

M-Z:

Mebane First, Milton, Mocksville Second, Mt. Airy First, Mount Vernon Springs, New Salem, Oak Ridge, Oakland, Oakview, Old Providence, Piedmont, Pine Hall, Pine Ridge, Pleasant Grove, Red House, Reid Memorial, Saint Andrews, Saint James, Saint Paul (Greensboro), Saint Paul (High Point), Salisbury Second, Sandy Ridge, Sedgefield, Shiloh (Burlington), Shiloh (Statesville), Siler City, Smyrna, Sparta, Speedwell, Stoneville, Stony Creek, Tabor, Taylorsville, Thyatira, Trinity (Winston-Salem), Vandalia, Wentworth, Yadkinville, Yanceyville.

The following Church Educators were enrolled: Donna Chase, Lynn Turnage, Dianna Wright.

The following Commissioned Ruling Elders (Lay Pastors) were present: William Bates, Jim Beard, Doug Brinkley, William Browder, Nita Henderson, Samuel Jenkins, Parks Williams.

Stated Clerk present: David Vaughan

Corresponding Member present: Rev. John Wilkerson, Charlotte Presbytery

The following Administrative Staff were present: 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. Tom LaBonte, Interim Pastor of First Presbyterian Church, Salisbury, the Rev. Randy Kirby, Associate Pastor of First Presbyterian Church, Salisbury, and the Rev. Alicia Wright. The Rev. LaBonte brought the message, "I Am Third" using scripture passages from Psalm 51:6-12 and Philippians 2:1-11. The Lord's Supper was celebrated following the sermon.

WELCOME FROM HOST CHURCH

The governing body was welcomed by the Rev. Tom LaBonte, Pastor, Interim First Presbyterian Church, Salisbury, North Carolina. 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. Corresponding Members were also recognized. Salem was pleased to welcome Bishop Tim Smith, Bishop of the North Carolina Synod, Evangelical Lutheran Church in America.

GREETINGS FROM THE EVANGELICAL LUTHERAN CHURCH IN AMERICA

The Reverend Tim Smith, Bishop of the North Carolina Synod, Evangelical Lutheran Church in America, brought greetings from the ELCA and highlighted our shared worship and communion in Jesus Christ.

GREETINGS AND PRESENTATION FROM SALEM PRESBYTERY STAFF

Executive Presbyter Sam Marshall and Associate Presbyter Dianna Wright brought prayers, greetings, and announcements to Salem Presbytery.

STATED CLERK'S REPORT Elder David Vaughan, Stated Clerk

The Stated Clerk, David Vaughan, announced that the Stated Clerk of the General Assembly will be visiting the North Carolina presbyteries on September 29, 2017.

The 2015 minutes of Salem Presbytery have been successfully reviewed and approved by the 238th Assembly of the synod of the Mid-Atlantic.

Session Minutes Reviews

Gratitude was extended to Cross Roads (Deanna Tate, clerk), First/Burlington (Peggy Harrelson, clerk), First/High Point (Lisa Cooper, clerk), First/Salisbury (Bonnie Link, clerk), Mt. Jefferson (Evans Leslie, clerk), Unity (Karen Fleming, clerk), and Yanceyville (Pat Rowland, clerk) churches

for hosting regional Session Minutes reviews. In this process, the following Session records have been examined for 2016:

Bethany, Graham	Mt. Jefferson
Bethel, McLeansville	Oak Ridge
Burlington, First	Old Providence
Cameron	Pittsboro
Chapel in the Pines	Pleasant Grove
Covenant	Presbyterian Church of the Covenant
Cross Roads	Rumple Memorial
Fieldstone	Salisbury, First
Fifth Creek	Sedgefield
Forest Hills	Shallowford
Franklin	Sparta
Freedom	St. Andrews
Graham	St. Paul
Griers	Starmount
Guilford Park	Third Creek
Hawfields	Thomasville, First
High Point, First	Trinity, Elon
Immanuel	Unity
Mocksville, First	Westminster
Mt. Airy, First	Yanceyville

ACTION:

2. After a report by the Rev. Paul Sink, moderator of the Administrative Commission for the New Salem Presbyterian Church, Salem Presbytery dismissed with deepest gratitude this Administrative Commission.

PREPARATION FOR MINISTRY

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

The report was presented by the Rev. Jeff Smith in the absence of the Co-Moderators of the committee.

ACTION:

3. Salem Presbytery approved the enrollment of Natasha Schoonover, a member of Rumple Memorial Presbyterian Church, Blowing Rock, a graduate of Duke University Divinity School, as a Candidate for the Ministry of Word and Sacrament as a Teaching Elder following her successful examination.

Faith Journey

Natasha Schoonover

It is said that the way we view ourselves is usually very different from the way others view us, and I find that especially true when it comes to God. That is, God sees us in our completeness, all at once. In one moment God sees our past, present, and our future. We cannot see it. We see ourselves in the pictures that capture us in fragments of past, and we see our present selves every morning as we see our ever changing reflections in the mirror. Growing up in a small mountain community, my early Christian life was nurtured within an active congregation where my mother served as choir director. The fellowship of this church was a large part of my early Christian formation and understanding of Christian community. I began to sense God at an early age and could make out small traces of God at work in my life and community. In time, my

ability to sense God and listen to God developed more and more. Since my mother's gifts were in music and I possessed a lovely singing voice, the church nudged me in that direction. That began the process of discerning my gifts and the person I was within my Christian community.

I was nurtured well in that Christian community that played a large role in my life all the way through my high school years. However, there were areas of my life that caused a great deal of turmoil. While all areas of church life naturally flowed for me, learning and education did not. Beginning in my early childhood through high school, I struggled with school. It was late in my education when teachers and counselors discovered my learning disabilities/differences. This was the backdrop to my enlisting in the military the last year of high school. After nine years of service I deployed to Iraq for a 13-month tour. Upon reflection, I know these events were the rich soil from which God formed a part of my Christian vocational call, and began a season of discerning my call to ordered ministry. This sense of call and movement of the Spirit, has grown over time, making for a rather long story. The heart of the matter is that a very loving and persistent God has shaken the foundation of my life with a call. If I were to articulate this story in detail, my words would fall exceedingly short in capturing the tectonic movement in my life as I have experienced the depth of God's call.

I began to pray as I entered time of discernment, a period that I would describe as one of great confusion and great clarity. I discovered the support of my community and guidance of God towards discovering my specific gifts for ministry, affirming areas where I showed strength. Through periods of trial and error, I continued to pray. I discovered God working in my life and through my community to condition and prepare me for my task in ministry. Discernment during this important time took on many faces and required strength, courage and the support and insight of my academic and church community. Though this time was difficult, it was equally fulfilling and joyful. Great strides and disappointments were always God filled and indicators of forward movement.

God has a way of transforming entire worlds in one breath. My faith journey could be read as one big contradiction really. Yet I have been called by a God who sees me in my completeness, all at once. In one moment God sees our past, present, and our future. This journey has given me a clearer understanding of myself and ministry in the church. For all that I have learned I am grateful that I can only see today and yesterday, because the road has been long and challenging. Yet when you are called by God, no distance will keep you from hearing and no other work will do.

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. Kathy Muder, Susan Moorefield and Alicia Wilson have been previously received into presbytery membership by the Commission on Ministry. John Muse will remain a member of Charlotte Presbytery as he serves as interim at Starmount Presbyterian Church.

Faith Journey

Rev. Kathy E. S. Muder

At a meeting on August 31, 2016 of the Hillsborough Region of the Presbytery of Tampa Bay, I was granted the status of Honorably Retired. In October my husband and I moved to Winston Salem. I am writing to ask Salem Presbytery to consider moving my membership from the Presbytery of Tampa Bay to Salem Presbytery.

