

**ONE HUNDRED TWENTY-THIRD STATED MEETING  
MINUTES OF SALEM PRESBYTERY  
AUGUST 17, 2019**

The One Hundred Twenty-Third Stated Meeting of Salem Presbytery, held on Tuesday, August 17, 2019 at Jamestown Presbyterian Church, Jamestown, North Carolina, was called to order with prayer by the Presbytery Moderator, the Rev. Felicia Stewart Hoyle at 9:00 a.m.

**ENROLLMENT**

Commissioners		Commissioned Ruling Elders	11
Elders	62	Christian Educators	3
Ministers	64	Corresponding Members	2
		Administrative Staff	1
		Stated Clerk	1
		TOTAL:	144
		(+visitors – 39)	183

The following is the record of ministers' attendance:

**Attended:**

Lindsey Altvater Clifton, Amanda C. Anderson, Timothy Bates, Kent Berry, Joseph J. Blankinship, Kenneth L. Broman-Fulks, Kathryn Campbell, Christy Clore, Wallace Frank Covington, Newton Cowan, Nancy Jo Dederer, Franklin M. Dew, Will Eads, James David Ealy Jr., Terri Engle, Judith Fitchett, Jonathan Gaska, Ralph (R.C.) Griffin, III, Kate Davelaar Guthrie, William Stephen Hannah, Evan Harrison, William Bailey Heyward, Charles H. Howell, Felicia Stewart Hoyle, William M. Hoyle, Dorothy Campbell Jacobs, Vicki Jones-Johnson, Barrie Miller Kirby, Randal V. Kirby, Thomas J. LaBonte, Jay Lambeth, Charlie Lee, Robert E. Lee, Jodi L. Lingan, Joel M. Long, Donald R. McCann, Bryan McFarland, Judson J. Milam, Raymond P. Mims Jr., Laura Kate Morrison, Stephen Moss, Lara Elene Musser Gritter, Tom Nesbit, S. Curtis Patterson, Floyd Peter Peterson, John Caldwell Pruitt, Paul Rhodes, Paul N. Ridolfi, Brian Rummage, Stephen W. Scott, Howard Sherrill, Paul Irving Sink, Jay D. Smith, Jeffrey S. Smith, Stevan Snipes, William Stacey Steck, Courtney Stevens, Andrew Taylor-Troutman, Erich W. Thompson, Ernest T. Thompson III, Jorge Vazquez, Nancy Williams-Berry, Alicia Wilson, Lee Zehmer

**Excused:**

Marybeth Asher-Lawson, Jay Banasiak, Taylor Barner, Olen Bruner, W. Kevin Conley, Samuel Dansokho, Melissa G. Davis, Neil Wayne Dunnavant, Diane Givens-Moffett, Randy Harris, Jennie Leake Hemrick, Fredrick R. Horner, Hye Jin Hwang, John Johnson, Jacqueline Lynn Kunkle, Eric Paul Larsen, Debbie Ann Layman, Alfredo Miranda, Rosa Miranda, Susan Moorefield, Glenn Otterbacher, Jeffrey Paschal, Rebecca Todd Peters, James Rissmiller, Ronald Shive, Mark Wallace Sinnett, J. Grant Sutphin, Katie Barrett Todd, Mason M. Todd.

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

**A-D**

**Asheboro First** Mike Sherrill, Rusty A. Turner, **Baird's Creek** Jinx Miller, **Bethany (Graham)** Randy Cousins, **Bethany (Statesville)** Edgar Ingram, **Bethel** Stan Nest, **Bixby** Carter Robertson, **Boone First**, Rebecca Guyler, **Burlington First** Edith Vann, Patti Bates, **Chapel in the Pines** Mary Roodonely, **Church of the Covenant** Tom Taylor, **Church of the Cross** Sharon Ozment, **Clemmons** Reva Cakley, Mindie Russell, **Community in Christ** Bobbie Gaddy, **Covenant** Laura Gaylor.

E-J

**Fellowship** Julie Davis, **Forest Hills** James Mason, **Francisco** Greg Collins, **Franklin** James Bost, **Freedom** Valerie Campbell, **Greensboro First** John Atkinson, Richard Cimino, McLane Albright, Elizabeth Brumbeloe, Carnie Cowan, **Griers** Donna Kimbro, **Guilford Park** Brad Kemmeren, **Gulf** Hal McElroy, **High Point First** Joan Burns, Carolyn Brockmann, **Highland** Forrest Truitt, Tony Kumer, **Immanuel** Tony Blankinship, **Jamestown** Betty McCray, **John Calvin** Joyce Caddell.

K-R

**Kernersville First** Samuel Henderson, **Korean First** Jaehoon Lee, **Logan** Faye H. Rucker, **Mount Jefferson** Joe R. Blevins, **Mount Vernon** Catrelia Hunter, **North Wilkesboro** Lena Lovette, **Oak Ridge** Shaunna Tobin, **Pittsboro** Rebecca Peer, **Prospect** Walter Teeter, **Reidsville First** Tom Callicutt, **Rumple Memorial** Kathy Earley.

S-Z

**Saint Paul (Greensboro)** Merrilou Williams, **Salisbury First** Blaine Smith, Rip Collins, **Shallowford** Tony Brett, **Sparta** Dave Moulton, **Starmount** Barbara Newton, **Stony Creek** Janet A. Barker, **Taylorsville** Stevan Price, **Third Creek** Jerry Blankenship, **Thomasville First** Sue Langfitt, **Thyatira** Phares Sechler, **Trinity (Winston-Salem)** Cindy Bodenheimer, **Westminster** Jim Gale, Mary Dimmick.

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

A-L:

Alamance, Allen Temple, Bethesda (Ruffin), Bethesda (Statesville), Beulah, Boonville First, Calvary, Cameron, Cleveland, Collinstown, Concord, Cooleemee, Cross Roads, Danbury Community, Dellabrook, Eben-ezer, Ebenezer, El Bethel, Elkin, Faith, Fieldstone, Fifth Creek, Flat Rock, Glendale Springs, Glenwood, Grace, Graham, Greenwood, Hawfields, Hills, Joyce, Lake Norman Fellowship, Lansing, Laurel Fork, Lexington First, Lloyd, Love Valley.

M-Z:

Madison, Mebane First, Milton, Mocksville First, Mocksville Second, Mt. Airy First, Mount Tabor, Mount Vernon Springs, New Creation Community, New Hope, New Salem, Oakland, Oakview, Old Providence, Parkway, Piedmont, Pilot Mountain First, Pine Hall, Pine Ridge, Pleasant Grove, Red House, Reid Memorial, Saint Andrews, Saint James, Saint Paul (High Point), Salisbury Second, Sandy Ridge, Sedgefield, Shady Side, Shiloh (Burlington), Shiloh (Statesville), Siler City, Smyrna, Speedwell, Spencer, Springwood, Statesville First, Stoneville, Tabor, Trinity (Elon), Trinity (Salisbury), Vandalia, Wentworth, Yadkinville, Yanceyville.

The following Church Educators were enrolled: Charlotte Allbright, Sammie Braxton, Darryl Ray.

The following Commissioned Ruling Elders (Lay Pastors) were present: Jim Beard, David Boger, Steve Braxton, Bill Browder, John Groff, James Harley, Samuel Jenkins, Richard LaDew, Rick Purcell, Fred Terry, Parks O. Williams.

Stated Clerk present: David Vaughan

Corresponding Members present: Danny Massie, Charleston Atlantic; Ben Trawick, National Capital

Administrative Staff present: Laurie Scott.

## CALL TO ORDER AND OPENING PRAYER

The Moderator, the Reverend Felicia Stewart Hoyle, called the meeting to order at 9:00 a.m. and constituted the meeting with prayer.

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

Salem Presbytery was led in worship by the Reverend Jay Smith, pastor of Jamestown Presbyterian. Rev. Smith preached the sermon, "Let Us Start Rebuilding" using the scripture reading from Nehemiah 2: 11-18. The Lord's Supper was celebrated following the sermon.

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## WELCOME FROM HOST CHURCH

The governing body was welcomed by the Rev. Jay Smith, Jamestown Presbyterian Church, Jamestown, North Carolina. Information regarding the arrangements for this meeting was presented.

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## QUORUM

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

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## APPROVAL OF DOCKET

The docket was presented by the Moderator of Salem Presbytery, the Rev. Felicia Stewart Hoyle. No new business was added.

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### **ACTION:**

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

The Moderator welcomed Salem Presbytery to the meeting and extended a special welcome to Elders attending Presbytery for the first time. Visitors and guests were also welcomed and recognized.

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## REPORT FROM TRANSITIONAL GENERAL PRESBYTER Rev. Steve Scott

The Reverend Steve Scott expressed his appreciation for the hospitality of Jamestown Presbyterian Church.

Because of the shortage of staff in the office, the members of Salem Presbytery were encouraged to use the online directory and the denominational website rather than call the office for phone numbers and easily obtained info.

A report on the ongoing work of the Implementation team was given as well as the process for re-zoning the Presbytery office.

All members were invited to become engaged in the work of Salem Presbytery and to offer financial support.

