

P. O. Box 1763  
Clemmons, NC 27012



www.salempresbytery.org  
336-766-3393

May 4, 2026

**TO:** Members of Salem Presbytery and CREs  
Elder Commissioners from Salem's churches  
Certified Church Educators and all other church staff  
Visitors and guests of the Presbytery, including members of Salem churches

**Meeting: Tuesday, May 12, 2026**

*Meeting will begin at 9:00am. Registration/check-in starts at 8:00am*

**PLACE:** Westminster Presbyterian Church  
3906 West Friendly Avenue, Greensboro, North Carolina 27410  
336-299-3785

If you missed advance registration, in-person registration will be available prior to 9:00am on the day of the meeting, but lunch cannot be guaranteed for those who register on site.

Please prepare for this meeting by reading the contents of this packet prior to arrival on Tuesday morning in Greensboro.

We are grateful to all who have worked to prepare us for our time together. We also share much gratitude with the congregation, officers, clergy, and staff of Westminster Presbyterian Church for hosting the meeting! We look forward to seeing you.

The Rev. Dr. Matt Bussell, Moderator  
Elder David Vaughan, Interim Stated Clerk

**Our Vision**

**By the grace of God and the working of the Holy Spirit, Salem Presbytery is a catalyst  
for transformational ministry, vital mission, and dynamic leadership  
in local congregations and worshipping communities.**

*As you prepare for this meeting, please spend some time reading and considering the  
Land Acknowledgement found on **page 4** of this packet.*

|         |                                                                                                                                                                                                                                                                                                                                                     |                                                                        |
|---------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------|
| 9:00amv | <b>Call to Order and Opening Prayer</b>                                                                                                                                                                                                                                                                                                             | The Rev. Dr. Matt Bussell, Moderator                                   |
| 9:05    | <b>Moderator's Welcome<br/>Establishment of Quorum<br/>Approval of Docket</b>                                                                                                                                                                                                                                                                       |                                                                        |
| 9:10    | <b>Interim Executive Presbyter Remarks</b> <b>pg. 7</b>                                                                                                                                                                                                                                                                                             | The Rev. Jodi Ligan                                                    |
| 9:15    | <b>Commission on Ministry</b> <b>pg. 10, pg. 21</b>                                                                                                                                                                                                                                                                                                 | The Rev. R. C. Griffin                                                 |
| 9:20    | <b>Committee on Preparation for Ministry</b> <b>pg. 25</b>                                                                                                                                                                                                                                                                                          | Elder Beth Hooten                                                      |
| 9:30    | <b>Worship and Celebration of the Lord's Supper</b><br>Gratitude is expressed to Westminster Presbyterian Church for liturgy and music leadership.<br>Preaching: The Rev. Dr. Jan Edmiston<br>Worship includes the presentation of calls to three minister members, and<br>the commissioning of Salem's General Assembly 227 Commissioners and YAAD |                                                                        |
| 10:35   | <b>Break</b>                                                                                                                                                                                                                                                                                                                                        |                                                                        |
| 10:45   | <b>Keynote Address</b>                                                                                                                                                                                                                                                                                                                              | Jenn James, M.Div.<br>Director of Programs and Operations, NEXT Church |
| 11:45   | <b>Adjournment with prayer<br/>Lunch</b>                                                                                                                                                                                                                                                                                                            | Moderator Bussell<br>Fellowship Hall                                   |
| 12:30pm | <b>Workshops</b><br>Executive Council Cohort (until 4:30pm)<br>Pray Dreaming (until 1:30pm)<br>Grant Writing (until 1:30pm)<br>Peace and Justice in a Complex World (until 1:30pm)                                                                                                                                                                  | Room 100<br>Chapel<br>Room 106<br>Sanctuary                            |

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**Next Presbytery Meeting:**  
**Tuesday, September 1, 2026, 9:00am**  
**Clemmons Presbyterian Church, Clemmons**

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**Mission of Salem Presbytery**

Salem Presbytery connects, supports, and strengthens local congregations and worshipping communities to carry out Christ's transformative work of love and justice in the church and in the world.

## **Salem Presbytery Land Acknowledgement**

A Land Acknowledgement is a formal statement that recognizes the unique and enduring relationship between Indigenous Peoples and their traditional territories; laying plain that Indigenous people have not been and cannot be erased.

Further, to recognize the land is to express gratitude and appreciation to those upon whose traditional territory we reside, and it is a way of honoring the Indigenous people who have been living and working on this land for centuries.

A land acknowledgement does not exist in a past tense, or historical context alone; colonialism is a current and ongoing process, and we need to build mindfulness of our present participation in that arrangement. It is also worth noting that acknowledging the land is Indigenous protocol.

North Carolina has been home to many Indigenous peoples at various points in time, including the tribes/nations of: Bear River/ Bay River, Cape Fear, Catawba, Chowanoke, Coree, Creek, Croatan, Eno, Hatteras, Keyauwee, Machapunga, Moratoc, Natchez, Neusiok, Pamlico, Shakori, Sara/Cheraw, Sissipahaw, Sugeree, Wateree, Weapemeoc, Woccon, Yadkin, and Yeopim.

The State of North Carolina currently recognizes 8 tribes: Coharie, Lumbee, Meherrin, Occaneechi Saponi, Haliwa Saponi, Waccamaw Siouan, Sappony, and the Eastern Band of Cherokee.

Salem Presbytery is situated on lands originally inhabited by the Cherokee, Tutelo, Saponi, Saura, Keyauwee, Sissipahaw, Occaneechi, Eno and Tuscarora, if not other peoples.

So today, let us acknowledge those peoples whose ancestors were stewards of this land for many years before the arrival of European Settlers. Their descendants are still here and have a historic and essential bond to the physical space of North Carolina. They, and the land itself, are integral to our past, present and future.

Let this acknowledgement serve as an ongoing reminder of our collective stewardship, in partnership with the original inhabitants, of the land where we reside.