This retirement thing is yet another path on my journey of a life in faith. From my earliest memories, faith in God has been a part of what makes me. Really, I couldn't help it. Both sets of grandparents were faithful

Presbyterians and their children (my parents) were no different. I grew up going to church, not going was not an option. My sister and brothers and I were read Bible stories and prayer before meals was routine. We discussed the sermon over Sunday dinner, everyone's opinions were heard and questions were encouraged (not always answered). I loved God and Jesus and my church which was truly family for me. Sitting in the pew at New Rehoboth Presbyterian church meant sitting with my Mom and siblings (my Dad sang in the choir), surrounded by grandparents, aunts and uncles and cousins, school teachers and friends. At an early age I felt drawn to worship and to creating liturgy – my Mother said that she knew something was up when at about 5 or 6, I asked her if I might have some grape juice and bread. When asked why I needed those items, my response was that I was going to serve my dolls the Lord's Supper. It was the teachings of Jesus that made me question my relationship to the "church" in the 1960's. In high school I had been on two mission trips to inner-city Wilmington, Delaware. On the last trip, our group included two students at a local reform school, one black, and while in Wilmington we were confronted by the anger of the community. The week after we returned home, the race-riots burned down the very neighborhoods we had worked in. My church's response was negligible and not satisfying to my idealistic self. Neither was their response to the war in Vietnam. I just felt like Jesus had left the church and I needed to follow. And so I spent the next ten years searching for where God might be in the world. I explored an array of different belief systems, Zen Buddhism, the teachings of Ram Das, Edgar Cayce and spiritualism, and others; in not one of those places could I find peace or joy.

I was in a funk, after leaving college to marry, I found myself having a complete hysterectomy and a long and difficult two years of recovery. I found work in a variety of retail situations but felt an emptiness about my life. Then one day my ever praying Mother gave me a book, "Surprised by Joy" by C. S. Lewis. In that book I rediscovered who and whose I was and that I too was created for joy. It was an eye opener. That opened me to re-read "Mere Christianity" and to pick up my dusty Bible and to finding Jesus – waiting for me. Several months later I woke up and announced to Ron that I had had a dream and that I thought I might go back to college and major in Religion/Christian Education. Those two years at Westminster were not always the easiest, I was an older, commuting student on a basically residential campus, I came with loads of baggage and prior commitments, but those two years formed and reformed my faith.

Upon graduation, I was accepted at Pittsburgh Seminary in the Master of Divinity program but Ron did not want to move to Pittsburgh. His parents were older and he felt that as the only child still in the area, he wanted to be there for them. I agreed, and that summer my father-in-law had a stroke and we became caregivers, taking care of their house and ours, taking my mother-in-law to see him in rehab, helping with home visits, helping him adjust to being home, and working. Two years later my mother-in-law was diagnosed with cancer and we moved them in with us. It was then that I applied for the position of Christian educator with the local Lutheran (ELCA) church. It was a part-time position and enabled me to be both a caregiver and to use my knowledge and love of Christian education. I served that congregation for 9 years. I served a Methodist Church in Ohio for two years as the "change-agent" Christian educator and implemented a Logos Program. I was connected to Shenango Presbytery, first as enabler for Older Adult Ministry at both the Synod and Presbytery level and later as Coordinator for Shenango Christian Educators and the CE Committee.

Working on my certification in Christian Education in the PCUSA I needed to be working in a local congregation – my Mother suggested I apply for the open CE position at my home church and with much fear and trembling, I did. I was there for 5 years. In addition to children and youth responsibilities, I also taught the older adult class, Disciple Bible Study, and initiated a spiritual disciplines class. It was there that ordained ministry kept showing up as something God might be calling me to do. I was resistant, I told folks "I model lay ministry for the laity." Mentors and friends urged me to listen for what God might have in mind for me...and so Ron and I moved to Decatur for me to begin seminary at Columbia. My Mother was so proud and so supportive but she died during the last weeks of Greek school and did not live to see me ordained.

I have been blessed to have an amazing amount of mentors and encouragers and teachers. From former Sunday school teachers who affirmed my calling to ordained ministry to those who have come along side me and walked with me on this journey, giving wisdom and guidance and challenges. I was blessed to serve very different congregations who were gracious in sharing their faith stories and struggles with me

and who gave me room to grow and be creative and joyous. It is in those relationships where Christ has been present – showing me a better way, a loving and giving way. And still I'm on the journey.

Statement of Faith**Rev. Kathy E. S. Muder**

I am, you are, we all are children of God. I believe in the Triune God, who seeks to reach us and be in relationship with us in three ways. God known through God as the Creator of the universe and God the Father of Jesus Christ. God known through the writings of the first testament, God known as a creator who desires to be in relationship with those who have been created, who loves creation and those created creatures, who sought through interactions with and through prophets to show those created creatures how to live with God and each other and how to be in God's marvelous creation. God, who when the created ones hardened their hearts and closed their ears, still sought us out, calling us away from idols of our own creation. Finally sending God's own Son (the second person of the Trinity) into the world to show creation in a personal, loving, teaching way, ultimately saving way, how much God loved God's children and God's creation, all of that creation. Jesus, born a refugee to less than ideal parents, from an early age showed what it looks like to "love the Lord with all your heart and soul and your neighbor as yourself." He never met a sinner/a neighbor he didn't love and embrace into community. (Sin being anything that removes us from relationship with God and others). He never met an egregious rule that he didn't break or overturn. He did not suffer pomposity, elitism, or greed. He spoke truth to power through words and deeds of love and kindness and generosity. He did not respect empire or the religious establishment when those systems sought to devalue people and creation. He embodied grace and mercy, and taught those who would follow him to do the same. However, speaking truth to power has consequences, and those in power determined that he would pay those consequences and so they trumped up charges against him and executed him as an enemy of religion and state. But God's own Son had the last word, and that word was that even death could not defeat his revolution of love and grace and so he shed the darkness of the tomb and made himself known to his disciples, teaching them, and eating and walking with them. When he ascended back into heaven, he left with his disciples the gift of the Holy Spirit (the third person of the Trinity). That Spirit blew through the despair the disciples were feeling, filling them with joy and energy, and compelled them to go out into the streets, to share the story, to bring about healing, to teach and feed and bring others into the community of the risen Christ Jesus. That same Spirit enlivens the church today, the Spirit touches and empowers believers, supports and sustains and urges disciples to continue on as bearers of love and mercy and justice and hope in the new kingdom of God.

My beliefs are informed by the words of Holy Scripture, God's Word to us. In that text I find words of comfort as well as challenge, it's a book that reads my life.

I am sustained by that community of believers gathered in the yet but not yet kingdom of God that Jesus came to inaugurate. A kingdom built on Jesus' mission statement: *The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor.* (Luke 4.18-19) It is in that community, founded and sustained by the Holy Spirit, where disciples of the risen Christ practice kingdom living so that they might go out into the world to follow Jesus' command to "Go, and make disciples." Through baptism we are adopted into this new kingdom family, named and claimed as one of God's own children. And as God's family, we gather around the Table to share the meal Jesus' instituted for his disciples, a meal that reminds us of who and whose we are and challenges us to go out into the world, God's world, and be bread and wine and light and love for those we meet in our daily lives.

So, there it is, what I believe to be true. That God is love and that I am a child of God, loved not because of what I've done or not done, but loved because I am God's own child. Because of that great love, I believe that I am called to respond in love, following Jesus' example and living in love for my brothers and sisters in the family of God, living with gratitude and service, thankful for the grace, mercy and love that's been shown to me in the life, death and resurrection of Jesus. Thanks be to God!

Faith Journey**Rev. Susan E. Moorefield**

My faith began far before I was born as it is a faith that has been passed on to me through generations of faithful people. I witnessed the faith of my Grandmother Moorefield who always kept her Bible out with her Sunday school lesson tucked inside. She lived a beautiful life of faith, including teaching Sunday school for over fifty years in a rural Presbyterian Church. I loved the faith of my father who preached and taught and lived a life that sought justice, loved kindness, and walked humbly with God. My mother's faith encouraged me to ask questions which would not produce easy or simple answers.