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STATED CLERK REPORT  
David Vaughan

**FOR INFORMATION:**

**Upcoming meetings of Presbytery - 2019 and 2020**

2020 meeting dates have been established by the Executive Council. Salem Presbytery's upcoming meetings are as follows:

Tuesday, November 12, 2019	First Presbyterian Church, High Point
Tuesday, February 18, 2020	<host needed>
Tuesday, May 12, 2020	<host needed, preferably in "West neighborhood">
Saturday, August 15, 2020	Thyatira Presbyterian Church, Salisbury
Tuesday, November 10, 2020	Presbyterian Church of the Covenant, Greensboro, co-hosted by Kirk Gso (campus ministry)

**Appointment of Administrative Commission for Grace Presbyterian Church**

With the authority given to me by the Executive Council, I have appointed the following to an Administrative Commission to work with the Session of Grace Presbyterian Church to address matters of financial impropriety: CRE David Boger, Rev. Jon Gaska, RE Catreli Hunter, Rev. Tom LaBonte, Rev.-elect Vicki McCain, Rev. John Pruitt, and RE Lee Woods. TGP Steve Scott and others will assist this AC. The AC has organized itself under the leadership of Dr. Boger.

**Appointment of Administrative Commission for Oakland Presbyterian Church**

With the authority given to me by the Executive Council, I have appointed the following to an Administrative Commission to work with the Session of Oakland Presbyterian Church to help the Session envision the future of this congregation: RE Sarah Davis, RE John Hoover, Rev. Paul Sink, RE Rada Spencer, Rev. Stacey Steck. The AC will be moderated by Rev. Sink.

**Presbytery Minutes Review by Synod**

Salem's minutes for 2018 have been reviewed by the Rev. Dr. Cam Murchison, Stated Clerk of the Presbytery of Western North Carolina. A report has been submitted to the Synod of the Mid-Atlantic, and I will inform Salem when this review has been completed.

I have completed a review of the minutes from 2018 from the Presbytery of Abingdon and have submitted my report to the Synod Stated Clerk.

**Proceedings of Synod Assembly:**

The highlights of spring's 243<sup>rd</sup> Synod Assembly were included in the Presbytery packet. RE Mack Dagenhart and TE Steve Scott are Salem's commissioners to the Synod Assembly.

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

The report from this committee was given by Rev. Courtney Stevens.

**Recommendation:**

That Salem Presbytery examine Hannah Trawick, a member of North Wilkesboro Presbyterian Church and a student at Columbia Theological Seminary, and that following her successful examination, she be enrolled as a Candidate for the office of Minister of Word and Sacrament.

**Hannah Trawick: Faith Journey**

**How have you discerned a call to ministry in your life?**

I was born and raised in the Presbyterian Church, USA, and it is within the PCUSA that I am seeking ordination. As a pastor's daughter, much of my life was spent literally inside the church building and in close relationship with many church members. Until I left home at eighteen, I was extremely active in my church—both as a child and as a teenager. In middle school especially, I began to take ownership of my own participation in my life of faith. I joined my church's youth ministry program and fell in love with the community of belonging I found there. I participated in my congregation's puppet ministry, became a leader in my youth group, and served as a church elder. I attended church camps and conferences in the summer, and ultimately became a camp counselor at Massanetta Springs Camp and Conference Center for three summers in high school. While serving at this camp, I experienced the first hints of a call to ministry. I remember feeling fully alive, fully present, and fully myself. I felt valued and needed and like I was making a difference in my own life and in the life of those I worked with. I learned what it was to feel God's palpable presence in and around me. Through this knowledge, I began to feel God's tugs to ministry.

When I was eighteen, however, my enthusiasm toward the Church waned. I saw the dark underbelly of the Church during my experience as a Young Adult Advisory Delegate at the 220<sup>th</sup> General Assembly, which was a particularly contentious assembly dealing with several controversial issues. During this gathering, I heard members of my wider church assault each other with sharpened tongues intended to hurt and shame those "on the other side" of their particular argument. I did not see the love of Christ reflected in their words or deeds, and I left feeling hurt and angry. If the Church was not governed by love in word and deed—even amidst difference—how did it contribute to God's continued work in the world? In a moment (or season) of immaturity, I vowed to leave the Church behind.

Two months later, though, I started college at Queens University of Charlotte. I initially did not seek out ways to get engaged in the Religious and Spiritual Life on my campus, but my campus Chaplain had heard about me from someone who also attended General Assembly and reached out to me. Throughout my years at Queens, I developed a deep friendship with my Chaplain. She inspired me to take a class in religion and, upon doing so, I couldn't stop taking them. Without realizing it, I was halfway to completing a major, so I continued to complete the second half! Through these classes, I began to confront the issues I had with the Church, work through some of my theological doubts and questions, and mature in my ability to see value in the Church and religion as a whole while still wishing them to be better when they fall short. I think these classes—particularly *Philosophy of Religion* and *Problem of Evil*—are what inspired in me a renewed love of the Church and all it does in the world.

Throughout the rest of my time at Queens, I became a student advocate for interfaith understanding in the classroom and around campus. I attended interfaith leadership conferences and worked on campus to institute changes that brought about wider acceptance and understanding of students from different faith traditions. When I graduated from Queens, the Chaplain approached me with a job offer: Assistant Chaplain of the University. My role would be to organize and oversee the homeless ministry/shelter in which our campus participated throughout the winter months and to work on interfaith development on campus throughout the fall and spring. I accepted without hesitation and for almost two years, I served Queens in these capacities.

During these two years, I felt the same as I felt during those summers at Massanetta: fully alive, fully present, and fully myself. While running the homeless ministry on campus I harnessed and developed new leadership skills that transformed the program. In my charge to work on interfaith development on campus, I worked with students to create the school's first operating Interfaith Leadership Council which worked to provide fun, experiential learning opportunities for the wider student body and endeavored to respond to issues of religious intolerance on our campus, in our city, and in the world. I saw my gifts for ministry bringing about real, sustained change in my campus community, and I felt in myself a yearning to learn more.

Sensing this as a continuing call from God, I applied to seminary with the goal of becoming a college chaplain. I set my sights on Emory University's Candler School of Theology, specifically because of their interfaith emphasis, and attended there for my first year of seminary. Throughout that year, it became clear to me for a number of reasons that Candler was not the best fit for me; one reason was that I specifically valued my Presbyterian roots and did not get to deepen them at a Methodist institution. So, in the spirit of exploration I visited Columbia Theological Seminary and looked into transfer options. Ultimately, I elected to complete my seminary degree through a PCUSA seminary and transferred to Columbia at the start of my second year of seminary. I have immensely enjoyed my time there.

With my third year of seminary on the horizon, I see glimpses of graduation looming in the months ahead. I am working to keep my heart and mind open for God's next call in my life. While I still feel a pull toward Chaplaincy, I have also begun to feel a call toward faith-based public witness and Church Leadership. During my final year of seminary and throughout my year of Candidacy, I have plans to engage in experiences and internships that are helpful in my discernment process as I continue to listen for the ways God is guiding me to live out my call to ministry.

**ACTION:**

2. Salem Presbytery voted to approve Hannah Trawick's candidacy.

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**EXAMINATIONS**

William Hoyle, Moderator - Debbie Layman, Vice Moderator - James Norris, Clerk

The following individuals have met with our committee and been examined by their writing and verbal answers. Our committee recommends approving them for service in our Presbytery.

**Faith Journey**

**Keith Dove**

Faith has been a fundamental aspect of my life for as long as I can remember. The biggest spiritual influences in my life are my mother, a kindergarten teacher, and my father, a band director. They always encouraged my wonderings and questions, and they instilled in me a great love for music and worship. I was baptized at my grandparent's Presbyterian church, and my family attended my home church, Central Presbyterian Church of Russellville, Arkansas, for the first few years of my life. When I started school, my family moved to First Baptist Church in Russellville because it had more vibrant children's and music ministries. As a child at First Baptist, I was encouraged to ask questions about God and explore scripture with wonder. I absolutely loved church as a child and always felt at home there.

However, as I entered my teen years, I became disenchanted with church. My questions had become unwelcome. I was often chastised for having doubts, especially as a high schooler trying to reconcile Genesis and evolution. I was able to ponder freely with my parents, but not at church. Furthermore, my parents' answers and our conversations did not match what I was taught at First Baptist. For several years of my life, I hated church, yet still longed to be there. I quit attending Sunday school and youth group, and I decided to learn about faith for myself. In late high school and early college, I secretly read Augustine, C.S. Lewis, N.T. Wright, and Dietrich Bonhoeffer in my free time because I wanted to know why I believed what I did. In this time, I tried very hard to run away and abandon religion, but I was never able to do so.

As a music major at the University of Central Arkansas, I continued to wrestle with my faith. I still loved and hated church at the same time. After taking a world religions class in my freshman year, I also became a religion major. In secret, I began looking at theology programs, feeling like I was supposed to do something in the Church. In my sophomore year, I took a class on the Protestant Reformations. I ended up borrowing some books from the new pastor, Rev. Brian Brock, at Central Presbyterian Church, where I had attended when I was very young. I attended a service to pick up the books, and I immediately felt like I belonged there. That day, I told my parents I would attend Central from now on, and they agreed to join me. In my first conversation with Brian, I asked him how to become a member and how to know if you are called to ministry. Brian never shied away from my questions but encouraged them. Since then, Brian has been my mentor and an extension of my family. At UCA, I completed two independent studies with my academic mentor Dr. James Deitrick. In these, I studied Christian approaches to violence and the phenomenon of moral injury in military personnel. Not a Christian himself, Dr. Deitrick allowed me to freely wrestle with my faith and find my own answers. While at UCA, I also served as a ruling elder and chair of the evangelism committee at Central.