**Format and substantive content from the National Association of Social Workers (NC Chapter)** <https://www.naswnc.org/news/585375/What-is-a-Land-Acknowledgement-and-Why-Is-It-Important.htm>

### **The Rev. Dr. Jan Edmiston**

Jan Edmiston is a native of Chapel Hill, North Carolina and has been a PC(USA) pastor for 42 years. She served congregations in upstate New York and Alexandria, Virginia for 27 years before serving The Presbytery of Chicago as the Associate Executive Presbyter for Ministry and then as General Presbyter of Charlotte Presbytery from 2018 until March of this year, when she retired. Jan was elected Co-Moderator of the 222<sup>nd</sup> General Assembly of the Presbyterian Church (U.S.A.) (2016-2018) representing the denomination across the nation and in Lebanon, Syria, Italy, and Germany. Jan writes regularly for A Church for Starving Artists\* and she has preached and consulted churches and presbyteries throughout the United States. Her family includes her spouse, the Rev. Fred Lyon, and their four young adult children who are spread out in Austin, Alexandria, Jersey City, and London.

\* <https://achurchforstarvingartists.blog>

## ***Eastertide Greetings Siblings in Christ!***

Mordecai told Queen Esther (4:14) that she may have attained her royal position specifically to save the Jewish people from destruction. “For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father’s family will perish. *And who knows but that you have come to your royal position for such a time as this?*” This passage highlights Divine Providence, urging action and courage in moments of crisis, suggesting God places individuals in specific positions for a purpose. Fast forward to Salem Presbytery and ***you*** today. ***Welcome to a new day in Salem Presbytery!***



In my February report to the Presbytery, I shared that **empowered leadership will have a spotlight in this upcoming year** as Salem moves in a new direction. Transformational ministry, vital mission, and dynamic leadership will be front and center in *everything* that we pursue: staffing, committee structures, budget models, and policies. *Your gifts and talents are needed more than ever in such a time as this.* The only way we fail is if we don’t try. ***Welcome to a new day of leadership in Salem Presbytery!***

The **Co-Presbyter Search Committee** is underway! You will be hearing directly from them in the future as their work progresses. Please hold Lucia Alexander, David Ealy, Margaret Elliott, Amanda Horan, Tim Parker, Sam Perkins, and Amanda Horan in your prayers as they set forth on this precedent setting model for Salem. ***Welcome to a new day of creative visioning in Salem Presbytery!***



We have much to be thankful for with our colleagues who give of their time and talents to faithfully serve Salem. We give thanks for our **Commissioners** to the 227<sup>th</sup> General Assembly this summer: *Ronda Tatum, Rick Purcell, Carol Wilson, Kyle Goodman, Vicki McCain, Matt Bussell, and Rebekah Rich.* As we prepare to move into a new season, we reflect with gratitude on the work of all who have served as **Engagement Pastors** over the past three years: *Evan Harrison, Stephen Fearing, Tricia Fearing, Frank Dew, Stacey Steck, Leigh Wisner, Jodi Langan, James Harley, Jinx Miller, Rainey Ratchford, Kate Mosley.* ***Welcome to a new day of servanthood in Salem Presbytery!***





We have been talking and planning this particular Presbytery meeting for months. We are embracing our piece in the resurrection story in a bold, new way. The workshops today are designed to **connect, support and strengthen** our people and our churches (Salem's mission). Future topics already include Artificial Intelligence, How to Consider Cooperative Ministries With Other Congregations, Stewardship for All Seasons, Young Adult Ministry, New Worshipping Communities/New Church Developments, and Conflict Resolution - to name but a few. ***Welcome to a new day of connecting in Salem Presbytery!***

With a grateful heart to be serving with you for such a time as this, jodi

***By the grace of God and the working of the Holy Spirit, Salem Presbytery is a catalyst for transformational ministry, vital mission, and dynamic leadership in local congregations and worshipping communities.***

## With Grateful Thanks to our Engagement Pastors!



As Salem Presbytery sought ways to promote our connectional relationships, especially coming through the time of COVID, five parishes were born in 2021 with an Engagement Pastor provided for each. Their purpose was originally to support, connect, and strengthen local congregations and worshipping communities, as well as provide regional pastoral support, and foster connections among churches. As we move forward into a new model for transformation, vitality and leadership, we lift grateful thanks for the service of those who have served as Engagement Pastors over the past three years:

Parish A – *Evan Harrison*

Parish B – *Stephen Fearing, Tricia Fearing, Frank Dew*

Parish C – *Stacey Steck, Leigh Wisner, Jodi Ligan*

Parish D – *James Harley*

Parish E – *Jinx Miller, Rainey Ratchford, Kate Mosley*

With grateful thanks from Salem Presbytery!

**The Revs. Newton Cowan and Jeff Smith, co-moderators**

For Information:

The following teaching elders of the PC(USA) have successfully been examined by our task force for membership in Salem Presbytery.

**Lynn Thompson Bryant**

**Faith Journey**

I was born in Elkin, NC, in 1955 into a very loving Christian family. Attending church whenever the doors opened has always been a common, even desired practice for me. But taking the road less travelled has also been a common theme. I was delighted to be accepted into the University of North Carolina, because I wanted to be a Physical Therapist. Poor grades in Chemistry and Math squelched that dream the first semester. But Psychology and Religion took me in a much more satisfying direction. I was also active in the Baptist Student Union. Five of us visited the Southern Baptist Seminary in Louisville over Christmas break. My first impression was “NO Way!” I had one more Sunday at home before going back to school. The guest preacher’s sermon was on how we needed to trust God and take the road less travelled. I felt a definite tug in my heart, so I went to seminary. But I had no idea where I was headed.

I had my first Clinical Pastoral Education Unit in the fall of my second year. It was emotionally draining on every level, but I loved it. SBTS was also in a consortium with four other seminaries. I attended three of them, and took a class with a professor from the Lexington Disciples of Christ Seminary. After the basic M.Div. requirements, all my electives focused on pastoral care and counseling. Following graduation, I had a second Unit of CPE, and thought I had found my Calling.