I grew up in Clinton, South Carolina, surrounded by faithful people who loved and nurtured me throughout my childhood. Prayer had a regular place in our family before meals and at night. Reading the Bible was never uncommon. Church camp and mission trips also played major a role in forming the faith of my childhood and youth.

When I went to Switzerland as a Rotary Exchange student at age seventeen, the only book I took in English was my Bible. Though the families I stayed with did not attend church, I would go to church on my own, usually walking over five miles round trip to attend services. The Catholic Church was the closest, and I would often go there. Yet, there was a tiny Reformed Church which did not meet every Sunday, but I would visit from time to time. My main professor at the school was a Catholic priest who taught me philosophy and theology. During this year, I relied a great deal on prayer, and I was able to compare the faith of my birth with that of the Catholic Church. In my college years, my faith expanded as I fell in love with my religion classes and attended worship regularly, as unusual as that sounds for a college student!

It was after college that a clear call to seminary came. Though in fifth grade, I would tell everyone that I was going to be a minister, I headed in the direction of teaching French and German. I was in my first year of graduate school, when I dropped out and headed to Columbia Theological Seminary. Columbia for me was filled with rich, deep years of study, joy, and utter delight! I had come home.

It is this year that I celebrate 25 years of ordained ministry, half of my life. It is in this second half of life that my faith has had to carry me through some rough waters. My second child was born with health complications so that I did not know whether he would live or die on the day he was born. (Thankfully, he is a healthy, incredible young man!) My marriage of 20 years dissolved into an unexpected, unanticipated divorce. Though I hold a deep passion and great love for the church, the journey of ministry has not always been smooth or easy as I am often the first female pastor in most churches I have served or the first female in the position that I was serving. During my years of service, the church has had to grapple with some deep theological questions which have created divisions in congregations and in our denomination. Yet, I have also been blessed to witness healing and restored community, love of one's neighbor, generosity and service beyond imagination. The fabric of my faith during these years has been stretched and strengthened and broadened through suffering and through joy.

My journey of faith continually brings me back to one of my favorite verses of scripture, "Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge the Lord, and the Lord will make straight your paths." (Proverbs 3:5-6)

Statement of Faith**Rev. Susan E. Moorefield**

I believe in God whose glory is beyond my understanding, yet in whose love I trust through faith. I first learned of God through the faithful teachings and examples of my parents, grandmother, neighbors, Sunday school teachers, and preachers.

I know God as creator of all that is and who longs for us to treasure the incredible gift of creation. I believe we are called to participate in the healing of creation.

I know God through the birth, life, death, and resurrection of Jesus Christ as taught to me through the pages of Scripture, "our rule of faith and life." In Christ, I see God's hope for us all to be in communion with God and with one another. Yet, I believe that we are separated from God through sin. Through Christ, we are fully united with God; we are sanctified. In baptism, we are freed to enter a new life with Christ. In communion, we are at table with one another and with the whole Christian church so that we can be nourished by Christ and then sent out into the world to serve.

I know God as Holy Spirit. Through the Holy Spirit, I am able to pray, to know and to love God, and to have my heart and my hands open to those around me. I trust the work of Spirit for comfort, for healing, for guidance, for scriptural understanding, and for prayer.

I believe that the church is called by God to be in service to the world, to witness to Christ, and to make disciples. The church is the body of Christ in the world, and we are to work with humility and with gratitude in service as a community of faith. We are to be in relation with one another to reflect Christ's love for all people.

I believe that I have a responsibility in my relationship with God to serve, to worship, to study, to give, and to listen. I am to be open to being shaped by God.

I believe in God's presence with each of us even when we, ourselves, cannot see or feel God, but instead experience God's absence. I believe that an important role of the minister is to be present in the hardest times of life to be a reminder of the constant presence of God's peace with us.

I trust the hand of God holds me throughout all of life and will welcome me home. I trust in God's grace and forgiveness. I rely on God's strength for my weakness. In God, there is life and love abundantly.

I believe that God will ultimately heal and reconcile all the brokenness of creation and of all people.

I believe God wills goodness and wholeness for our lives.

I believe Christ is the life and hope of all.

Faith Journey

Rev. John A. Muse

I am a convert to the Presbyterian Church. I was baptized and raised Roman Catholic but there was always a Presbyterian connection in my family. Two of my older brothers graduated from Presbyterian universities and my parents sent me to an influential child development school hosted by the Govans Presbyterian Church in Baltimore.

In high school, I associated myself with a Presbyterian Church with a vibrant youth group. It was here where I made my first public profession and was nurtured in the Christian faith. From there, I was received into care by Baltimore Presbytery and was sent to Union Theological Seminary in Richmond.

Upon graduation, my wife and I co-pastored a church for 6 years and then I solo pastored another for four. In 2003, both circumstances and opportunity led me to interim ministry where I have been ever since.

I have served seven congregations as an intentional interim pastor in the Presbyteries of Charlotte, Salem and Providence. Interim and transitional ministry is an opportunity to take a deep breath and reconnect to the Spirit of God, who through Christ, gives the church her life, her ministry and mission.

I look forward to working with the fine folks at Starmount, who already have a PNC in place but need transitional leadership and guidance as they prepare for the next chapter in their history.

Statement of Faith

Rev. John A. Muse

I believe in God who is love and who loves us unconditionally. Far from being an impersonal force, unconcerned about our joys and sorrows, God created us to be in relationship with him and to enjoy his presence forever.

God revealed himself to us in history by a covenant with Abraham, Isaac and Jacob and then later through Moses, the law and the prophets.

Despite God's revelation to us, we turned our backs on God with acts of rebellion and self-centeredness. Our sin separates us from God. In his mercy, God sent his son into the world, not to condemn us, but to save us from sin and to show us his love.

In the person of Jesus of Nazareth, we encounter Emmanuel, God with us. Jesus is the Word made flesh and the good news of great joy for all people.

In his public life and ministry, Jesus stressed love of neighbor, forgiveness of sins, the support of the widow, the orphan and the least of these.

Jesus preached and taught the Kingdom of God which is present among us now when the church is gathered and will come into fruition in God's time.

I believe in the Holy Ghost, the third person of the Trinity, not separate from the Father and Son but one. The Holy Spirit is the comforter, the one who illuminates our understanding of the sacred and equips us with spiritual gifts.

I believe in the scriptures of the Old and New Testaments to be the Word of God inspired by the Holy Spirit and our authoritative guide in matters of faith and practice.

I believe in the church, the body of Christ which is called to follow Jesus as faithful disciples and to work for justice and goodness.

I believe in and emphasize in my own ministry, the sacraments of Baptism and Lord's Supper as means of grace and growth in the Christian life.

Lastly, I am convinced our labor in the Lord's name is never in vain and nothing can separate from the love of God in Christ Jesus our Lord.

Come Lord Jesus. Amen.

Faith Journey

Rev. Alicia Wilson

I was born and raised in Salisbury, NC where my family still lives. I attended public schools and was always involved in extracurricular activities including sports, student government, and service organizations. I was baptized at St. Mark's Lutheran Church, the church where my parents grew up. When I was about two years old, my parents, older sister, and I moved to First Presbyterian Church, which is still my home congregation. My family was always very active in the church. My parents were both elders and Sunday school teachers. The church has always been a place where I wanted to be – to worship, to learn, to laugh, to play, to love, and to grow. As a member of this congregation, I took advantage of opportunities to serve in homeless shelters, volunteer in the community, and go on mission trips. These experiences were extremely meaningful and formative for me, shaping who I am and my sense of call in ministry. They also instilled in me a passion for service and for justice that grew out of my faith.