I visited many schools before deciding to attend Duke Divinity School. I felt that Duke would best prepare me for future schooling and for serving the Church as a pastor. It was also the only school where anyone took time to pray individually with me for discernment, which meant a great deal to me. I began my time at Duke thinking that I would immediately pursue a PhD after my MDiv. but continued to fall in love with the local parish. In my field education experiences, I discovered a great need for bridging the gap between academia and practical ministry. I now hope to pastor for a time and then return to school to study homiletics or practical theology. I completed a concentration in homiletics and a thesis in ethics, and I believe that the two should be in more conversation with each other. I feel called to the classic Reformed pastor-scholar model, with one foot in the classroom and the other in practical ministry.

### **Statement of Faith**

**Keith Dove**

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I believe in the One triune God, who alone is worthy of worship, adoration and praise. Through the mystery of the Trinity, God works in all aspects of creation toward its redemption and the eventual union of heaven and earth.

I believe in God, the creator of heaven and earth, all that is, was, and shall be. God is many things, including all-powerful, all-knowing, and all-loving. God's existence is infinite and unfathomable, which makes all human descriptions of God limited. God seeks to be in relationship with God's creation.

I believe in Jesus Christ, God's only Son and incarnation, who is Lord of all. Fully human and fully divine, Christ lived as a human in a particular time and place in history, but also exists eternally in perfect union with God. Through his life, Jesus showed us how to love God and each other by preaching, teaching, healing, feeding, and welcoming. Jesus was crucified, died a real human death, and was buried. Jesus then rose from the dead and ascended to heaven to sit at God's right hand as mediator.

I believe in the Holy Spirit, who exists eternally in the triune God. The Holy Spirit is our advocate and helper, actively working to strengthen the relationship between God and humanity.

I believe humanity was created in the image of God yet turned its back on God. Humanity exists in a state of total depravity, the sin which separates humans from God. Humans are utterly incapable of choosing to love God on their own. Humans only love because God chose to love first. Nothing in life or in death is able to separate us from the love of God.

I believe salvation for humanity only comes through Jesus Christ, who alone reconciles humanity to God. The reconciliation of God and God's creation is eternal, giving sure and certain hope for the resurrection of the body and the life everlasting.

I believe the Church is the one universal Body of Christ, both visible and invisible, encompassing all who claim Jesus as Lord throughout all times and places. Jesus Christ alone is Head of the Church. Guided by the Holy Spirit, united and sustained through Christ, the Church is to extend God's mission and ministry into the world, bringing forth God's glorious reign.

I believe scripture to be the divinely inspired Word of God. Both scripture and the sacraments are true witnesses to the gospel of the Word, Jesus Christ. The two sacraments of baptism and the Lord's Supper are outward and visible signs of God's infinite love, enacting and sealing believers in the life of the Church. In baptism, the Church, proclaims God's offer of grace and forgiveness to all people, incorporating them into the Body of Christ. The Lord's Supper is sign and seal of our communion with Jesus Christ and the sustaining power of God's grace for all people, drawing believers into the presence of Christ and uniting the Church in every time and place.

I believe I am called to ordered ministry within the Presbyterian Church (U.S.A) as a minister of the Word and Sacrament. I feel called to preach and teach the gospel of Jesus Christ and care for God's children. I am aware that I will stumble and fall short through my humanness, but my life belongs to God alone, and my first and truest call is always to serve God in absolute love and gratitude however God wills.

## **Faith Journey**

**RC Griffin**

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I have always found a home in the Church. From a very early age I understood the Church to be a welcoming family and I experienced the hospitality of the faithful people of Good Shepherd Presbyterian Church (Los Alamitos, CA) who invested their time and energy in nurturing my own sense of who I was and who God was/is. It was here, at GSPC, that I began to sense my own call to ministry. I watched as the congregation served our children and youth; growing up, I experienced firsthand the care of pastors, children's directors, and youth leaders. All of this exposure to the loving care of this faithful family led me to believe that I might have a future in working with congregations to develop the same type of nurturing hospitality.

After graduating high school, I attended Fresno Pacific University (Fresno, CA) where I began my academic career; at the time, I was unaware of the impact that the academic study of religion would have on my life. I graduated in 1999 with a B.A. in Biblical and Religious Studies; however, it was my experience with a different type of hospitality that opened my eyes to the next stage of my faith journey. As an undergraduate student, I served as a Resident Assistant in the residence halls at our small university and it was in this capacity that I was ushered into the world of campus ministry. I began working with college students who were asking some of life's most important questions: Who am I? Who is God? What am I going to do with my life? Where do I fit in this world? Sitting with and listening to students as they tried to make sense of life not only taught me a lot about the roots of faithful ministry, but also opened me up to serving as a Campus Minister with a parachurch organization. After my undergraduate years, I served as a Campus Minister with the Coalition for Christian Outreach (C.C.O.) for eleven years, working with the students of Edinboro University of Pennsylvania (Edinboro, PA) for three years and the students at Gannon University (Erie, PA) for eight years. Because of my interest in college students, I enrolled and graduated from Geneva College (Beaver Falls, PA) with an M.A. in Higher Education. But perhaps more importantly, I met Gretchen Cooper and we were married in June 2003.

I deeply value my time at both of the universities with which I served, but my years at Gannon (a diocesan Catholic institution) were especially formative. The ecumenical nature of my work there was particularly exciting and I learned a great deal about building faith communities across the traditional (and denominational) lines that all-to-often separate us from many of our sisters and brothers in Christ. All this time, my own sense of call to parish ministry continued to well up within me. Although I had served as a parachurch Campus Minister for a number of years, I longed to develop deeper connections with local congregations. After coming before the session of First Presbyterian Church of the Covenant (Erie, PA) and the Presbytery of Lake Erie, I was enrolled as an inquirer and began my studies at Columbia Theological Seminary (Decatur, GA). There I earned a M.Div. (2013) and a Th.M. (2014). It was also during these formative years that Gretchen and I became parents to Jude (11), Asher (9), and Amos (6).

After my seminary years, I was accepted into Florida State University's (Tallahassee, FL) doctoral program in religion. Since August 2014 I have been working on a Ph.D. in Religion while also serving as the part-time pastor at First Presbyterian Church of Monticello (Monticello, FL). I have always felt a strong connection to the world of academia and the life of the Church and I hope that my academic work can bring renewed life to my work in parish ministry.



I trust in the loving Creator God, the source and sustenance of life who created and continues to create all things.

I trust in Jesus the Christ, the Redeemer; who shares the very substance of God yet does not exploit his equality with God; who, for all of creation, descended from heaven, taking on human form – being fully God and fully human. He was incarnate by the Holy Spirit through his mother Mary and was made human. He lived as a compassionate revolutionary – offering the fullness of life to those he encountered and working against the oppressive regime of Roman imperial force. For this reason, he suffered under Pontius Pilate, was crucified for sedition, and was buried, dead. But neither death nor empire could keep him in the ground - on the third day he rose again to renewed life. In life he illuminated the reign of the heavenly kingdom and in death he liberated the entirety of creation, unmasking the powers of sin, evil and darkness manifest in individuals and communities. He ascended into heaven and sits at the right hand of God (the Creator). And he will come again in order to establish the permanent and full rule of God's kingdom.

I trust in the Holy Spirit, the Giver of Life. Together with the Creator and the Redeemer, the Spirit is worshipped – the triune God, three persons sharing one substance. The Spirit makes unity possible even in our diversity, binding us together with God and with one another.

I trust in one, holy, catholic and apostolic church – a community of faith which crosses the boundaries of time and space, sex, gender, and race. By the waters of baptism, we are united with one another and with the saving death of the Lord Jesus and we are claimed by the Holy Spirit as heirs in the family of faith. In the sharing of the Lord's Supper, we are united with one another and with Christ as together we proclaim the saving death of the risen Lord, until He comes again. We are rooted in scripture as the foundational story of our faith and we are guided by the creeds and confessions of the church throughout the ages. As we look forward toward the wholeness of God's coming reign, we are freed to live with imagination and grace, even as this present world mires in darkness and sin; this is the essence of hope – living faithfully in the face of darkness and death. And, in the end, we look forward to the resurrection of the dead and the full establishment of the coming kingdom of God. Amen.

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**Faith Journey****Jodi Lingan**

I grew up in a military family, living in seventeen places by the time college graduation rolled around. Each place was new, each place was different – but the process of getting there was basically the same. Our family fell into a rhythm when it came time to move. We each had our unique set of responsibilities for the journey. I was the last person to walk through every home and say "goodbye" to what had been our lodging for however many months.

From the first time I remember meeting him as a five-year-old in Sunday School, Jesus became my friend on those journeys. Painfully shy, every move for me was an exercise in overcoming obstacles of deep discomfort – new people, new schools, new customs, new food, new everything. Through it all, he was the one thing that didn't change. He was comfort in the midst of the chaos, a trusted friend and companion.

As I grew, the journeys became more layered and complex; there were times I wasn't sure Jesus was still there. At one point (in seminary) I lost the ability to hear God altogether, my prayers going into a black hole of cosmic nothingness as Jesus seemingly took a sabbatical from the exhaustive job of dealing with my needs. Not every road was lined with sunshine and daisies. People I loved got sick. People I loved died. Careers were made and lost. Timelines were disrupted. Parenting (of children and of parents) brought heart-wrenching challenges.