Alongside all this preparation for ministry, I fell in love, was married, and moved to Akron, Ohio to live with my husband, who was a Chemical Engineer with Goodyear Tire & Rubber. Michael has been incredibly supportive throughout this whole experience. The next big shift for me came with his discovery of Westminster Presbyterian. It was a 1500 member church looking for its second Associate Pastor, whose focus would be Member Care and Social Outreach. “Perfect!” I felt God’s hand and direction at every juncture before this. I felt pretty confident that God was even more present with this major turn, but the members of COM were not! At the time, I had no clue about the directions in the Book of Order. But I buckled down, eventually passed all the Ordination Exams, earned a D.Min. from SFTS, and served Westminster for almost nine years. My Dissertation/Project was “Encouraging Theological Sensitivity in Pastoral Care and Counseling.”

The day after our second child was born, and our son was 3 years old, I learned that Goodyear had asked Mike to take a position in Bogor, Indonesia. The very next Sunday, the sermon was on The Road Less Traveled. It was NOT funny then! The Sunday before Mike left for training in Luxembourg, our 3 month old daughter was baptized. Matt. 28:20 could not have been more powerful!

Since returning to the States, I have been privileged to serve again as an Associate, as a Mission Co-worker in Kobe, Japan (due to Mike’s position with Goodyear), solo pastor, and seven Interim/Transitional Pastor Calls. My favorite Ordination question is “Do you promise to serve our Lord with energy, intelligence, imagination,

and love?" I was Honorably Retired in September 2022, and still celebrate opportunities to serve, lead, and learn from our great church.

## **Lynn Thompson Bryant**

## **Statement of Faith**

Faith represents a dynamic concept for me. I hope my faith continues to grow and mature as my life progresses. Change is inevitable, but I rely on these foundational truths to keep me grounded.

God is constant in initiating love, grace, and mercy. Each of us receive a daily invitation to respond to God's activity in our lives and in our world. I see this most clearly in the reformed understanding of the Sacrament of Baptism. Because God loves us first, we receive a sacred sign of dying to sin and rising to new life in Christ. As God's child, there is no place we can go or no thing we can do that defies our ability to be in God's care. I also believe God issues judgment, and we are expected to be accountable for the choices we make in our freedom. Confession and repentance heighten our awareness of the things we do that separate us from God. But forgiveness and redemption help us recognize that we are still in God's realm of care and attention.

Jesus Christ is constant as our redeemer, offering us salvation that we are totally incapable of achieving on our own. Declaring Jesus as our Lord and Savior immediately sets us on the path of faithful living, eternally grateful for and responsive to his reconciling love. His presence is imminent every time we come to the Table to re-unite with him in the bread and cup. He shared that very intimate meal with the first disciples to strengthen them for the frightening times he knew they would face. I need and cherish that same tangible blessing of remembrance. In Christ, we find comfort in times of tumultuous change, challenge when we succumb to the ease of passive ignorance, and courage to pursue justice.

Through prayer, personal and communal bible study, I rely on Holy Spirit for wisdom and guidance. I appreciate Paul's passage: "Now we see in a mirror dimly, but then we shall see face to face." I Cor. 13:12. God's majesty in creation, Jesus' human/divine incarnate perfect life, and the absolute presence of the Holy Spirit definitely exceed my understanding. But I believe they shed a light on our world that the darkness will never overcome. Maybe..., the more we let go of what WE want to have happen, and allow God's mystery, timing, and reconciling power guide us, the closer we will live into God's truly liberating freedom.

"The Mission of the Church" section in the Confession of 1967 represents my hope for where the church still needs to be going. "To be reconciled to God is to be sent into the world as his reconciling community. This community..., is entrusted with God's message of reconciliation and shares his labor of healing the enmities which separate men (us) from God and from each other." (II Cor.5:17-20) I have a strong sense that God is calling the Church to a wider understanding of how it can effectively witness to the inadequacies of the world. I believe that as a people of strong faith, we offer the comforting presence of Christ's love to one another. I also believe we are empowered, with God's help, to confront and transform the complexities of oppressive systems and situations around us. May it be so.

## **John ("Jack") Donovan**

## **Faith Journey**

My spiritual journey started with joy in a faithful, loving and beloved family and neighbors. Thereafter, it continued with obedience to catechism faith, then with wayward searching, then meditative discernment, then contemplative prayer, then striving to love God and care for neighbor, stranger, and self as Jesus showed.

My faith journey started with a deep sense of peace and belonging, due to the caring and kind goodness of my parents, their siblings' families, and our neighbors. In them I trusted life. A marker of this was my third

Christmas Eve evening: my parents and I were sitting in front of our Christmas manger scene, my baby brother asleep in his crib, and the baby Jesus in his creche surrounded by representatives of the Creator and all creation— and I somehow knew that was us (and I said so, and my parents agreed).

As a young Roman Catholic, I was assumed by my family and our church to absorb Christian doctrine as authorized in the Church catechism. Every Friday night we ate fish per the Vatican. Every Saturday I memorized doctrine for the next morning's Sunday School class with the nuns. One Saturday per month I strove to examine life to see if I had anything to confess. My ardor was gentled by my extended family, which did not hold with the extremes of Church authority – for example, on birth control, consigning unbaptized babies to Limbo, or emphasizing a fiery hell over a caring, forgiving God.

My last summer in college was spent with a few classmates building adobe houses for impoverished indigenous families in Mexico City's barrios. Such work is Christ's way, said the organizing priests. Each of us lived nights and weekends with extremely wealthy families, arranged by the priests. Spending time with them, then with the barrio families, and often with the suffering images of Christ in the Mexican cathedrals gradually brought epiphanies. All was not right or well – not even in the Church - yet.

After college, I was a Peace Corps teacher in Micronesia, a USAID Social Welfare Officer (refugees, orphanages, damaged villages) in Vietnam, and a Community Action Agency worker in Boston's struggling neighborhoods. Over this time I began to discover there was a great deal about life and the human spirit that I needed, and wanted, to learn.