I attended Furman University where I majored in Religion and Greek. I sought opportunities to work and serve in churches and in social justice non-profit agencies and began to better understand my call in ministry as one to work in and through the church for justice in our world and in service to others. I knew that I felt called to seminary and possibly also to pursue a Masters in Social Work. Wanting to explore this calling further, I spent the year after graduation serving as a PC(USA) Young Adult Volunteer in Atlanta. The next fall, I began seminary at Princeton. While my time at Princeton was fruitful and enjoyable, I decided to transfer to Columbia Seminary the following year. I wanted to be closer to my family and my hope was that the familiarity of Atlanta would allow me to lead a healthier, more balanced life. Upon graduation from seminary, I completed a CPE residency at Emory University Hospital Midtown. At the end of this experience I discerned that a Masters of Social Work would equip me with broader skills to best engage the ministry to which I felt called. I completed this degree at the University of Georgia 2010 and then began my ministry at

Central Outreach and Advocacy Center where I served as the Director of Case Management Services. In this role, I served individuals and families as they sought to overcome or avoid homelessness. I also worked in close partnership with Central Presbyterian Church, whose basement we occupied, by leading in worship, teaching Sunday school, and playing in the handbell choir.

In 2016, I began to feel a tug to return home and started looking for opportunities to serve in North Carolina. In July, I moved back to Salisbury and started work as a counselor and clinical social worker with the Levine Cancer Institute of Carolinas Healthcare System, providing support to cancer patients and their loved ones. This move has also enabled me to return to the life and worship of First Presbyterian in Salisbury.

Statement of Faith**Rev. Alicia Wilson**

I believe in God whose glory is beyond my understanding, yet in whose love I trust through faith. I first learned of God through the faithful teachings and examples of my parents, grandmother, neighbors, Sunday school teachers, and preachers.

I know God as creator of all that is and who longs for us to treasure the incredible gift of creation. I believe we are called to participate in the healing of creation.

I know God through the birth, life, death, and resurrection of Jesus Christ as taught to me through the pages of Scripture, "our rule of faith and life." In Christ, I see God's hope for us all to be in communion with God and with one another. Yet, I believe that we are separated from God through sin. Through Christ, we are fully united with God; we are sanctified. In baptism, we are freed to enter a new life with Christ. In communion, we are at table with one another and with the whole Christian church so that we can be nourished by Christ and then sent out into the world to serve.

I know God as Holy Spirit. Through the Holy Spirit, I am able to pray, to know and to love God, and to have my heart and my hands open to those around me. I trust the work of Spirit for comfort, for healing, for guidance, for scriptural understanding, and for prayer.

I believe that the church is called by God to be in service to the world, to witness to Christ, and to make disciples. The church is the body of Christ in the world, and we are to work with humility and with gratitude in service as a community of faith. We are to be in relation with one another to reflect Christ's love for all people.

I believe that I have a responsibility in my relationship with God to serve, to worship, to study, to give, and to listen. I am to be open to being shaped by God.

I believe in God's presence with each of us even when we, ourselves, cannot see or feel God, but instead experience God's absence. I believe that an important role of the minister is to be present in the hardest times of life to be a reminder of the constant presence of God's peace with us.

I trust the hand of God holds me throughout all of life and will welcome me home. I trust in God's grace and forgiveness. I rely on God's strength for my weakness. In God, there is life and love abundantly.

I believe that God will ultimately heal and reconcile all the brokenness of creation and of all people.

I believe God wills goodness and wholeness for our lives.

I believe Christ is the life and hope of all.

Faith Journey**Lara Musser-Gritter**

My faith was born among mountains of questions. Even before my confirmation at Knox Presbyterian Church in Naperville, IL in 8th grade, I was curious. In early high school, I bombarded my pastors with questions on Scripture, God's character, and the life of faith. Identifying potential gifts and passion in me,

my pastors sent me to attend a Fund for Theological Education youth conference. At the conference, for the first of many times, I was confronted with a theological and deeply personal question. In the words of Mary Oliver they asked, "Tell me, what is it you plan to do with your one wild and precious life?" From that time, I have wandered along a misty, gradual, but entirely wonderful path discerning God's call on my one wild and precious life. I presently stand on that path having discerned with clarity and confirmation a call into a life of ordained ministry.

Upon entering college at Seattle Pacific University, I thought I had mapped out a path before me: I wanted to be a Professor of Theology who could write and teach without dealing with the messiness of the church. But then God pushed me into the unexpected territory of ministry. My heart began to be opened to pastoral ministry through ministry positions on my campus and at a Presbyterian camp and through reading folks like Henri Nouwen and Marilyn Robinson. My eyes were opened to the deeply grounded and thoroughly intimate nature of pastoring. As I reflect back, this was the beginning of feeling called to turn my theological curiosity toward service of the church. I felt compelled to attend seminary at Duke Divinity School and discover what God had for me over the next ridge of discernment.

Being at a United Methodist seminary, I experienced the old adage "absence makes the heart grow fonder." While at Duke, I sought out ways to uphold my in my Reformed identity like being the Moderator of the Presbyterian/Reformed House of Studies and taking classes from reformed professors or on reformed topics. Not only do I love the PC(USA), but I genuinely like the polity of our church compared to other episcopal or congregational governments. Best of all, I am reformed in theology, belief, and practice. In a highly ecumenical setting, I found myself reveling in my PC(USA) identity.

While in seminary, I had two internships in PC(USA) churches where I got to grow into my voice, witness a congregation in crisis, and walk alongside a congregation in a discernment period. While these experiences gave me many gifts, the best gift was being confronted with my deep and abiding need for God. As a result, I sought out meeting with a spiritual director. She helped me become a more attentive listener to God. While I have always loved talking about God, spiritual direction reminded me that the living God is speaking, if I only slow down and listen.

After seminary, I did a unit of CPE as a Trauma Chaplain at UNC Hospital. Spending so much time in the Emergency Department caused me to really question: can I, do I, will I trust God? While struggling with this question, I found I truly believe the living God is trustworthy. God is bigger and more free than human chaos. Thus God can hold us when we find ourselves in chaos. God doesn't prevent wounds but instead comes to each of us with wounds, with tenderness, and with openness.

I now serve as a Cynthia Price Pastoral Resident at First Presbyterian in Greensboro. Like the disciples on the road to Emmaus, my heart burns within me as I serve this church. I love the people and find it a great privilege that these folks allow me to minister to them. From the vista of this current moment, I feel called to be a Teaching Elder in the PC(USA). It is my mother church. I was raised, confirmed, and married in a PC(USA) church. The PC(USA) is my home and family. It would be an honor and privilege to serve this family as a Teaching Elder.

Statement of Faith**Lara Musser-Gritter**

I believe that Jesus Christ is the Word of God incarnate. Jesus Christ, as fully God and fully human, is the Word that reveals God's character and nature to humanity. It is through encounter with the Word and the power of the Holy Spirit that Christians may know the Triune God. Jesus experienced the fullness of suffering and trauma on the cross. Jesus rose from the dead still bearing the wounds of his suffering. The Word is the lens through which a person can rightly know her/himself and rightly know the Triune God. I believe true knowledge consists of two parts: knowledge of God and knowledge of the self.

I believe the Triune God is Father, Son, and Spirit. These three persons are fully distinct yet share an indivisible oneness. The three persons exist in a divine dance of love, mutuality, and eternal self-giving. Among them is no hierarchy, coercion, or deficiency. Humans are called to pattern their relationships in such a way that they reflect the Triune life.

I believe God created humans in God's image to live in loving community with God and one another. Out of God's total freedom God gave humans the freedom to follow God. Yet, out of their desire for significance, security, and power humans resist their right relationship with God and so exist in a state of brokenness. This sinfulness is present in every human-being, community, institution, system, and society.

I believe the Holy Spirit is the third person of the Trinity sent in mutual love and obedience by the Father and the Son to form, guide, and intercede for the Church. The Holy Spirit witnesses to the work of Jesus Christ and is the one who makes faith possible.

I believe the Church is God's covenant people who seek to follow the Triune God's commandment, guidance, and prophetic trajectory. The Church celebrates the sacraments of Baptism and Communion as outward signs of inward grace. Through baptism Christ and the Christian community claims the baptized as part of their own family. Baptism engrafts a person into the body and family of Christ—calling and claiming them according to God's purpose. Communion is the remembrance of God's salvific work in Jesus. While celebrating the Lord's Supper the Holy Spirit elevates the community to commune with the ascended Christ.