The journeys had become much more than geographic. My responsibilities on them deepened: from participant to coordinator to (ordained) leader. It turns out the Spirit was there all along: on a street in Appalachia during a youth mission trip, by the bedside of a dying loved one, in a poverty-stricken town in Peru, at a graduation celebration that wasn't supposed to happen, in catching tears with those who were furious with a God who could allow tragic and

unwarranted suffering. In being willing to explore new, different environments and learning how to embrace the anxious challenge of continually pushing my comfort zone, I met Jesus anew as he walked with me through each venture. I posted a sign outside my church office to capture my ongoing faith experience: *Adventure Awaits*.

I began a new journey in June as we moved from Virginia to North Carolina: new people, new schools, new customs, new food, new everything. Even though it's been twenty-five years since I last geographically relocated, the logistical process is still familiar, the rhythm not forgotten. I was still be the last person to walk through our home and say goodbye, however, here is what is different: the obstacles of deep discomfort that will continue to present themselves, have been transformed by the knowledge that Jesus is the Master of the adventure. I am looking forward to posting my *Adventure Awaits* sign again and meeting him in a new location, a new ministry.

On this part of the grand journey I look to reclaim a new, emboldened understanding of the gospel truths. Unknowns will remain unknowns, but they are grounded in the truth of the last words of Christ before he ascended to heaven: "And I will be with you as you do this, day after day after day, right up to the end of the age." (Matthew 28:20, Message translation)

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#### Statement of Faith

Jodi Lingan

*I trust and believe...*

*in one God, three persons, Sovereign, Son, and Holy Spirit, Creator of all, Redeemer of humankind, Sustainer of creation!* The Trinity is above all, never reduced to human comprehension, manipulation, management or control. Our God is a truly mysterious God.

*that God is sovereign and omnipotent, Ruler of all that has been, is, and will be!* As our Parent, God requires true and full obedience, yet provides unbounded grace and mercy to the perpetually errant children of creation. God commits unconditionally to live in a covenant relationship with us, in a community woven together in a fabric that is repeatedly torn apart by sin, but continually being mended together through God's merciful love. All creation is subject to the wisdom and majesty of this God who loves us beyond our understanding. We are beloved.

*in the Son, Jesus Christ, the Word made living, God with us, the Head of the Church, fully Divine and fully human, being born of the Virgin Mary!* Jesus is the perfect reflection of God made human, the example of life in obedient service to fellow human kind and to our Creator.

*that, as the demonstration of supreme covenant commitment to the creation, Jesus suffered a torturous crucifixion at the hands of his fellow humans and died a man!* Yet, he broke the bonds of sin to illuminate the divine life, ascending into eternal glory, to shine undeserving life into the captive darkness of sin and death. Through the death and resurrection of Christ on the cross, we are forgiven any, and every, sin. In the same way, we are called to offer that same forgiveness to our brothers and sisters in creation. Christ serves both as our Judge and Reconciler. Through Christ, we experience transformation into a life we are unable to know by our own efforts.

*in the Holy Spirit, Who enables the Word, to flow across every generation, in every time and place!* The Spirit sustains us through God's grace and unites us to Christ, speaks to us through Scripture, and transforms us to be the holy catholic church, called into being, into continually reforming, through Christ.

*in what came before through the apostles, the saints, and those who have been reformers in our faith, that we are all the Church!* As the priesthood of all believers we are called together to be the hands and feet of Christ in our broken world, to be the ongoing reformation through the grace and promise of a God who loved us into creation and loves us into eternity.

***that the Sacraments are God's visible signs of reconciliation with God's covenant people! We are cleansed through baptismal waters into a new life of covenant community. Through the Lord's***

**Supper, we are fed by the bread of heaven and the cup of salvation at Christ's table, and constantly nourished at the great banquet table of God's Kingdom, to be heaven here on earth.**

*that Scripture is the inspired witness of God's covenant with creation and the promise of God's unconditional grace! It serves as the unparalleled authority and brings the Living Word to us.*

*that as Reformed Presbyterians, we live out our faith in community, in a connectional network, recognizing God's gifts of unity in diversity as we gather to be the one, universal Church! We must remain open to reform, working to consciously leave room for the Spirit to move among, and through Scripture, to guide us.*

*that when we practice justice, love kindness, and walk humbly with our God, the promise of the Kingdom surrounds us, binds us, is in us. Love conquers all; life eternal is ours!*

## **Faith Journey**

**Alexandra Mauney**

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As I consider the ways in which the Spirit has guided me throughout my life of faith, I am first struck by the constancy of the Church's presence in my story. From birth, I was surrounded by a safe and encouraging community of faith at Westminster Presbyterian in Greenville, SC. The kind folks there helped to nurture me as I learned about the Bible and Christian life, and my nuclear family's steady involvement in the life of the church meant that I spent my childhood years feeling supported by that community as I grew into the person God was molding me to be. As I grew into my adolescent years, I came to love the disciplines of academic learning and music, the two loves that have carried me into adulthood and remain central to my sense of who I am as a person of faith. I loved spending time at school and making music with the piano and with my voice, and by high school I had learned that these two loves could intersect with my Christian faith in meaningful ways.

The Director of Music at my church encouraged me to find ways to explore these intersections by giving me the opportunity to work with our children's choirs and help design liturgies for Vespers services. Our relationship grew throughout my years in high school, and I found that my faith grew most profoundly within the context of those experiences with music and liturgy, which I nurtured further during those years through my own personal study. I became involved in an evangelical Christian organization at my high school, where I learned about the diversity of Christian modes of worship and was encouraged to explore different spiritual disciplines as I came to know God more deeply. I read the Bible with voracity, and my journals from my later high school years reveal an almost mystical desire for intimacy and union with God.

With the help of my church community, I discerned a call to ministry of some kind during my junior year of high school. At that point, I understood that the Spirit was leading me to develop my skills in music and worship leadership as the focus of my college education; for this reason, I pursued a Bachelor of Music degree in Church Music from St. Olaf College in Northfield, Minnesota. My years in college were a deep-dive into the world of music ministry, as I continued to marry my loves of music and study with my Christian faith. I met people and had experiences that tested and deepened my faith in God and my sense of call to the Church, and I worked as a pastoral intern for two summers at the church that would become my home congregation, First Presbyterian of Greer, SC. These experiences deepened my understanding that God was calling me to ministry in the Church, and by the time I reached my senior year, I knew that a Master of Divinity was the right next step.

My three years at Columbia Theological Seminary were the three most difficult and lifegiving years of my faith life. Bible and theology courses stretched my view of God and the world, and opportunities for leadership through Teaching Assistant jobs, CPE, and congregational internships led me to grow my skills in a variety of ministry areas. I continued exploring music ministry by taking choral music gigs around Atlanta and by directing the Seminary Choir, and my love for worship and liturgical theology only grew throughout my time at CTS. By the time I reached my final assessment with my CPM during the spring of my final semester at seminary, I fought back tears as I shared with them my feelings of anticipation and excitement leading up to the possibility of soon entering full-time ordained pastoral ministry. I feel a great depth of gratitude for the people, experiences, places, and opportunities that have contributed to my sense of call to ministry and to my growing understanding of the Triune God.

Through the study of Scripture, the teachings of the Church, and the experiences of my own life, I have come to believe that God loved the cosmos into being and is solely and uniquely responsible for the life of all created things. God's plan for the world was foreordained from the beginning of time and has unfolded in the manner of God's choosing since the very moment of creation. With the creation of humans came the reality of sin- of humans' opposition to the will of God and of our unwillingness to fully participate in that will during our time on earth. This sin manifests itself throughout the ages in ways particular to individuals as well as through complicated webs of systemic sin in which all of humanity is implicated. Mary bore the Son of God, Jesus Christ, fully God and fully human, who through grace and love offered himself as a sacrifice fitting for the enormity of the world's sin. Through Jesus' death, resurrection, and ascension, the cosmos has been redeemed for all eternity, even while the world still bears deeply the marks of sin. Through his painful death and his glorious resurrection from the dead, Jesus defeated death, giving believers the certain hope of everlasting life in eternity with God. Through the gift of the Holy Spirit, the individual receives inner sustenance and the Church receives guidance in her work as the body and bride of the Lord Jesus Christ. The mysterious interplay of the Trinity – Father, Son, and Holy Spirit – reveals a God who is transcendent and immanent, sovereign over the universe and loving of each created thing. This transcendence and immanence are reflected in the life of the Christian Church, that mystical body of believers called to the worship of God throughout the ages. Throughout the work of the wider Church and the lives of individual Christian congregations, the Church as Christ's body in the world is called to witness to the love and grace of God in Jesus Christ through its worship, fellowship, service, and learning. The Church is responsible for the guarding and administration of the sacraments, the visible signs of God's invisible grace. In the waters of baptism, we receive the sign and seal of God's love and grace, which has claimed us from the beginning of time; in the bread and wine of the Eucharist, we receive yet another sign of God's love and grace, finding ourselves sustained by the very Savior whose life we memorialize in those sacred actions. Sent forth with this inner and outer sustenance, we, the Church, are called to be bread for a world starving for truth and nourishment. With the Spirit's help and guidance, the Church is called to be a space of welcome and inclusion, recognizing and naming that each person is created in God's image and is loved by the One who created the universe.

I believe that the Church in the present age is called to bear witness to the gospel in new ways: Christian communities across the globe no longer mirror the churches of our grandparents' generations. God is indeed doing a new thing, and I believe that Christian communities will have to trust the guidance of the Spirit in this new movement, remaining rooted in the scriptural witness of our spiritual ancestors, who have taught us that the vocation of bringing forth the Kingdom of God is one that requires radical hospitality, holy *caritas*, and a relentless seeking of justice. I look forward to God's revelation in the coming decades in the Church, and I feel empowered by the saints and ancestors who have gone before me in the faith to continue in the work of worship and service, enlivened by the power of the Holy Spirit that surrounds us always.