I tried many denominations over time, but could not find one for my needs – one that seemed to have a path with God amongst God's people and God's creation. Finally, I settled on a Unitarian church that let me explore my questions widely. Doing so, Judaism informed me about covenant and community. Buddhism informed me about awareness, reflection, and intention. Hinduism informed me about the presence and beauty of God. Systems analysis taught me interconnectedness and complexity. Neuroscience taught me discernment and resilience. Psychology taught me life's developmental nature. Fiction-writing taught me narrative. Marriage to a Presbyterian (USA) minister and parenting our children taught me that all the above is found in the being and life and parables of Jesus. And so I follow him as best I can, for my salvation and the world's.

Exploring that understanding further in shared community is why I've had joy in serving Presbyterian congregations and believe that such a vocation points to the glory of God.

### **John ("Jack") Donovan**

### **Statement of Faith**

I believe in God as source of all grace and creator of all things. I believe it is this God whom Jesus called Our Father. I believe it is God's nature and way – unlimited grace, graciously poured forth into Creation - that Jesus reveals in human form. I believe, unfailing graciousness, is God's way in Christ and frees humankind from the causes of sin in anxiety, divisiveness, and conflict and provides for all that our bodies need and all that our souls hope for of peace, joy, and love. I believe it is God who by grace gives us life and restores and redeems us when we are weakened by uncovenantal waywardness in ourselves and our world. My prayer through the day is that I will let God's grace pour into me and that I will use it to help others do the same.

I believe in Christ Jesus, fully God, fully human - one with God and also one with us. I believe it is Christ who shows us the divine truth and way and life by which we are continually re-opened and renewed with the creative energy of God's embodying and empowering grace and by which we live, move and have our being. I believe our struggles with our developmental transitions, materialistic values, and life's difficulties cause us to lose touch with God's grace and to lose track of God's gracious way by which are blessed our souls and world. I believe Christ calls us continually back into relationship with himself, and therein with God, for our redeeming

justification, sanctifying fulfillment, and final salvation in the image of God. I believe Christ calls upon our whole beings - by his own being, words, and deeds in the Gospels - to understand and follow God's will and way by loving and caring for God in self, family, community and the world – even unto our lives' sacrifices if necessary for our growth in following God's saving will. (I also believe that in God and Christ there is neither male nor female and so use the usual pronouns apologetically.)

I believe that in Christ and the Gospel, God reveals God's self-giving way of grace and that this revelation provides bountiful inspiration and instruction in faith and spiritual growth for us to continually return to God and care for all. I believe Jesus' revelation is anticipated and supported throughout scripture from Genesis on and throughout creation from the beginning.

I believe in the Holy Spirit as God's self-expression, bringing Creation into being and renewing life. I believe that the Spirit proceeds through the eons and generations from the beginning, bearing the grace which forms our souls and grows our spirits - and by which we are inspired to seek, experience, and rejoice in the grace and unfailingly gracious ways of our triune God.

I believe it is by faithfully living in accord with the triune nature of God as grace-filled source, gracious expression, and image of holiness that we are in God's heart on earth and in heaven.

I believe the Church is a heaven-bound community for all people in all our diversity. I believe the Church is the body of Christ, his instrument of witness to spread his ways of grace for healing and for maturing our souls toward wholeness and holiness of spirit – thereby fulfilling the image of God and glorifying God. I believe in the Reformed and reforming Church as a tradition that helps the generations become aware of the Gospel and Jesus' good news of forgiveness and kindness, grace and graciousness - a disciple community always with Christ striving to live together in inspiring covenant and nourishing communion.

I believe the sacraments of Baptism and Eucharist to be signs and instruments of God's covenant and communion with us, empowered by the spirit and embodied by Christ - God's truth and grace ceaselessly, bountifully poured forth for us and all creation. I believe Baptism is to remind us that we are born into God's family and are to be cherished and to cherish all life for its blessing and fulfillment and our own. I believe the Communion of the Lord's Supper is to remind us of God's unlimited nurturance in his pouring forth of grace and graciousness to empower us to fulfill the potentials of our lives in God's image in Christ's way.

Regarding the five rituals which Catholics consider sacramental, but Protestants do not, I believe it is useful to think of these rituals, along with Baptism and Communion, as marking the major transition points in human spiritual maturation. These other five points seem well marked (even instituted?) at Confirmation (by Jesus's probable *Bar Mitzvah*?), Confession/Absolution (by Jesus' emphasis on repentance and forgiveness?), Blessing the Sick (by Jesus' frequent healings?), Holy Orders (by Jesus' call for all to serve God?), Matrimony (by Jesus' call to cherish all people intimately, as family?). I believe each of the seven transition points could be seen as requiring renewed and enlarged awareness of God's empowering grace and of our reverent use of it for life and salvation.

**Meredith Lynne Gantt**

**Faith Journey**

I grew up in a Christian family; however, I distinctly remember inviting Jesus into my heart during a Good News Club meeting at my local YMCA in Metuchen, New Jersey. Good News Club does such an amazing job of presenting the Gospel in clear terms that even a first grader can understand!

Throughout my childhood, I grew in my relationship with the Lord through the support of my family and other believers. We were active members of First Presbyterian Church, Metuchen, New Jersey. In addition, our family attended a Christian Family Camp at Messiah College in Pennsylvania every summer (we still do!) and this was very impactful. At the beginning of high school, my family brought Young Life to my high school and Young Life was a large part of my high school experience. I was very evangelistic and a big promoter of Young Life. I continued working with Young Life during my time at Davidson College and served on Young Life Student Staff my junior and senior years at Davidson.

After college, I worked for one year in Human Resources at a biotech company in Massachusetts and then traveled to Amsterdam to serve with Youth With A Mission overseas. I then began seminary at Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts. Over the past 30 years, I have served in three congregations and as a hospital chaplain for 21 years. In June, I will have been ordained 28 years in the Presbyterian Church (USA) as a Minister of the Word and Sacrament. My relationship with the Lord has changed over the years, but there are some things that are constant and a foundation upon which I continue to build. I see God's lovingkindness, grace, mercy, peace, favor, joy, and hope each day. Since our move to High Point, North Carolina in 2022, God has led me to serve Him in a variety of ways. My husband, Natt, and I have four daughters and one of my greatest joys is seeing our four daughters embrace their faith in Jesus Christ.