I believe through the Holy Spirit, God gives the Christian community the Scriptures to be the unique and authoritative witness to Jesus Christ. I believe Scripture is to be read carefully and contextually yet it is to be interpreted through the Holy Spirit as a theological whole. I believe the theological trajectory of Scripture is toward Christ-oriented justice, toward mutuality, and toward love.

I believe Jesus Christ will come again and inaugurate his reign over the earth in the full realization of human redemption. Jesus will judge humanity with grace and understanding beyond human imagining. Whatever Jesus decides will be good and just. We will spend eternity loving, trusting, and worshiping the Triune God.

Faith Journey

Joshua Musser-Gritter

“The world doesn't need text books. It needs text people”-Abraham Joshua Heschel

I became a Christian through a High School Bible teacher named Ray. I used to stomp into his classroom during lunch full of questions, and, at times, armed with anti-Bible vitriol. Despite my apoplexy, Ray always responded to my questions with joy. He delighted in my curious mind. He never threw Bible verses at me. He wasn't a bible-thumper; he was a person whose life inhabited the Christian story. You could see that story in his stride and you could hear it in the loving tenor of his voice. For Ray the beating heart of faith was given its lifeblood from the strange stories of Scripture—with all their ambiguity and complexity. These stories, as Ray used to quip, don't merely provide friendly “guidelines for life”—self-help books do that. Instead, these stories confront us with the reality of God and God's faithfulness. These stories also hold up mirrors to us and allow us to see who we really are. These stories bear witness to the God who in Jesus gives us ears so that we might listen to our lives more fully and eyes so that we might see the suffering of the world more acutely. These stories tell of a God who practices resurrection.

Through these stories I was welcomed in college into the world of Theology and Scripture, into what Karl Barth calls “the strange world of the Bible.” In this world I saw in Jacob's wrestling a lifelong pursuit of belovedness; I heard in Job's anguish the refusal to accept religious platitudes as constitutive of divine reality; I heard in the Psalmist's speech that suffering and worship are not diametrically opposed. Studying Theology at Seattle Pacific University taught me how questions and community are the lifeblood of our Christian faith. It was at this time that this disillusioned Wesleyan stumbled into a Presbyterian Church. When asked why I'm Presbyterian, I often tell people, “Well, Presbyterians sort of grabbed hold of me early in college and never let me go. Luckily, I came to realize that we believed a lot of the same things.”

It came as no shock, then, that after college I carried my questions and my love of Scripture into youth ministry in a Presbyterian Church in Bellevue, Washington. Those two years offered me glimpses of the life of a pastor that was to come—preaching, teaching, lunches, folding chairs, prayers, pastoral care—I loved all of it. Those years in youth ministry also clarified for me my calling to a life of ministry. And so, that cynical

and doubting 16-year old from Holland, Michigan, decided at age 24 to pursue a Masters of Divinity from Duke Divinity School—and to do it all with his covenant partner, Lara, no less.

When I traveled to Duke Divinity School I had plans of pursuing a future PHD in biblical studies. While Divinity School did instill in me the importance of the life of the mind, my internships cultivated in me a deep desire to practice ministry outside of the academy. Through work with a non-profit ministry, Reality Ministries, I lived life with persons with intellectual disabilities—a kingdom community rife with the Spirit's presence in a diverse community of Jesus followers. What I read to be true for Henri Nouwen and Jean Vanier became true for me. There was something in the DNA of this community, something in its weakness, its belovedness, and its embrace that opened my eyes to frailty and brokenness within me. It became self-evident to me that Jesus reveals himself to us in those whom society deems small and insignificant. My faith also grew and changed as I navigated the challenges of hospital chaplaincy. For the first time I had to live what I had otherwise only spoken of, that the gospel is good news to the grieving and dying among us. The place I found my ministerial voice was in two distinct congregations—one with Duke Presbyterian College Students and the other with a Presbyterian Church in Durham. It was in those congregations that I first experienced how significant it is to earn trust from those to whom you preach and teach. It was also there that I first felt a strong inkling that the work of pastoral ministry was the toughest, weightiest, most beautiful work around.

Statement of Faith

Joshua Musser-Gritter

I believe that “In life and in death I belong to my Lord and savior Jesus Christ.” This is the hinge of my faith, the center of my call, and the only place from which I can begin to speak of faith and trust at all. Jesus, the Jewish Messiah, the Word, was with God in the beginning. Though in that beginning God gave us peace and well-being, we human beings chose our own way, and so our world is wrought with sin and death. Even so, while we were caught up and lost in the reality of individual and systemic sin, Jesus said yes to us and loved us, and in his death and resurrection sin was dealt with, through which we have been reconciled to God for salvation and new life. In saving us Jesus has set all of the groaning creation into freedom—in Christ we are freed from sin and death and freed for relationship and love with the Triune God and one another.

Jesus' death and resurrection make no sense to the ways of the world. They are foolishness and folly. But by the Holy Spirit, the holy and personal God we find in Jesus Christ is made known to us in our daily lives. Through belief in Jesus—which means not merely intellectual assent but a trust that requires one's entire life—Christ's body, the Church, has been given a mission in which the Holy Spirit teaches us what loving the world looks like in the rhythms of our everyday lives. I believe the content of this mission is patterned after the life of Jesus who lifted up the plight of the least, the last, the lonely, and the lost.

I believe that the sacraments of Baptism and the Lord's Supper are gifts God has graciously given to the Church that remind us of God's faithful self-offering in Christ through his baptism, death, and resurrection. As such, these sacraments seal us in redemption, renew us in our identity as God's people, and mark us for service to God's world. In baptism, we participate in Christ's death and resurrection, are bound in covenant to God by the Holy Spirit, are included in the grace of the Triune God, and are brought into unity with the body of Christ—our new family. In partaking of the Lord's Supper, the meal of all meals, we are lifted up by the Holy Spirit into communion with Christ; we are ushered into community with all those who partake in Christ; we are reminded of how Christ's reconciling work frees us to live his ministry of reconciliation amidst brokenness, and we are filled with the hope of the consummation of all things, wherein many from the east and west will sit at table together. The water, the wine, and the bread—these simple elements tell us who we are and call us to remember what God has done for us. They do so in order that God's grace might free us to be a grace-filled community that feeds the world.

I believe that the Scriptures of the Old and New Testament are a unique and authoritative witness. The Scriptures are a witness in that they show the Church who the Triune God is, and how this God of Israel relates to the world God has created. The Scriptures are authoritative in that they are the Church's compass in its living, acting, and speaking in the world. In Scripture God's word, through the Holy Spirit, bears witness to The Word, Jesus Christ. The words of Scripture are breathing and alive, precisely because the Triune

God to which they point is breathing and alive in the world. In the stories of Scripture God calls us as Christ's body to participate in God's mission to the world. To be a faithful reader of Scripture it is not enough to know Scripture's words—one does not truly know them until one lives them. Scripture's words direct our thinking about the world, inform our imaginations as we love both friends and enemies, provide a compass for our actions in society, and pump blood into the hearts of individual believers. Scripture bears witness to the fact that when Christ comes again all manner of things will be well.

In the end, the new heavens and the new earth shall be married as in the incarnation God and humanity were joined together. There shall be no more tears. Death will be no more. All God's people shall feast together at the messianic banquet where people of all stripes, colors, geographies, and backgrounds will eat together. And feast we shall. This is my Christian hope.

ACTIONS:

4. Salem Presbytery sustained the examination of Lara Musser-Gritter and approved her for ordination.
5. Salem Presbytery sustained the examination of John Musser-Gritter and approved him for ordination.