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**Faith Journey****Changwon Seo**

I grew up under the Christian background in Seoul of South Korea. My family members are mother, and three older sisters. Currently, my family lives in South Korea except me. I was accustomed to Christian culture because my family members were happy to go to church except my father. My father was so doubtful of believing God so that he forced me not to go to church. However, my father turned back to believe in God sincerely about ten years ago before his death. I cannot forget several words from my father right before his death. He told me, "Do it whatever you want." I knew what it meant to me. My father wanted to let my life go whatever God wants. From now I want to share about how I lived and became a part of God's plan. That is why I decided to a pastor to live as God called me to be.

My life before believing truly in Jesus Christ was two main things: happy on the outside, but hopeless and full of horrible lies on the inside. Growing up, I was the top student and a good athlete, succeeding in whatever I did. However, no one knew that I suffered in silence, wanting to leave home to be free. I lived in fear of my father. I would silently cry out to God - but nothing. However, I was so happy with my three older sisters and mother. They encouraged me to get involved to church work since I was a kid. I was a kind of passive and shy person but I became very active and positive through church activities. Yet still I had in

trouble emotionally and spiritually. Unknowingly, I took on beliefs that I was worthless, helpless, abandoned, rejected, alone, and hopeless. At high school, I discovered nothing changed. I was still lonely even amidst approximately 1,000 students, and since my father forbade me to go to church.

Nevertheless, I was so hungry for the Lord that I would go to every Bible study, every prayer meeting, every service, and every Christian course offered. I loved to evangelize every moment I had on campus to anyone, anywhere. Being at such a strong missions-minded church, I also poured out my life to missions, even working directly as a teacher for children for three years. However, despite my devout life, I still struggled with major emotional and spiritual ups and downs. As a result, I decided to quit this Christian life, stop going to church, and stop reading the Bible.

For about four years, I tried to run from away from God, but I couldn't. Hopelessness, worthlessness, rejection, abandonment, and even the belief that God put me on this Earth to suffer and punish me pervaded my heart. True joy was not a reality. My suffering finally stopped when I touched the cloak of Jesus through a meeting with a man named SangJin, Choi who is the leader and Pastor of APPA(Action for peace through Prayer and Aids, the homeless shelter), in Washington D.C. in 2010. Through countless meetings, conversations, and prayer where he would lead me to hear and affirm God's voice in my life, I was healed - completely changed!! "It wasn't the experiences that were killing me, but what I got to believe of myself through those circumstances that was killing me." God's truth replaced all of Satan's lies one by one, truly freeing me to experience God's love and what my heavenly Father thought of me.

I was impressed through Pastor Choi's working for the homeless and children during the internship in APPA. It had influenced me to consider of the rest of my life like how to live or what God wants me to live. Through the experience of the internship I became dependent on whatever God wants. I decided not to live for my desire but for my calling from God. It was completely the revolution of my life towards God. Now I can truly say that, "To me to live is Christ, and to die is gain." Now I can truly say, "To obey is better than to sacrifice..." I can continue to say, "I love God with all my heart, all my mind, and with all my soul..." I want to "make every thought captive to His word." All the truths and commands of the Bible are now possible to live out - victoriously. In fact, I want to obey God more and more. The Gospel to me truly is good news. God is my Father, Brother, Protector, Counselor, Healer, Shepherd, Redeemer, and Lord.

I have been praying, asking God about what to do for the rest of my life. All I knew is that I told God that I would like to know about God more deeply and have a personal peace for recovery with Him. As I prayed, I felt uneasy about some of my ideas like taking time alone to stay somewhere, finding a church to pray for helping the homeless, or especially going outside South Korea.

What I learned from Princeton Theological Seminary is how to be an appropriate pastor for the church community in a practical ministry situation. Among many elements, I think two factors to be a good shepherd are important: Preaching and Prayers in terms of a biblical, theological concept.

First of all, the most important value for being a pastor is to feed the flock by God's words for growing spirituality. In the point of view, preaching diligently by pastors to church communities is essential due to the preaching is the source to provide wisdom and encouragement to believers at churches. Without paying attention on preaching words, church communities would not experience growth in terms of knowledge and instruction about how to live as believers. The duty of preaching by pastors was a promise that God has given to his church according to Jer. 3:15, saying, "Then I will give you shepherds after my own heart, who will lead you with knowledge and understanding." Furthermore, in the New Testament, it is mentioned that what the apostles should work is to "to labor in the word and doctrine" in 1Tim. 5:17. Also Acts. 20:28 focuses on the importance of providing spiritual food, saying, "feed the flock over which the Holy Ghost has made them overseers." Therefore, above all, leaderships at churches, in particular, pastors are importantly responsible for preaching godly words.

In addition, the duty that a pastor should focus on is prayers. Churches are generally exposed to the temptation including persecution, poverty, distress, and even depression. Prayers should be connected to the preaching to overcome many different types of troubles that churches would experience. Pastors should always lead prayers with church communities. Prayer is the best way to succeed to achieve all the wishes by God's grace. When pastors, as a leader at church, ask something with name of Jesus, God listens to

people's prayers with the presence of Jesus. When church communities face in trouble, prayers are importantly necessary as well as God's words. Prayers are absolutely needed for pastors' ministry with God's words according to Acts 6:4, saying, "and will give our attention to prayer and the ministry of the word." In this respect, one of the elements that pastors should pay attention is to spend regular amount time for prayers.

I now have good news to share to this dying world, especially to the poor, the oppressed and children who are victims of destroyed families. God has given me a call to pray for them. My expectations are that I would love any opportunity to draw even closer to the Lord. I also am praying for future everywhere that needs my help. Most important, though, is that I want to draw closer to God. I know that I am responsible for the people. I will not give up realizing God's willingness and God's central thoughts through the Bible. I truly believe that I still leave it all in God's hands, doing this in faith.

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**Statement of Faith****Changwon Seo**

I believe in the Trinity, God who is the Father, the Son, and the Holy Spirit. The Father created all things in heaven and on earth, and God sent us his only begotten Son, Jesus Christ as the light of the world to save us through him. Anyone who believes in Jesus will receive salvation in God's grace and love.

I believe that the Son, Jesus Christ was conceived by the Virgin Mary through the Holy Spirit, and that Jesus is the true God, incarnated as a true human being, and came into the world. Jesus Christ died on the cross to redeem the sins of human beings, and in three days he resurrected, and he ascended into heaven. Jesus Christ as our mediator is still alive, and he will return on the Day of Judgment.

I believe that the Holy Spirit is equal to God the Father and God the Son. The Holy Spirit is involved in the ministry of creation and salvation. The Holy Spirit helps us to confess our sins through giving us the grace of repentance. Also, the Holy Spirit allows us to have faith in Jesus Christ so that we as believers become witnesses of the gospel, and work for the church community.

I believe that the Bible is the unique word of God for inspiring, correcting, and teaching in righteousness. Humans as the creatures of God can receive salvation, faith, and life through God's holy word. The Bible is God's authoritative word that we should believe, follow, and rely on.

I believe that the Church is the body of Christ and the community of faith in which Jesus Christ is the head. We all should learn to be true disciples of Christ in faith through the church. The church baptizes in the name of the Father, the Son, and the Holy Spirit, proclaiming the gospel and serving the poor by working for the justice of God. The true church is worshiping God faithfully and loving and forgiving one another through participation in the word and Sacrament of God. Also, the church's mission and service to the world should be like the ministry of Jesus which was a ministry of healing the sick, supporting the poor, and proclaiming justice for the oppressed. The ministry of Jesus can be extended faithfully by consistent prayer and spiritual discipline. Therefore, God calls us as Christians to be advocates, caretakers, and disciples who reflect the love and grace of God, seeking unity in Christ and ensuring the righteous discipline based on the word of God.

I believe that baptism and the Lord's Supper are holy Sacraments through which we respond to God's call as the people of God's covenant. The grace of God's redemption is shown through baptism and the Lord's Supper so that our faith in God is strengthened. Baptism is visible sign of our cleansing from sin through Christ. Also, it is a confession that Christ is our Savior, and Christ died, was buried, and resurrected, and we along with him. The Sacrament of the Lord's Supper allows us to experience the spiritual presence of Christ through the work of the Holy Spirit, remembering Christ's death and resurrection by eating bread and drinking wine.

I believe that the Lord Jesus Christ will return on the last day when God determines. Jesus Christ will come into the world again, and his people who are elected on that day will receive eternal life for salvation, and

they will reach the kingdom of God. I believe in the resurrection and eternal life, and these are the hope of all the believers who are waiting for the Lord's return.

**ACTIONS:**

3. Salem Presbytery voted to sustain the examination of Keith Dove and approve him for ordination.
4. Salem Presbytery voted to sustain the examination of Alexander Mauney and approve her for ordination.
5. Salem Presbytery voted to sustain the examination of Changwon Seo and approve him for ordination.

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COMMISSION ON MINISTRY  
Rev. Joe Blankinship and Rev. John Johnson, Co-Moderators

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

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

1. Concurred with the Session of the **Stony Creek Presbyterian Church**, Burlington, North Carolina, in securing the interim contract with the **Reverend Mason Todd** for a period of twelve months beginning May 30, 2019.
2. Concurred with the Session of the **Forest Hills Presbyterian Church**, High Point, North Carolina, in securing the interim co-pastor contract with the **Reverend Leigh Wisner** for a period of twelve months beginning August 1, 2019.