**Meredith Lynne Gantt**

**Statement of Faith**

The foundation of my faith comes from my belief that the Bible is true; it is the inspired, authoritative, only infallible Word of God (2 Timothy 3:16). From that belief, I know that our God is sovereign and the only true god, and that He exists in three persons, Father, Son, and Holy Spirit. I believe that Jesus Christ is the son of God the Father. Even though He was virgin born and without sin, He bore our sins and suffered death on the cross as a substitutionary atonement for our sins. I believe that He was bodily resurrected on the third day and ascended into heaven and is seated on the right hand of God the Father. I believe that because God is perfectly loving and perfectly just that His sacrifice of His son Jesus Christ was needed so that mankind can now be in right relationship with God. I believe that Christ will someday personally return to earth in power and glory.

I believe that God created mankind in His own image and to be in relationship with Him but that through the sin of Adam and Eve, mankind took on original sin such that the current, natural state of humans is one of "total depravity" (see Romans 7:18, Titus 1:15). I therefore believe that the regeneration that comes from repentance and from belief in Jesus Christ as Lord and Savior is essential to salvation. I believe that at the end of time those who are not saved will be condemned to eternal death. I therefore believe that Christians must follow the Great Commission and preach the gospel and make disciples as stated in Matthew 28:16-20. I believe in the present, powerful ministry of the Holy Spirit, who as the third person of the Trinity, indwells in Christians and performs a sanctifying work, drawing believers to the Father and enabling them to live godly lives. I believe that we are saved by grace through faith (Ephesians 2:8-9), not by works, but that we must participate in this sanctification process in that we must "run . . . the race" (Hebrews 12:1) and "fight the good fight" (1 Timothy 6:12) as we seek to live righteous lives and submit, each day, to the lordship of Christ.

I believe in the reality of spiritual warfare, that "our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Ephesians 6:12). I therefore believe that Christians should recognize these enemies and

live lives, through prayer and discernment by the power of the Holy Spirit, that fight these forces and claim the authority we have over this world in Jesus Christ.

I believe that the catholic Church, as the “body of Christ” (e.g., Romans 12:5), has a special calling in the world to preach the gospel, disciple believers, and serve those in need. I believe that Christians therefore should be connected with other believers through a church, and that all believers in Christ should work together to engage the culture and promote love, justice, and God’s truth in society. Baptism and The Lord’s Supper are sacraments of the church, commended by God and instituted by Christ, both serving as signs and seals of God’s grace, taking place in the presence of other believers.

**Diane Knauf**

**Faith Journey**

God has been working in my life for as long as I can remember. I felt God in my parents’ unconditional love and guidance; I caught glimpses of God in my Sunday school teacher Mrs. Stenzel, who was always happy to see me; I found God close to me in times of sadness or anxiousness. God spoke to me through Pastor Tom’s sermons, which made me think and ignited in me a holy curiosity. As a teen I wandered away but always felt God drawing me back into relationship. As I young adult I faced a moment of decision—would I trust God’s will for my life or walk away? A profound peace washed over me as I echoed as best as I could Jesus’ words, “not my will but Thine be done.” That moment became my adult profession of faith and it set me on the road that would lead to a lifetime of service to Christ’s church.

I experienced God in the wise mentors who helped me hone my call to ministry as one particularly interested in spiritual formation and caring for others. God has been and still is present in my first Head of Staff, Dr. Bob Eckard, to whose example I credit anything good about me as a pastor. The people of Grace Covenant PC took a chance on me and called me into ordination and installation while my husband was ill with cancer and we had a young child. I can still see the faces of the many church members who helped us through a difficult season, and they are to me like the face of Christ saying “Fear not. Peace be with you.” I experienced God’s Spirit moving through my many failures and missteps in ministry, humbling me; opening me to fresh perspectives. I have felt God’s hands holding me even while prying control out of mine. God’s grace was more than sufficient for my misguided belief that it was under my own power that I would change lives and make disciples. Rather, God has shown me that I am an imperfect sower and the Spirit alone makes the seeds grow.

I feel God working every time I consecrate the elements of the Lord’s Supper and in the splash of baptismal waters. I feel God when I preach; doubly so when people leaving worship share something about my sermon that spoke to them; I get chills at how God’s power turns my words into something that speaks to others in ways I never could on my own.

Through the strong center of our Christian life together, my family has experienced God nurturing and strengthening us. Our two sons have adults who love them not because of biology but because they are church family. Faith has given our marriage meaning; through difficulties and disappointments, lost jobs, illness and worries about tomorrow, we trust that God is on the throne giving to us and all a peace unlike any the world can give.

I felt God guiding me to seek my Doctor of Ministry during a particularly hard season of ministry. God stirred me from complacency and self-focus to stretch and grow and equipped me for a new season of church leadership in a changing culture. I feel God working to strip away from Christ's church the trappings of success that have become idols, reminding us to open our sails and let the winds of the Spirit blow us to new, unimagined destinations.

I am experiencing God leading me to this new call at John Calvin PC, after a season of learning to be patient and recommit myself to the things that really matter. God is good all the time. I am blessed.

**Diane Knauf**

**Statement of Faith**

### **I believe in God the Creator...**

Who made all that exists and is sovereign over all things. All heaven and earth declare God's glory, from the smallest bird to the grandest mountain vista. Because God desires relationship, God created humankind, each of us unique, yet all reflections of the divine image. We love because God first loved us. God allows us freedom of will, and the consequences of our choices, although it breaks God's heart to witness the evil, disorder and alienation that so often result. Despite our sinfulness, God steadfastly calls us beloved children and established an everlasting covenant with our ancestors. Through the Law and the prophets, God guided and disciplined, exhorted and comforted, yet humankind could not free itself from its broken and sinful state.

### **I believe in Christ the Redeemer...**

Who in the fullness of time, was sent by God to live among us. Fully human, fully divine, Jesus Messiah experienced all the trials and joys of this life. Tempted, yet without sin, he knows our weaknesses. Healing, teaching, bringing life and light, he proclaimed the coming Kingdom of God. He knelt and washed the feet of his disciples so that they might know the power of a servant's love. From the cross, he offered forgiveness when instead we deserved condemnation. He died, alone and forsaken, and was raised to new life, so that the world might know that God's love is stronger than all the powers of sin and death. With Christ, we too are raised, a resurrection people freed at last from the grip of sin to life abundant. Not by works, or merit, but by faith alone is this gift of grace ours.