COMMISSION ON MINISTRY
Rev. Joe Blankinship 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 **North Wilkesboro Presbyterian Church**, North Wilkesboro, North Carolina, in securing the **Reverend Dr. Susan E. Moorefield** to serve as Interim Pastor for a period of 11 months and 29 days, beginning June 1, 2017.
2. Concurred with the Session of **Starmount Presbyterian Church**, Greensboro, North Carolina, in securing the **Reverend John Muse**, to serve as Interim Pastor for a period of twelve months, beginning June 5, 2017.
3. Concurred with the Session of **New Creation Community Presbyterian Church**, Greensboro, North Carolina, in securing the **Reverend Lou East** to serve as Interim Pastor for a period of 12 months, beginning March 1, 2017.

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

1. Concurred with the Session of **North Wilkesboro Presbyterian Church**, North Wilkesboro, North Carolina, in renewing the interim contract with the **Reverend Dr. Robert C. Evans** for a period of two and a half months beginning February 6, 2017.

C. TEMPORARY SUPPLY

1. Concurred with the Session of **Francisco Presbyterian Church**, Westfield, North Carolina, in securing the Temporary Supply contract of the **Reverend Will Eads**, minister of the Cooperative Baptist Fellowship, for a period of twelve months beginning April 23, 2017.
2. Concurred with the Session of **Flat Rock Presbyterian Church**, Mt. Airy, in securing the Temporary Supply contract of **Mr. Wilborn Rives** for a period of twelve months beginning January 25, 2017.

D. TEMPORARY SUPPLY RENEWAL

1. Concurred with the Session of **Westminster Presbyterian Church**, Greensboro, North Carolina, in renewing the Temporary Supply contract with the **Reverend Butch Sherrill**, United Methodist minister, for a period of twelve months beginning January 1, 2017.
2. Concurred with the Session of **Covenant Presbyterian Church**, Winston-Salem, North Carolina, in renewing the Temporary Supply contract with the **Reverend Dr. Vicki Jones-Johnson** for a period of six months beginning January 1, 2017.
3. Concurred with the Session of **Saint Paul Presbyterian Church**, High Point, North Carolina, in renewing the Temporary Supply contract with **Ms. Letitia Wells** for a period of twelve months, beginning January 18, 2017.

E. DISSOLUTION OF PASTORAL RELATIONSHIPS WHERE BOTH PARTIES AGREE

1. Dissolved the Pastoral relationship between the **Reverend Eulando Henton** and **Mt. Tabor Presbyterian Church**, Cleveland, North Carolina, effective January 29, 2017.
2. Dissolved the Pastoral relationship between the **Reverend Benton Trawick** and the **North Wilkesboro Presbyterian Church** effective February 19, 2017.
3. Dissolved the Pastoral relationship between the **Reverend Kyle Goodman** and **Concord Presbyterian Church**, Statesville, North Carolina, effective April 30, 2017.

F. PERMISSION TO LABOR OUTSIDE THE BOUNDS OF SALEM PRESBYTERY

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

G. PERMISSION TO LABOR INSIDE THE BOUNDS OF SALEM PRESBYTERY

1. Granted permission to labor inside the bounds of Salem Presbytery to the **Reverend John Muse**, a member of Charlotte Presbytery, in order that he might serve as Interim Pastor at **Starmount Presbyterian Church**, Greensboro, North Carolina, beginning June 5, 2017.

II. COMMISSION ACTIONS TAKEN ON BEHALF OF PRESBYTERY

A. COMMISSIONED RULING ELDERS/LAY PASTORS (RENEWAL)

1. Concurred with the Session of the **Glendale Springs Presbyterian Church**, Glendale Springs, North Carolina, in renewing the contract of **Mr. Sidney Crunk** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of one year beginning May 1, 2017.
2. Concurred with the Session of the **Allen Temple Presbyterian Church**, Cleveland, North Carolina, in renewing the contract of **Mr. Stedman Newsome** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of one year beginning May 1, 2017.
3. Concurred with the Session of the **Pine Ridge Presbyterian Church**, Pilot Mountain, North Carolina, in renewing the contract of **Mr. Douglas Brinkley** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of one year beginning April 22, 2017.
4. 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, 2017.
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, 2017.

6. 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 12, 2017.
7. 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, 2017.
8. 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 14, 2017.
9. Concurred with the Session of **Mt. Vernon Presbyterian Church**, Woodleaf, North Carolina, in renewing the contract of **Mr. Emery Rann, III** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of one year beginning February 12, 2017.
10. Concurred with the Session of **Hills Presbyterian Church**, Pilot Mountain, North Carolina, in renewing the contract of **Mr. Doug Brinkley** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of one year beginning April 22, 2017.

B. SECURING A STATED SUPPLY

1. Concurred with the Session of the **El Bethel Presbyterian Church**, Eden, North Carolina, in securing the Stated Supply contract with the **Reverend Carl Stephen Monroe**, member of the United Church of Christ, for a period of twelve months beginning May 1, 2017.

C. STATED SUPPLY RELATIONSHIP (RENEWAL)

1. Concurred with the Session of **Cameron Presbyterian Church**, Statesville, North Carolina, in renewing the Stated Supply contract with the **Reverend Timothy Bates** for a period of one year beginning January 1, 2017.

D. TRANSFER MINISTER OUT OF SALEM PRESBYTERY

1. That the **Reverend Mike Lamm** was transferred to the Presbytery Western North Carolina effective June 7, 2016.
2. That the **Reverend Ben Trawick** was transferred to National Capital Presbytery effective February 20, 2017.
3. That the **Reverend Eulando Henton** was transferred to the Presbytery of Charlotte, effective April 27, 2017.

E. MINISTER TRANSFERRING TO SALEM PRESBYTERY

1. That the **Reverend Alicia Wilson** a member of Greater Atlanta Presbytery, was received by Salem Presbytery on April 27, 2017.
2. That the **Reverend Susan Moorefield**, a member of Grand Canyon Presbytery, was received by Salem Presbytery on April 27, 2017.
3. That the **Reverend Kathy Muder**, a member of Tampa Bay Presbytery, was received by Salem Presbytery on March 23, 2017.

F. APPROVAL OF ADMINISTRATIVE COMMISSION

1. Concurred with the Stated Clerk in approving the administrative commission to ordain the **Reverend Richard Coble** at Highland Presbyterian Church on April 23, 2017.

G. MODERATOR OF SESSION

1. That the **Reverend Paul Woodall** was appointed Moderator of Session for **Lansing Presbyterian Church**, Lansing, North Carolina.
2. That the **Reverend John Johnson** was appointed the Moderator of Session for **Pittsboro Presbyterian Church**, Pittsboro, North Carolina, for their April 12, 2017 meeting.
3. That the **Mr. Doug Brinkley** was appointed the Moderator of Session for **Francisco Presbyterian Church**, Westfield, North Carolina.

III. RECOMMENDATIONS FOR THE ACTION OF PRESBYTERY

A. CALL EXTENDED TO MEMBER OF SALEM PRESBYTERY

ACTION:

6. The call of the **Parkway Presbyterian Church**, Winston-Salem, North Carolina, to the **Reverend Thomas Brent Burleson** to serve as Pastor was found in order; and the terms of call (printed below) were approved.

Salary	\$55,000
Housing Allowance	\$15,000
Continuing Education	\$ 1,500
Moving Costs	\$ 4,500
Board of Pensions	Provided
Vacation	4 weeks
Study Leave	2 weeks
Three month Clergy Renewal Leave after seven years.	

ACTION:

7. The call of the **Alamance Presbyterian Church**, Greensboro, North Carolina, to the **Reverend Kyle Goodman** to serve as Pastor was found in order; and the terms of call (printed below) were approved.

Salary	\$50,000
Housing Allowance	\$30,000
Auto and Cell Phone	\$ 5,000
Business/Professional	\$ 2,000
SECA	\$ 6,120
Continuing Education	\$ 2,000
Moving Costs	\$ Actual
Board of Pensions	Provided
Vacation	4 weeks
Study Leave	2 weeks
Three month Clergy Renewal Leave after seven years.	