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

1. Concurred with the Session of the **Concord Presbyterian Church**, Statesville, North Carolina, in renewing the interim contract with the **Reverend Daniel C. Wilkers** for a period of six months beginning June 1, 2019.
2. Concurred with the Session of the **First Presbyterian Church**, Statesville, North Carolina, in renewing the interim contract with the **Reverend Edward L. Boyce, III**, for a period of six months beginning June 1, 2019.
3. Concurred with the Session of **Fellowship Presbyterian Church**, Greensboro, North Carolina, in renewing the interim contract with the **Reverend Nancy Jo Dederer** for a period of six months beginning July 16, 2019.
4. Concurred with the Session of the **First Presbyterian Church**, Reidsville, North Carolina, in renewing the interim contract with the **Reverend Christy Clore** for a period of six months beginning June 23, 2019.

**C. TEMPORARY SUPPLY RENEWAL**

1. Concurred with the Session of **Mt. Vernon Presbyterian Church**, Woodleaf, North Carolina, in renewing the temporary supply contract with the **Reverend Otto Gaither** for a period of twelve months beginning July 1, 2019.

**D. PARISH ASSOCIATE AGREEMENT**

1. Approved the Parish Associate position between the **Reverend Stephanie Hankins** and **Rumple Memorial Presbyterian Church**, Blowing Rock, North Carolina, for the period between May 23, 2019 and August 1, 2019.

F. DISSOLUTION OF PASTORAL RELATIONSHIPS WHERE BOTH PARTIES AGREE

1. Dissolved the Associate Pastoral relationship between the **Reverend Patrick McElwaine** and **Clemmons Presbyterian Church**, Clemmons, North Carolina, effective July 29, 2019.
2. Dissolved the Pastoral relationship between the **Reverend Touré Marshall** and **Grace Presbyterian Church**, Winston-Salem, North Carolina, effective August 18, 2019.
3. Dissolved the Pastoral relationship between the **Reverend Rob Jackson** and **Community in Christ**, Greensboro, North Carolina, effective July 15, 2019.
4. Dissolved the Pastoral relationship between the **Reverend Virginia Wood** and **Madison Presbyterian Church**, Madison, North Carolina, effective July 31, 2019.

II. COMMISSION ACTIONS TAKEN ON BEHALF OF PRESBYTERY

A. COMMISSIONED RULING ELDERS/LAY PASTORS (RENEWAL)

1. 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, 2019.
2. Concurred with the Session of the **Glendale Springs Presbyterian Church**, Glendale Springs, North Carolina, in renewing the contract of **Mr. Sidney R. Crunk** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of one year beginning May 1, 2019.
3. 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, 2019.

B. TRANSFER MINISTER OUT OF SALEM PRESBYTERY

1. That the **Reverend Eustacia Marshall** was transferred to the Presbytery of Philadelphia effective July 1, 2019.

C. MODERATOR OF SESSION

1. That the **Reverend Frank Dew** was appointed Moderator of Session for **St. James Presbyterian Church**, Greensboro, North Carolina.
2. That the **Reverend Ruth Lenger** was appointed Moderator of Session for **St. Paul Presbyterian Church**, High Point, North Carolina.
3. That **Mr. Jim Beard** was appointed Moderator of Session for **Cleveland Presbyterian Church**, Cleveland, North Carolina.
4. That the **Reverend Jud Milam** was appointed Moderator of Session for Oakland Presbyterian Church, Statesville, North Carolina.
5. That **Mr. David Vaughan** was appointed Moderator of Session for **Griers Presbyterian Church** and **Pleasant Grove Presbyterian Church**, both in Caswell County.

D. VALIDATED MINISTRY APPROVED

1. That the revalidation of the ministry of the **Reverend Sandra Lee Breeden Greene** at Wake Forest Baptist Health and Faith Health was approved for 2019.

E. ADMINISTRATIVE COMMISSION APPROVED

1. Stated Clerk approved the administrative commission to ordain and install the **Reverend Vicki McCain** as pastor of **Church of the Cross**, Greensboro, North Carolina, on August 25, 2019.



F. MINISTER TRANSFERRING TO SALEM PRESBYTERY

1. That the **Reverend Ralph Cornelius (R.C.) Griffin, III**, a member of Florida Presbytery, was received by Salem Presbytery on July 25, 2019.
2. That the **Reverend Jodi Lynn Lingan**, a member of National Capital Presbytery was received by Salem Presbytery on July 25, 2019.

III. RECOMMENDATIONS FOR THE ACTION OF PRESBYTERY

A. CALL EXTENDED TO MINISTER MEMBER OF SALEM PRESBYTERY

**ACTION:**

6. The call of the **North Wilkesboro Presbyterian Church**, North Wilkesboro, North Carolina, to the **Reverend Ralph (R.C.) Cornelius Griffin III** to serve as Pastor was found in order; and the terms of the call (printed below) were approved; and that upon the signing of the Book of Ministerial Obligations, the call was placed in his hands. The Commission 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. The effective date is October 1, 2019.

Effective Salary (includes housing)	\$70,000
50% of SECA	\$ 5,796
Automobile Expense	\$ 2,500
Business/Professional	\$ 1,650
Dental Insurance (pastor and family)	\$ 1,632
Moving Expense	\$10,000
Board of Pensions	Provided
Vacation	4 weeks
Study Leave	2 weeks
One-month Clergy Renewal Leave after three years. Three-month Clergy Renewal Leave after seven years. Pastor agrees to 1-year service after each sabbatical.	
Loan for down-payment for Pastor's residence. Scheduled reimbursement for Pastor's student loans' payment.	

B. CALL EXTENDED TO CANDIDATE ACCEPTING A CALL IN SALEM PRESBYTERY

**ACTION:**

7. Following his successful examination, the call of the **Korean First Presbyterian Church**, Greensboro, North Carolina, to **Changwon Seo**, a candidate under the care of Salem Presbytery to serve as Associate Pastor was found in order; and the terms of the call (printed below) were approved; and that upon the signing of the Book of Ministerial Obligations, the call was placed in his hands. The Commission 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 part-time call, pending his successful examination and ordination. The effective date is October 27, 2019.

Cash Salary	\$32,000
Housing Allowance	\$18,000
Utilities Allowance	\$ 720
Automobile Expense	Fed. Rate
Continuing Education	\$ 2,000
SECA	Provided
Moving Costs	Provided

Board of Pensions	Provided
Vacation	4 weeks
Study Leave	2 weeks
Three-month Clergy Renewal Leave after seven years. One-month paternity leave.	

C. WELCOME LITURGY

D. REQUEST FOR ELDER TO SERVE COMMUNION

**ACTION:**

8. Salem Presbytery approved permission for **Elder Steve Marks** to serve communion at **First Presbyterian Church**, Boone, North Carolina for one year beginning August 1, 2019.

E. REQUEST FOR HONORABLE RETIREMENT

**ACTION:**

9. The **Reverend William Stephen Hannah** was granted the status of Honorably Retired effective August 31, 2019, and the pastoral call with **Fifth Creek Presbyterian Church** of Statesville, North Carolina, and **Old Providence Presbyterian Church** of Cleveland, North Carolina was dissolved.

F. SERVICE OF HONORABLE RETIREMENT

**ACTION:**

10. The **Reverend William Stephen Hannah** and the **Reverend Thomas LaBonte** were recognized with a service of honorable retirement.

G. RETIREMENT LITURGY

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PEACE AND JUSTICE  
Rev. Frank Dew and Rev. Stuart Taylor, Co-Moderators

The following resolution was presented for consideration by Salem Presbytery:

**SALEM PRESBYTERY OF THE PRESBYTERIAN CHURCH (U.S.A.)  
CALLS FOR MEDICAID EXPANSION IN NORTH CAROLINA**

WHEREAS Jesus charged his followers to heal the sick (Matthew 10:7-9) and to care for those who suffer (Luke 10:25-37);

WHEREAS Holy Scripture calls the faithful to build up the common good, and the Reformed tradition teaches its adherents to serve God in the world and to contribute to a more perfect union;

WHEREAS the General Assemblies of the Presbyterian Church (U.S.A.) and its predecessors have established a long-standing commitment since 1971 to the reform of health care delivery in the United States in order to make health care accessible for all citizens, including a plan for national health insurance;

WHEREAS the good health of a state's citizens is one of its more valuable resources; the sanctity of life and the inherent dignity of human persons as endowed by their Creator requires that each person in the state of North Carolina have full access to essential health services without regard to ability to pay;

WHEREAS economic growth in North Carolina has been largely in low-paying, service-sector jobs which do not offer health insurance;

WHEREAS the failure to expand Medicaid in North Carolina has resulted in the closure of rural hospitals and fewer health care providers for indigent and low-income families;

WHEREAS the failure to expand Medicaid in North Carolina has reduced employment opportunities for those who live in communities with limited or vanishing health care access;

WHEREAS expanding Medicaid in North Carolina is needed to help curb the opioid epidemic and address widespread behavioral health concerns including depression, suicide, and alcoholism;

WHEREAS expanding Medicaid in North Carolina will help keep rural hospitals and health care organizations open and providing desperately needed services;

WHEREAS federal funding is available through the Affordable Care Act to expand Medicaid in North Carolina;

WHEREAS expanding Medicaid in North Carolina would provide access to health care for low-income and indigent citizens with no health insurance; expanding Medicaid in North Carolina would support a health care network that would improve the medical and financial health of the state;

THEREFORE, BE IT RESOLVED THAT: That Salem Presbytery requests that the North Carolina Legislature and the Governor and all political parties represented therein, work together to expand Medicaid in the state of North Carolina.