### **I believe in the Holy Spirit, the Sustainer of life...**

The very breath of God, who long ago swept over the face of the waters, and is ever at work, creating and re-creating. By the Spirit's power, the church was born, a diverse and wonderful body with Christ as its head and heart. The Spirit graces our hands, and they become the hands of Christ reaching out to a hurting world; our mouths, and we share the good news; our lives, and wherever two or three are gathered for service, fellowship or worship, there Christ is. Flowing water cleanses us from sin and marks us in baptism as God's own forever. Bread broken and cup poured out mingle sacrifice and celebration as we gather around the table and are joined in Christ with believers in every time and place. The Word read and preached guides, comforts, challenges and empowers us for discipleship. The Confessions bear witness to the living faith of the church who throughout history has wrestled with the challenges of the world around it. The Spirit sustains us, giving us eyes to envision a future in which sorrow, pain, injustice and oppression will be no more. As Christ's body, we work to bring God's promised Kingdom to pass, bearing witness to the gracious love of Father, Son and Holy Spirit, until that glorious day when heaven and earth are one.

**Sandy Lacey**

I consider myself fortunate to be able to say that I do not ever remember a time that I did not feel part of the family of God. As a child my family and I were involved in the Church of God denomination (Anderson, IN branch.) I was nurtured in that community of faith through great S.S. teachers, a caring pastor, fun church camps, etc. When my father retired and we moved to Florida, my family and I became involved in the Southern Baptist denomination and in a local church in Alturas, FL. The youth leaders were especially helpful to my faith development; they assured me that God was not threatened by my questions; indeed, they said that God welcomes questions. After graduation from high school, I enrolled in Florida State University and became involved in FSU's Baptist Campus Ministry where I was encouraged to accept leadership roles. Six months after graduation, I enrolled in Southern Baptist Theological Seminary in Louisville, KY where I hoped to graduate with a MDIV degree and work either as a Chaplain, counselor, or pastor. Unfortunately, due to my youth (insecurities and uncertainties) *and* due to the radical changes happening in that denomination and Seminary; I could see "the handwriting on the wall" for that denomination and I chose to leave the program before my degree program was complete. I chose to focus on a social work career and I have been fortunate to work in a variety of capacities in that field over the years, including medical, homeless shelter work, mental health, and adoption work. I had strong skills and abilities in the social work field and for many years felt a sense of call to do this work.

After moving to Alabama in 1987, my husband and I gravitated from the Baptist church to the Presbyterian church for a variety of reasons. I found myself accepting leadership positions in the Presbyterian church over the years which eventually led me (with encouragement from several good friends) to explore completing my MDIV degree program. After completing my Seminary education at Columbia Seminary in Atlanta, I have been fortunate to serve with wonderful congregations in south Alabama, Kentucky, and most recently in the space-coast area of Florida. I served first as an Associate Pastor of Christian Education and Youth, and then as a Solo Pastor in two different churches. At this time I would say that my favorite part of my job is worship preparation and teaching the Bible to people who are novices. To help them open their eyes, ask good questions, deepen their faith, and be able to recognize passages when they hear them again is very rewarding.

Lastly, I would say that I am not perfect; I am still learning as I retire from full-time pastorate positions. I have appreciated doing ministry with others who are also still learning, and I look forward to a slower pace of part-time ministry. I have been married to Mike for over 40 years and he has been wonderfully supportive of my call over the years. We have two fabulous adult sons, Paul and Patrick. They have wonderful families and are looking forward to us living in closer proximity to at least one of them. The cat and the dog, however, want me to convey that they are the ones really in charge in the household.

**Sandy Lacey**

**Statement of Faith**

I trust in the Triune God, one substance in three persons - expressed in mystery as God the Creator {Father}, God the Redeemer (Son), and God the Sustainer/Energizer (Holy Spirit.) While we have an idea about God through the revelation we experience in nature, I believe we can truly know God, through God's self-revelation in Jesus Christ. It is through Jesus' life, death, and resurrection, as attested In Scripture, that we

receive God's special revelation - the fullest expression of God's love and design for us and the rest of the created order. I believe God is a covenanting, relationship God who initiates with us - seeks us out before we ever have a chance to try to earn God's favor. I believe God desires us to be covenanting children also - covenanting with God, covenanting with each other, and covenanting with the world God created and entrusted to our care. I believe part of the mystery of God is that God is both transcendent and present (Holy Other and with us), both merciful and just, both demanding and loving, both full of grace and full of challenge. I believe God elects us for salvation *and* for service.

I believe that we, and the created world in which we live, are corrupted by sin. As Scripture attests, we would rather go our own way than follow God's direction. We would rather listen to the voice of our culture rather than the still, small voice of God. And because of our sin, the rest of the created order suffers along with us.

I believe we are not left alone in our sinfulness; that God continues to pursue us, challenge us, and redeem us. I believe that the Holy Spirit helps us interpret Scripture and preaching, helps us pray, makes the sacraments of baptism and communion come alive for us, guides our decision-making, forms our communities of faith, and emboldens us for service.

I believe God is still creating, still speaking, and still redeeming God's children, God's Church, and God's world. And as God's children, we look forward to the day in which we will all come from East and West, from North and South, to sit together at Table in the Kingdom of God. In the meantime, I believe it is our purpose to live our lives in Doxology before God.

**Dari Victoria Rowen**

**Faith Journey**

God's unconditional love undergirded my life and faith from the start. I knew God as far back as I can remember. I have never doubted God's presence. At times I wonder what God is doing in my life and why God would lead me to a particular place at a given time, but I never doubted God's presence.

Church was of high importance to my family. My maternal grandfather was a Southern Baptist pastor and my father's family were United Methodist. We participated in both. My grandfather was a sought-after revival preacher. Thus, I grew up attending many revivals. I was adept at singing *Just As I Am* and feeling appropriately guilty when the altar call ended each service.