B. ADMINISTRATIVE COMMISSION TO INSTALL

ACTION:

8. The following Administrative Commission was approved to install the **Reverend Kathryn Beach** at **Rumple Memorial Presbyterian Church**, Blowing Rock, North Carolina, on May 21, 2017, at 4:00 p.m.

NAME	RESPONSIBILITY	Teaching/Ruling Elder
Will Heyward	Preside & Propound the	TE

Ernie Thompson	Preach the Sermon	TE
Touré Marshall	Charge the Minister	TE
Misty Mayfield	Charge the Congregation	RE
Debbie Layman	Prayer of Installation	TE
Kelley Wilson	Lead in Worship	RE
Joe Blevins	Lead in Worship	RE

ACTION:

9. The following Administrative Commission was approved to install the **Reverend Kyle Goodman** at **Alamance Presbyterian Church**, Greensboro, North Carolina, on July 16, 2017 at 4:00 p.m.

NAME	RESPONSIBILITY	Teaching/Ruling Elder
Kaye Barrow-Ziglar	Preside & Propound the Constitutional Questions	TE
*Bryan McFarland	Preach the Sermon	TE
Phil Hagen	Charge the Minister	TE
Bill Hamilton	Charge the Congregation	TE
Harold Alexander	Prayer of Installation	RE
Gaye Wyche	Lead in Worship	RE
Jennifer Ring	Lead in Worship	RE
*Kristie Miles	Sermon Team	TE
*Catherine Knott	Sermon Team	TE
*Evan Smith	Sermon Team	TE

C. HONORABLE RETIREMENT

ACTION:

10. The **Reverend Raymond Mims** was granted the status of Honorably Retired effective April 30, 2017. A Service of Retirement will be held at the Presbytery meeting on August 12, 2017.

D. WELCOME TO SALEM PRESBYTERY

Salem Presbytery participated in a welcome to new members.

Welcome into membership of Salem Presbytery

Alicia, Josh, Kathy, Lara, and Susan, have been received into membership of Salem Presbytery. Let us join in celebration as they are welcomed.

Leader: As in one body we have many members,
and not all the members have the same function.

**People: so we, who are many, are one body in Christ,
and individually we are members one of another.**

Leader: We have gifts that differ according to the grace given to us

People: prophecy, in proportion to faith;

Leader: ministry, in ministering;

People: the teacher, in teaching:

Leader: the exhorter, in exhortation;

People: the giver, in generosity;

Leader: the leader, in diligence;

People: the compassionate, in cheerfulness.

Leader: Let us not lag in zeal, but be ardent in spirit, serving the Lord. *Romans 12:4-9, 11*

ALL: We remember with joy our common calling to serve Christ, and we celebrate God's call to our brothers and sisters in Christ as they serve among us as ministers of Word and Sacrament.

Leader: As you join us in ministry, the Presbytery remembers some of our constitutional responsibilities to ministers and congregations. *(G-3.0301)*

ALL: As Elders and Ministers of Word and Sacrament, we, Salem Presbytery, pledge ourselves to provide encouragement, guidance, resources and pastoral care to you as members of our presbytery.

Leader: As we join in this new relationship we reclaim our historic calling and remember the great ends of the church as stated in our *Book of Order*. Please join me as we remember that The Great Ends of the Church are:

**ALL: The proclamation of the gospel for the salvation of humankind;
the shelter, nurture, and spiritual fellowship of the children of God;
the maintenance of divine worship
the preservation of the truth;
the promotion of social righteousness;
and the exhibition of the Kingdom of Heaven to the world. *(Book of Order, F-1.0304)***

Leader: Prayer

PRESENTATIONS TO SALEM

Mr. Joey Lopez, Program and Organizing Manager for More Light Presbyterians, presented information acquainting Salem Presbytery with the work of this organization and inviting attendees to visit the display table set up in Lewis Hall. The Rev. Rob Jackson, moderator of Salem Presbytery's Ecumenical and Interfaith Task Group introduced the Rev. Jennifer Copeland, Executive Director of the North Carolina Council of Churches. Rev. Copeland detailed the history, work and ministry of the North Carolina Council of Churches.

COMMITTEE ON REPRESENTATION
Elder Floyd Jackson, Moderator

Mr. Jackson encouraged those members of Salem Presbytery who are not serving on committees of the presbytery to become involved in the work and ministry of the presbytery and represent their congregations through their service.

ACTION:

11. Salem Presbytery elected the following slate of nominees:

Budget and Finance:

Class of 2019 – Ms. Rhonda Tatum, Logan

Church Growth:

Class of 2017- Rev. Stacey Steck, Thyatira

Committee on Preparation for Ministry:

Class of 2018- Rev. John Pruitt, Kernersville First

EXECUTIVE COUNCIL
The Rev. John Hartman, Vice-Moderator

Rev. Hartman relayed the following information about the work of the Executive Council:

The Executive Council (EC) met on March 16 and April 20, 2017.

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

For Information –

The Executive Council:

- Elected, on behalf of Presbytery, the Rev. Troy Leshner-Thomas as a commissioner to the Synod of the Mid-Atlantic;
- Heard from the Stated Clerk that, based upon the authority granted him by Presbytery at Presbytery's February 2017 meeting, he had appointed the following individuals to an Administrative Commission to assume original jurisdiction of the Francisco church: CREs Doug Brinkley and Sue Flippin, Ruling Elders Greg Collins and Brad Peters, and Teaching Elders Jud Milam and Ray Mims, with Rev. Milam serving as moderator;
- Ordered that an ecumenical visitor be invited to address the Presbytery at future quarterly meetings.
- Reflected regularly on the work, worship, and witness of Salem's congregations and missional organizations.
- Elected the following individuals to serve as a Dream Team, steering work to help envision and discern where the Spirit is leading Salem Presbytery's ministry and the appropriate structure and staffing to make this possible: Teaching Elders Peter Hazelrigg, Will Heyward, Eustacia Marshall, Touré Marshall, Kim Priddy, Jeff Smith, and Ruling Elders David Boger and Beth Barksdale, with the Rev. Ron Shive serving as moderator.

ACTION:

12. The Rev. Ron Shive was invited to address the Presbytery concerning the work of the Dream Team.

LUNCH ADJOURNMENT

Directions for lunch plans were given by the **Reverend Tom LaBonte** as well as a blessing of thanksgiving. Salem Presbytery was dismissed for lunch.

RECONVENE

After lunch, the Moderator reconvened Salem Presbytery with prayer.

PRAYERS OF THE PEOPLE

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

REPORTS

Reports were heard from the following people, committees, and agencies: Rev. Jo Nygard Owens for REACH-Communications Committee, Ms. Beth Hayes for EQUIP-Resource Center, Ms. Cathy Coons for SEND-Missions Committee, Rev. Lee Zehmer for Church Growth and Transformation, and Rev. Kyle Goodman for Domestic Hunger. Rev. Goodman introduced Cindy Fink, Executive Director of the Meals on Wheels of Rowan County, who thanked Salem Presbytery for financial support and highlighted the services of this agency.

NECROLOGY

The Moderator led Salem Presbytery in remembering the names of Ministers and Elders who died in 2016. A prayer of thanksgiving for their lives and service followed the reading of the names.