BE IT FURTHER RESOLVED THAT: The Salem Presbytery send a copy of this resolution to Speaker of the House Rep. Tim Moore, President Pro Tem Phil Berger, Health Committees of the North Carolina House and Senate (Health Standing Committee, Health Care Standing Committee, Health and Human Services Committee, Health Care Reform Committee, Health Care in Rural North Carolina Committee), Governor Roy Cooper, and the Advisory Council on Social Witness Policy of the Presbyterian Church (U.S.A.).

**ACTION:**

11. Salem Presbytery voted to approve the Medicaid Expansion motion.

**FOR INFORMATION:**

1. Elder Barbara Clawson shared her experiences as an accompanier in Columbia and invited participation in the program.

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2. The following resources were offered for antiracism study suggestions:

**A Toe in the Water---Places to Start**

1) Race: The Power of an Illusion a superbly done educational video about the pseudo-science of "race" and the devastating social construct of race that has permeated the United States since its inception. **It is not faith-based** but is rooted in historical realities of which many of us are sublimely oblivious. The whole series has a "Ken Burns" documentary feel to it with penetrating expert commentary along the way. It is not a Ken Burns production, but it has similar hallmarks of scholarship and thoughtfulness. The revealing series is presented in 3 episodes:

- Episode 1 entirely debunks the idea of race as a biological fact and shows race to be a calculated tool of persistent and systemic advantage for “whites” and of planned disadvantage for non-whites.
- Episode 2 traces this racially defined power play through the laws and institutions of our society from before the states united as a new nation through the end of the 19<sup>th</sup> century.
- Episode 3 documents the deliberate footprint of race continuing to be stamped into our society, with particular emphasis on government generated housing patterns which persist today. It also elucidates the absurd complicity of the highest court in the land in maintaining “whiteness” as a condition of naturalized citizenship.

The series is neither a finger-pointing guilt-trip nor an indictment of our personal behaviors or attitudes, but an unveiling of systems entrenched with racial disparities, into which we are born and bred and held captive.

Each episode is 55 minutes long. Each episode is produced in bite-sized segments—some a minute or two, others 5 minutes or longer, which can be skipped, so that a program can be tailored to a particular emphasis.

**This resource and study aids are available for check-out from Salem Presbytery.** If congregations wish to have their own copies for no-charge classes, retreats, forums, etc., the video is available for church purchase at the vastly reduced rate of \$49.95 + shipping totaling \$54.95 and can be ordered from California Newsreel at 877-811-7495 at <http://newsreel.org/video/race-the-power-of-an-illusion>. Can also be streamed for a week via Vimeo for the whopping sum of \$4.99

2) Waking Up White by Debby Irving, 2014—not faith based but courageous and unblinking in its revelations. Short chapters and an easy, engaging read.

3) America's Original Sin by Jim Wallis, 2016. A faith-based call for repentance and redemption.

4) Facing Racism: A Vision of the Beloved Community, 211th General Assembly 1999 PCUSA. (11 pg.) <http://www.pcusa.org/resource/facing-racism-vision-beloved-community>

5) Facing Racism: A Vision of the Intercultural Community Antiracism Study Guide

[http://www.pcusa.org/site\\_media/media/uploads/racialjustice/study\\_guides/rev3\\_antiracism\\_study\\_guides\\_201631.pdf](http://www.pcusa.org/site_media/media/uploads/racialjustice/study_guides/rev3_antiracism_study_guides_201631.pdf)

6) “Racial Equity Institute” (REI)—a penetrating, eye opening 2-day training event in diverse groups of 30-50 people, which is for many a **transformational epiphany**. Offered at various venues in NC, usually several times per year. [Racialequityinstitute.com](http://Racialequityinstitute.com)

### **Digging Deeper**

7) When Affirmative Action Was White by Ira Katznelson, 2005. A foundational book-- a stunning revelation of how national policies of the 1930's and 1940's intentionally disadvantaged African Americans, the consequences of which still reverberate today.

8) Understanding & Dismantling Racism by Joseph Barndt, 2007. Written by a parish pastor but not through a sectarian lens. A basic primer on race, race history and race relations.

9) Race in a Post-Obama America: The Church Responds—David Maxwell, editor, 2016. A short primer on racism that is faith based. Short chapters, good for a study group.

10) Deep Denial by David Billings 2016. Autobiographical tales of a white pastor growing up in the deep south. Personal stories interspersed with racial history in America.

### **Hidden in Plain Sight—Truths spoken to Power by People of Color**

11) Between the World and Me by Ta-Nehisi Coates, 2015. A small, short book brilliantly and insightfully written. Unapologetically provocative from the perspective of a young-adult well-educated African American male. Note: This book is better read after some other introductory work, as it assumes a certain level of race dialogue awareness.

12) Just Mercy by Bryan Stevenson, 2015. An autobiographical recounting of his astonishing career in fighting "Jim Crow" death row cases and unstacking the deck in criminal cases against black people in the deep south.

13) The New Jim Crow by Michelle Alexander, 2012. A compelling expose' of the oppressive and discriminatory application of the war on drugs and other sentencing disparities on people of color.

14) I'm Still Here: Black Dignity in a World Made for Whiteness by Austin Channing Brown 2018. A no-holds-barred, no-punches-pulled dive deep into the corrosive effects of white supremacy among Christians. See Note in #11.

15) The Cross and the Lynching Tree by Dr. James H. Cone, 2011. A founder of black liberation theology draws parallels between the crucifixion of Jesus and the lynching of black people in the U.S.

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3. **Trinity Presbyterian Church** in Winston Salem was recognized as a Peace and Justice church.

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MISSION COMMITTEE  
Rev. Ray Mims, Moderator

The following information was given about the work of the Mission Committee:

The Mission Committee was formed to plan mission opportunities with our congregations and to encourage participation in disaster assistance efforts. The Presbytery, in partnership with Hebron USA (Hebron USA coordinates trips and funding for the Presbyterian ministries in Chiapas, Mexico which the Presbytery has sponsored for almost 20 years. Presbytery sponsored two weeks of Medical Mission trips to Ocosingo, Mexico in February. During those trips, some 19 mission travelers with medical or language skills served over 1,500 people at Los Manos de Cristo (The Hands of Christ) Clinic. Built by Salem Presbytery congregations in 2012. Six hundred folks received reading glasses donated by our congregations and Lions Clubs. Churches collected medical supplies to restock the Clinic. Clean water filters were distributed, and people were trained how to use and maintain them. Doctors, nurses, physician assistant, nurse practitioners, para-medics and Spanish speakers are needed for upcoming medical trips.

Ten youth and adults went in mission to the city of New Orleans the week after Easter to help rehab homes lost during hurricane Katrina. They were housed and led in their work by members of St Charles Avenue Presbyterian Church through their Rhino Project (Rebuilding Hope in New Orleans). Some congregations are continuing to send teams to Eastern North Carolina to rehab homes lost during hurricanes and tornados. Many additional mission efforts are planned by congregations of Salem Presbytery. Salem Presbytery is planning a construction/education trip to Chiapas, Mexico next summer to help build a new Presbyterian Church in Ocosingo, Mexico. Traveler applications can be found on the Presbytery web site. Two more weeks of medical mission service are planned for the coming fall.

Mission travelers return renewed from their experiences of serving with brothers and sisters in great need. They grow spiritually from having relationships with Christians in Mexico. Salem Presbytery congregations have been a source of help and hope for many around the world through their mission efforts.

### Upcoming Mission Trips

October 5-13, 2019 Medical Trip - Ocosingo, Mex.

-Leader: Bill Herring, [walnutcovefarm@yahoo.com](mailto:walnutcovefarm@yahoo.com)

October 12-20, 2019 Medical Trip - Ocosingo, Mex.

-Leader: Bill Herring, [walnutcovefarm@yahoo.com](mailto:walnutcovefarm@yahoo.com)

Other trips to Puerto Rico, Florida and Haiti are being considered for the future. Medical supplies and reading glasses are being collected at the Presbytery office to be carried by travelers going in mission.

The Committee members are available to meet with congregational Mission Committees, to share Minutes For Mission, to provide fellowship supper programs or to assist in planning mission activities. Churches are asked to share their mission plans with the Committee and to provide contact information for congregational mission leaders so that overall efforts can be coordinated and celebrated. Individuals interested in serving on the Presbytery Mission Committee may contact the Committee Moderator. For additional mission information check the Presbytery web site: [www.salempresbytery.org](http://www.salempresbytery.org) or by mail at Salem Presbytery, P.O. Box 1763, Clemmons, NC 27012 or call the Presbytery office at (336) 766-3393.

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### LUNCH ADJOURNMENT

Directions for lunch plans were given by Rev. Jay Smith as well as a blessing of thanksgiving for the meal. Salem Presbytery was dismissed for lunch and encouraged to give generously to the Pennies for Hunger offering which was received during the lunch hour.

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### PRAYERS OF INTERCESSION AND THANKSGIVING

The Moderator reconvened the gathering of Salem Presbytery with prayers of intercession and thanksgiving for needs throughout the Presbytery, country and world.

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### COMMITTEE ON REPRESENTATION

Rev. Sandy Kern

The Committee on Representation met on July 9, 2019.