Perhaps I was a cradle Presbyterian secure in God's grace without even being in a Presbyterian church! I was confident of my belief in God and God's presence in my life. Yet, I feared I was doomed to hell due to my lack of feeling the Spirit move me to go up the aisle and pledge my life to God. I was baptized in the United Methodist Church upon the pastor's decision "it was time."

My faith blossomed while in college. I was active in the Baptist campus ministry. The campus minister had a huge impact upon my life and faith. Perhaps by God's design, she was the first woman minister I met. I consider my first adult decision to be joining First Baptist Greensboro where I truly cultivated a faith of my own. I began to have a sense of call to ministry while in college.

I am thankful I paused my vocational pursuit to utilize my degree working as a mental health social worker. I gained valuable experience that informs me today, although, it wasn't too long into that career I was clear it was not my calling. I say I am thankful for this time as it was during this period that the Southern Baptist Convention completely transformed. All women's ordinations were rescinded. I am thankful to have avoided the trauma of all that had I proceeded toward a Baptist seminary immediately after college.

While determining what to do vocationally, I was also exploring what church to attend as I no longer belonged in the Baptist Church. About this time, I rekindled a relationship with a presbyterian campus minister. She suggested I visit First Presbyterian Greensboro. I did so one Sunday when she was preaching, and it was love at first sight! I vividly remember the moment I opened the door to that glorious sanctuary. I felt as I were embraced by the Holy Spirit as I entered.

As a result of the love, encouragement, and nurture I received at First Greensboro, I embarked upon the ordination process. I was mentored by various members and pastors of that congregation from early on, to the day of my ordination in that same sanctuary, and even today as those relationships continue to support and sustain me. Besides the grandeur of that sanctuary, I was drawn to the Presbyterian Church (USA) due to its emphasis on study, discernment, and self-determination. The PC(USA)'s notion of "Lord of the Conscience" (1988) captivated me. I was drawn in by the freedom to live into my faith in a way that honored the teachings of scripture while honoring my own God-given ability to make decisions about tough topics on my own. That was an empowering breath of fresh air for this young adult.

My faith continues to be a simple faith. The undergirding truth that God loves me sustains and motivates me to love others in the same manner. I honestly, and perhaps naively, believe if we truly love others as God directs, the world will be transformed. I seek to live an incarnational ministry in which God's relational love is multiplied by the relationships I cultivate and the lives I touch. My goal and my prayer are to love as God loved so that others may experience the joy of being truly loved.

**Dari Victoria Rowen**

**Statement of Faith**

I believe in one God, the Supreme Being, the Great "I Am." God is all-knowing - omniscient. God is all powerful - omnipotent. God is all present - omnipresent. God created heaven and earth along with every living creature. It is by the breath and creativity of God that humanity came to be. Humans are created in the Divine image. Yet, human beings are not perfect as only God is perfect. Rather, humans are created perfectly imperfect. We are perfectly who God designed and envisioned us to be while being imperfect as humans with all our inherent inconsistencies and foibles.

I believe the virgin birth from which God's only son, Jesus Christ was born. As the human manifestation of God, Jesus walked among and alongside humans during his lifetime. He loved them, taught them, and lived life as they did. He lived a life focused upon reconciling the world to him through the love of God's people, through the reconciliation of people of all nations and backgrounds. Jesus calls us to share his love to spread the words of his teachings and to build up the Church as a witness to worship and praise God in the world.

It is through the life and ministry of Jesus Christ that we come to know and to experience the sacraments. He calls us to share in his baptism. We baptize people into the love of God through the example of Jesus. No matter the age: infants, children, and adults. We are all in union with Christ through the waters of baptism. Jesus also calls us to sit at table with him. Jesus ate with people from all walks of life. It was through relationships that he shared his gospel. Today we remember the final meal shared between Jesus and the disciples calling it Holy Communion. It was on that night that Jesus took the bread, blessed it, broke it, and gave it to the disciples saying: "This is my body broken for you. Take and eat it in remembrance of me. Then, he took the wine, similarly, calling the cup the blood of Christ through which all sins will be forgiven. It was during that meal that Jesus gave the New Covenant: we are to love one another as he loved us. When we share the meal today, we are united in time and place with all those who have come before us and those who will come behind us.

Jesus conquered sin and death through the miracle of the resurrection. He lived the final days of his earthly life in faithfulness during which he was arrested, interrogated, flogged within an inch of his life, forced to drag his own cross through town up the hill to Golgotha where he was hanged to his death. He hung until the Sabbath was nigh and they took his body to a borrowed tomb. It was from hence he rose from the dead three days later on Easter. Through his life, death, and resurrection we are gifted salvation by God's grace. Through no merit of our own we are insured life eternal through God's selfless gift of his own Son. Through this great act, all record of our sins is wiped clean, and we are declared forgiven.

I believe in the Holy Spirit who whooshed in as a mighty wind on the day of Pentecost opening the eyes and the ears of those gathered so that they might understand, not only those speaking other tongues around them, but understanding of the message of our Lord. The Spirit holds us, guides us, and fills us with the strength and the power to do God's will in the community of faith. This same Spirit inspired the holy scriptures which witness to the acts of God in and through God's people from the moment of creation, all the way through the life of Christ and the establishment of the early Christian Movement that became the Church as we know it today.

I believe in God the Father, the Son, and the Holy Spirit. The Godhead exists as one being and three essences. Each of the essences has specific purposes yet, remain as one. Our God reveals God's self to humans as one God equally in three parts of existence all the while remaining one for eternity. Together in one being Father, Son, and Holy Spirit function to create, to redeem, and to sustain humanity forever.

The Rev. R. C. Griffin, Moderator

**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 **Oak Ridge Presbyterian Church**, Oak Ridge, North Carolina, in securing a contract with the **Reverend Leigh Wisner** as Transitional Pastor for a period of one year beginning March 9, 2026.