MINISTERS:

Dan Sandifer-Stech	January 1, 2016
Eugenia "Genie" Varker Martin	February 10, 2016
John Lawrence Ayers	February 15, 2016
James Fraser Miller	May 17, 2016
J. Stimson Hawkins	June 16, 2016
Donald Mimbs	June 30, 2016
Arnold Bruce Lovell	July 16, 2016
Paul Shi Wook Ryoo	July 30, 2016
Oscar Leighton Culler	July 22, 2016
William James Wrenn, Jr.	August 16, 2016
Patricia Ann Fredriksen Stewart	September 5, 2016
Zeb "Z" North Holler	December 8, 2016

RULING ELDERS:

ASHEBORO, FIRST	Eleanor Alexander	July 8, 2016
	Henry "Joe" Taylor	December 21, 2015
BETHANY, GRAHAM	Ben Martin	October 27, 2016
BETHEL MCLEANSVILLE	Curtis Jay Ring	June 29, 2016

BETHESDA, STATESVILLE	Hazel C. McNeely	August 23, 2016
	Anja A. Cheek	October 5, 2016
BURLINGTON, FIRST	Elizabeth May Thompson White	June 15, 2016
	Henry Allen Ogden	August 28, 2016
	Martha Stribling Smith-Trout	November 1, 2016
CHAPEL IN THE PINES	William "Bill" Dengler	June 1, 2016
CLEMMONS	Charles Leonard "Hutch" Hutchens	October 5, 2016
	Janice Kauffman "Jan" Sparrow	December 28, 2016
CONCORD	Leroy "Cricket" Moose	August 28, 2016
COVENANT	Victor Wright	March 2016
	Roger Allen	April 6, 2016
CROSS ROADS	Jabe Hunter	June 7, 2016
FIFTH CREEK	Arthur Blankenship	May 21, 2016
FOREST HILLS	Rayma Wrenn	January 26, 2016
	John Templeton	April 27, 2016
	Brad Harrison	September 16, 2016
FRANCISCO	Colleen Shelton Collins	April 19, 2016
	Elva Smith Dearmin	August 9, 2016
GRAHAM	Robert C. Stout	April 4, 2016
	Gordon R. McVey	November 11, 2016
	Carol A. Brown	December 31, 2016
GREENSBORO, FIRST	Ira P. Efird, Jr.	March 2, 2016
	William A. Lambert	March 6, 2016
	Robert A. Clendenin	May 10, 2016
	Peter L. Tourtellot	July 16, 2016
	Randolph M. Kabrich, Jr.	July 23, 2016
GUILFORD PARK	Robert Cox	February 7, 2016
	Mary Ellen Hull	February 8, 2016
GULF	Norma Jean Godwin	May 11, 2016
	Robert N. Phillips	November 25, 2016
HIGH POINT, FIRST	Murray White, Jr.	March 28, 2016
JAMESTOWN	Richard (Dick) Pennstrom	August 6, 2016
LEXINGTON, FIRST	Mary Catherine Rodgers	February 22, 2016
	Helen Harman	April 8, 2016
	James T. "Jim" Welborn	July 9, 2016
LEXINGTON, SECOND	Bobby Biesecker	May 18, 2016
	Louis Story	May 22, 2016
	Bobbie Helmstetles	May 27, 2016
	Annie Briggs	June 17, 2016
	Curtis Morrow	December 22, 2016
MOCKSVILLE, FIRST	David Heafner	January 31, 2016
	Charles Philips	August 19, 2016
MOUNT AIRY	Mary Alice Lewis	February 26, 2016
	Irene Green	December 5, 2016
MT. JEFFERSON	Lillard "Lee" Eldreth	May 5, 2016
PROSPECT	William S. Lowrance	May 8, 2016
	James C. Wilson, Jr.	November 25, 2016
REIDSVILLE, FIRST	Margaret Jon McLeod	January 26, 2016
	George Irvin Richardson	July 11, 2016
SAINT JAMES	Frederick Cundiff	January 8, 2016
	Rosa Toatley Yourse	February 15, 2016
	Eva Val Moore	October 29, 2016
ST. PAUL, G'BORO	Andy Bristow	April 29, 2016
SALISBURY, FIRST	Thomas "Tom" Foreman	May 16, 2016
	Ralph W. Ketner	May 29, 2016
SEDGEFIELD	George Barker	October 5, 2016

SHALLOWFORD	Bob McFadden	March 31, 2016
SHILOH, BURLINGTON	Ray Aldrow Hawkins	February 10, 2016
	Helen Loy Hartman	April 13, 2016
	Amy Reece Parsons	June 18, 2016
	Richard Raymond Sharpe	September 29, 2016
SPARTA	Harold Lee Church	December 17, 2016
SPENCER	Catherine McCormick Harrison	November 2, 2016
SPRINGWOOD	Mary Frances "Pud" Andrews	June 26, 2016
	Bruce Alvin Andrews	October 8, 2016
	Walter Talmage Blythe	October 26, 2016
STARMOUNT	Eleanor "Ellie" Blereau	July 17, 2016
	Robert "Bob" Finley	December 4, 2016
STONY CREEK	James Donald Smith	June 21, 2016
	Virginia Miller Bostic	December 31, 2016
TABOR	William Baines Norris, Jr.	August 16, 2016
THOMASVILLE, FIRST	Carol Darr	October 11, 2016
THYATIRA	Robert "Hall" Steele	December 25, 2016
TRINITY, SALISBURY	Wilma T. Carson	April 16, 2016
	Barbara C. Brown	July 14, 2016
TRINITY, W-S	Robert Edward Pursley	August 27, 2016
WESTMINSTER, G'BORO	Allan Cannon	November 22, 2016

PEACE AND JUSTICE

Rev. Stuart Taylor and Rev. Frank Dew, Co-Moderators

Rev. Taylor introduced Elder Carl Richards from First Presbyterian Church, Salisbury and Ms. Patricia Riggs from Crown In Glory Lutheran Church who described the partnership between the churches to further race relations and human relations in Salisbury, "Conversations in Faith". Salem Presbytery was led in the following Memorial Litany of Repentance:

A Memorial Litany of Repentance: Remembering the Tragic Legacy of Lynching in NC.

- L- If we claim to be without sin, we are self-deceived and the truth is not in us. If we confess our sins, God is just, and will forgive our sins and cleanse us from every kind of unrighteousness.
- P- If we will know the truth, the truth will set us free!
- L- For too long, we have wanted to ignore our sin of racism.
- P- If we will know the truth, the truth will set us free!
- L- The truth is that terrorist murders and lynchings of our black brothers and sisters have long taken place in our communities.
- P- If we will know the truth, the truth will set us free!
- L-- Specifically, today we repent of the lynching murder of Nease Gillespie, John Gillespie, and Jack Dillingham here in the community of Salisbury NC in 1906.
- P- If we know the truth, the truth will set us free.
- L- Oh God, help us to know the truth, in our past, in our present and in our future, that we may repent of the racism, the violence and the death that is so much a part of who we are.
- P- In the name of Jesus Christ who came to set us free.

Rev. Frank Dew read a statement opposing budget cuts for domestic sending and international aid which serve the vulnerable and impoverished population.

ACTION:

13. Salem Presbytery voted to request that Stated Clerk, David Vaughan, forward the following statement to members of the North Carolina congressional delegation as well as to the White House (congregations were urged to make an offering of letters concerning budget cuts and priorities):

Statement

These are not normal times! Our national budget is a moral document. As we witness proposed budget cuts to healthcare, Meals on Wheels, WIC (women infants and children) and USAID to name a few, these are not normal times! As a witness to the Lordship of Jesus Christ, we must stand with and speak up on behalf of the least, last and left out. We must offer the stewardship of our citizenship, as we stand with and speak up for immigrants and refugees among us, around us and around the world, seeking help, hope and home. These are not normal times! Politics is not a bad word. Politics is how we decide who gets what, and who gets left out. We are political in our families, in our workplaces and in our churches. This does not mean that we have to be partisan. God is larger than a Democrat or Republican, and we are grateful for the bi-partisan consensus on the 2017 budget. Our government should use our tax dollars in ways that support and care for the most needy among us. Let us be a witness to the Lordship of Jesus Christ by becoming advocates for those in greatest need among us, around us and around the world. These are not normal times!

ADJOURNMENT AND BENEDICTION

The motion to adjourn was approved and the Moderator, the Rev. Stephen W. Scott, pronounced the benediction and the closing prayer. Salem Presbytery was dismissed to attend Session Minutes Review or a Healthy Boundaries workshop led by the Rev. Jill Crainshaw.

Recorded by:

Laurie Scott
Office Manager

David Vaughan
Stated Clerk

These minutes were approved by Executive Council, 7/20/2017.