#### **ACTION:**

12. Salem Presbytery approved the following slate proposed by the Committee on Representation for service on Presbytery committees:

#### **Church Growth:**

Class of 2021- Rev. Emily Larsen, St. Andrews

#### **Commission on Ministry:**

##### **EAST**

Class of 2021- Ms. Sarah St. Cyr, Fellowship

#### **Permanent Judicial Commission:**

Class of 2024 - Rev. Dolly Jacobs, Greensboro First

**Presbytery Moderator:**

2020 – 2022 -

Rev. Paul Sink, Taylorsville

**Synod of the Midatlantic Commissioners:**

Class of 2021 - Mr. Mack Dagenhart, Highland

Rev. Steve Scott, Salem Presbytery

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**EXECUTIVE COUNCIL**

Rev. Jennie Hemrick, Moderator, CRE Fred Terry, Vice-Moderator

The Executive Council (EC) met on June 20 and July 18, 2019.

Regular reports were received from the Steve Scott, Transitional General Presbyter and David Vaughan, Stated Clerk.

**For Information –**

The Executive Council:

- Approved minutes of previous EC meetings;
- Approved docketing for Presbytery action the motion introduced by the Rev. Paul Rhodes at the February meeting of Presbytery, with the recommendation from the EC that the Presbytery not support the resolution - because abortion is a significant issue that requires serious reflection, prayer, study, and conversation, and the EC believes this resolution falls short of that mark.
- Approved the establishment of a Stewardship Committee of the Executive Council, and asked the officers and staff to develop a committee description;
- Agreed to add a member from Budget & Finance to the Implementation Team when there is next a vacancy;
- Reviewed a three-year history of church giving to the Presbytery, and ordered the document for the August Presbytery meeting packet;
- Heard regular updates from the Personnel Committee and the Implementation Team;
- At the request of the COM, authorized the establishment of an Administrative Commission to work with the Session of the Grace Presbyterian Church to help address matters of financial impropriety, and authorized the Stated Clerk to appoint the commission;
- At the request of the church's Session, authorized the establishment of an Administrative Commission to work with the Session of the Oakland Presbyterian Church to assist the Session in studying the future of this congregation, and authorized the Stated Clerk to appoint the commission;
- Approved a description of a Stewardship Committee, and authorized this to be put before the Presbytery at the August meeting;
- Heard an update on continued physical plant issues at the Christ Presbyterian Church (High Point) property;
- Agreed to ask the Presbytery in August for permission to sell the Christ PC property;
- Authorized the Implementation Team to ask Presbytery to recognize the potential need for additional time to implement the framework of the Dream Team's plan, if the Team believes such request is necessary;
- Approved the docket for the August meeting of Presbytery.
- Reports were heard from Rev. Jay Lambeth, moderator of the Budget and Finance committee and Rev. Ken Broman-Fulks, moderator of the Implementation Team.

**ACTIONS:**

13. Salem Presbytery failed to pass the following resolution presented by the Reverend Paul Rhodes:

## RESOLUTION PRESENTED BY REV. PAUL RHODES AT FEBRUARY 2019 MEETING

Background: Salem's *Manual* provides this direction for handling new business presented at a Presbytery meeting:

"Introduction of New Business.

i. Prior to approval of the docket of each Presbytery meeting there shall be provision for the introduction of new business.

ii. Proposed new business shall be read by the Stated Clerk to the members of Presbytery at that time. New business which is not introduced in that manner shall not be considered.

iii. This rule shall not apply to Salem Presbytery Executive Council, commissions or committees so long as the new business to be considered is incorporated in their written reports.

iv. Unless time is of the essence with respect to new business thus introduced, such new business shall be referred automatically to Executive Council or the appropriate commission or committee of Presbytery for study and recommendation, with instructions that Executive Council or such commission or committee report to Presbytery not later than the second stated meeting following the meeting at which such new business was introduced.

v. A majority vote of those members of Presbytery present and voting shall be required to determine whether time is of the essence with respect to such new business. **<At the February 2019 meeting, the Presbytery voted that time was not of the essence in this matter.>**

vi. There shall be included in the docket of each meeting of Presbytery, as a special order of the day after finished business, the consideration of new business to be taken up in the event that it is determined that time is of the essence."

The Executive Council (EC) named an *ad hoc* Bills and Overtures Committee to work with Rev. Rhodes on this matter. After revisiting this matter over the summer meetings of the EC, the EC agreed to docket this matter for the August 2019 Presbytery meeting. Under the terms of section (iv) above, the recommendation from the EC is that the Presbytery not support the resolution - because abortion is a significant issue that requires serious reflection, prayer, study, and conversation, and the EC believes this resolution falls short of that mark.

The text of the proposed resolution follows:

### ***Resolution for Examining Hearts Regarding Celebrations Related to Abortion***

Motion for Salem Presbytery, August 17, 2019

(Introduced by Rev. Paul L. Rhodes)

The debate over abortion has come once again to the forefront of our cultural conversation. The Salem Presbytery of the Presbyterian Church (USA), acknowledging that its members hold very diverse views of the theology, morality and social benefit or danger of abortion, nonetheless expresses grief that some would find cause for celebration in human abortion or for one-sided celebration of any outcome of a pregnancy that doesn't result in wholeness for both mother and child.

However necessary and justified an abortion may be seen to be for the worthy and essential duty of protecting the life and well-being of the woman, every successful abortion at the very least marks the end of a potential human life. It likely reflects a difficult and possibly abusive situation for the woman and others involved, and often an excruciating and lonely choice for the mother. It stirs grief and pain for many women and men alike, including many mothers and fathers who have lost children both before and after birth, and those who have come to regret an irrevocable decision.

Speaking to the Church and any who value the counsel of its Elders, be it resolved that: we warn that joyful celebration of that which includes deaths of the most innocent of beings that share human genes, seems to reflect a callousness toward human life which God made in God's own image, and



we counsel all, including ourselves, regardless of position on abortion and reproductive rights, to humbly ask God to search our hearts in this matter and to lead us into congruence with God's own great heart. In Jesus, we can find compassion and grace for one another, and ourselves.

Psalm 139:13-14:        *For you formed my inward parts;  
you knitted me together in my mother's womb.  
I praise you, for I am fearfully and wonderfully made...*

**Excerpts from PC(USA) statements taken from the "Abortion/ Reproductive Choice Issues" tab on the Presbyterian Mission Agency website under "What We Believe":**

"In life and death, we belong to God." Life is a gift from God. We may not know exactly when human life begins, and have but an imperfect understanding of God as the giver of life and of our own human existence, yet we recognize that life is precious to God, and we should preserve and protect it...

In regard to problems that arise in late pregnancies, the 217th General Assembly (2006) adopted the following position: We affirm that the lives of viable unborn babies—those well-developed enough to survive outside the womb if delivered — ought to be preserved and cared for and not aborted. In cases where problems of life or health of the mother arise in a pregnancy, the church supports efforts to protect the life and health of both the mother and the baby. When late-term pregnancies must be terminated, we urge decisions intended to deliver the baby alive. We look to our churches to provide pastoral and tangible support to women in problem pregnancies and to surround these families with a community of care. We affirm adoption as a provision for women who deliver children they are not able to care for, and ask our churches to assist in seeking loving, Christian, adoptive families.

There is [both] agreement and disagreement on the basic issue of abortion. The committee [on problem pregnancies and abortion] agreed that... taken in their totality the Holy Scriptures are filled with messages that advocate respect for the woman and child before and after birth.

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**ACTION:**

14. Salem Presbytery approved the adoption of a description for the Stewardship Committee of the EC, and a concomitant modification to the Presbytery *Manual*.

**PROPOSED MANUAL CHANGE:**

Purpose: to add a Stewardship Committee of the Executive Council; the added text shown in **RED**:

Section IV.09 Standing Committees of Salem Presbytery Executive Council

**(g) Stewardship Committee**

(i) *Membership*: The Stewardship Committee shall consist of at least six members arrayed in three classes of two members each, including the moderator. These members shall ordinarily be teaching or ruling elders, though active members or staff members of a Salem Presbytery congregation with particular gifts for service on this committee shall be considered for membership. A member of the Budget and Finance Committee shall be invited to meet regularly with the committee. The staff person with stewardship assignments shall be a resource to this committee. The members shall be elected by Presbytery.

(ii) *Duties*: The Stewardship Committee shall:

- (1) Teach scriptural stewardship of all life to the Presbytery throughout the year;
- (2) Educate the Presbytery and Sessions (including church treasurers) regarding GA/Synod per capita expectations;
- (3) Educate the Presbytery and Sessions (including church treasurers) regarding mission and ministry needs of the Presbytery;
- (4) Study the giving habits of the congregations of the Presbytery;

- (5) Develop promotional materials (i.e., narrative budget, pledge card) for recruitment of annual pledges;
- (8) Implement an annual campaign to solicit pledges of support for Presbytery mission and ministry as well as per capita assessments (this campaign ordinarily to be introduced at the summer meeting of Presbytery);
- (9) Follow up with congregations for whom an annual pledge of financial support is not forthcoming;
- (10) Make recommendations to the Budget and Finance Committee for the development of the annual budget for Presbytery mission, ministry, and per capita payments.

**ACTION:**

- 15. Salem Presbytery voted to approve the Presbytery's marketing and selling the property of the former Christ Presbyterian Church, High Point.

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ADJOURNMENT AND BENEDICTION

The Moderator adjourned the meeting with the benediction.

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Recorded by:

Laurie Scott  
Office Manager

David Vaughan  
Stated Clerk