**B. SECURING A STATED SUPPLY**

1. Concurred with the Session of **Shallowford Presbyterian Church**, Lewisville, North Carolina, in securing a Stated Supply contract with **Reverend Sandra Lacey** for a period of one year beginning July 1, 2026.

2. Concurred with the Session of **Sparta Presbyterian Church**, Sparta, North Carolina, in securing a Stated Supply contract with **Reverend Steve Snipes** for a period of six months beginning June 1, 2026.

**C. STATED SUPPLY RENEWAL**

1. Concurred with the Session of **Pleasant Grove Presbyterian Church**, Yanceyville, North Carolina, in renewing the Stated Supply contract with the **Reverend Stephen Jordan** for a period of one year beginning March 1, 2026.

2. Concurred with the Session of **Saint Paul Presbyterian Church**, High Point, North Carolina, in renewing the Stated Supply contract with the **Reverend Kymberley Hoffman** for a period of one year beginning April 12, 2026.

3. Concurred with the Session of **First Presbyterian Church**, Thomasville North Carolina, in renewing the Stated Supply contract with the **Reverend Susanne Martin** for a period of one year beginning April 9, 2026.

4. Concurred with the Session of **Collinstown Presbyterian Church**, Westfield, North Carolina, in renewing the Stated Supply contract with the **Reverend Dr. Will Eads** for a period of one year beginning April 22, 2026.

5. Concurred with the Session of **Francisco Presbyterian Church**, Westfield, North Carolina, in renewing the Stated Supply contract with the **Reverend Dr. Will Eads** for a period of one year beginning April 26, 2026.

**D. RENEWING A PARISH ASSOCIATE AGREEMENT**

1. Concurred with the Session of **First Presbyterian Church**, Burlington, North Carolina, in renewing a Parish Associate Agreement with the **Reverend John Johnson** for a period of one year beginning January 1, 2026.

2. Concurred with the Session of **First Presbyterian Church**, Burlington, North Carolina, in renewing a Parish Associate Agreement with the **Reverend Lisa Florence Mullen** for a period of two months beginning January 1, 2026.

**II. COMMISSION ACTIONS TAKEN ON BEHALF OF PRESBYTERY**

**A. MINISTER TRANSFERRING INTO SALEM PRESBYTERY**

1. That the **Reverend Kristie Miles** transferred from the **Presbytery of the Coastlands** effective October 1, 2025.

2. That the **Reverend Diane Knauf** transferred from the **Savannah Presbytery** effective March 15, 2026.

3. That the **Reverend Meredith Gantt** transferred from the **Presbytery of Eastern Virginia** effective April 23, 2026.
4. That the **Reverend Sandra Lacey** transferred from the **Presbytery of Central Florida** effective March 26, 2026.
5. That the **Reverend Lynn Bryant** transferred from the **Presbytery of Charlotte** effective April 23, 2026.
6. That the **Reverend Dari Rowen** transferred from the **Presbytery of Coastal Carolina** effective April 16, 2026.

#### **B. MINISTER TRANSFERRING OUT OF SALEM PRESBYTERY**

1. That the **Reverend Marti Hazelrigg** was transferred to **Presbytery of Western North Carolina** effective February 12, 2026.
2. That the **Reverend Kim Priddy** was transferred to **Presbytery of Eastern Virginia** effective February 12, 2026.
3. That the **Reverend Jess Rigel** was transferred to **Presbytery of Western North Carolina** effective February 12, 2026.
4. That the **Reverend Rachel Fitch** was transferred to **Trinity Presbytery** effective February 18, 2026.
5. That the **Reverend Jay Banasiak** was transferred to **Presbytery of East Tennessee** effective March 26, 2026.

#### **C. COMMISSIONED RULING ELDERS/LAY PASTORS (RENEWAL)**

1. Concurred with the Session of **Wentworth Presbyterian Church**, Reidsville, North Carolina, in renewing the contract of **Marty Brim** to serve as their Commissioned Ruling Elder–Lay Pastor for a period of one year beginning January 1, 2026.
2. Concurred with the Session of **Freedom Presbyterian Church**, Statesville, North Carolina, in renewing the contract of **James Harley** to serve as their Commissioned Ruling Elder–Lay Pastor for a period of one year beginning February 1, 2026.
3. Concurred with the Session of **Lansing Presbyterian Church**, Lansing, North Carolina, in extending the contract of **Mae Weed** to serve as their Commissioned Ruling Elder–Lay Pastor for a period of one year beginning March 1, 2026.
4. Concurred with the Session of **Milton Presbyterian Church**, Milton, North Carolina, in extending the contract of **Steven Stiles** to serve as their Commissioned Ruling Elder–Lay Pastor for a period of one year beginning March 22, 2026.

#### **D. MODERATOR OF SESSION**

1. That the **Reverend Randy Harris** was appointed Moderator of Session for **Dellabrook Presbyterian Church** for one meeting, Winston-Salem, North Carolina.
2. That the **Reverend Steve Schaick** was appointed Moderator of Session for **Community in Christ Presbyterian Church**, Greensboro, North Carolina.
3. That the **Reverend Ruth Lenger** was appointed Moderator of Session for **Danbury Community Church**, Danbury, North Carolina.
4. That Commissioned Ruling Elder **Hyatt Grissom** was appointed Moderator of Session for **Hills Presbyterian Church and Pine Ridge Presbyterian Church**, Pilot Mountain, North Carolina.

5. That the **Reverend Carrie Finch-Burris** was appointed Moderator of Session for **Reid Memorial Presbyterian Church**, Mooresville, North Carolina.
6. That the **Reverend Kate Huddleson-Gillespie** was appointed Moderator of Session for **Sedgefield Presbyterian Church**, Greensboro, North Carolina and **Shiloh Presbyterian Church**, Burlington, North Carolina.
7. That the **Reverend Troy Leshar-Thomas** was appointed Moderator of Session for **Shallowford Presbyterian Church**, Lewisville, North Carolina.
8. That the **Reverend Travis Milam** was appointed Moderator of Session for **Stony Creek Presbyterian Church**, Burlington, North Carolina.
9. That the **Reverend Will Heyward** was appointed Moderator of Session for **Glendale Springs Presbyterian Church**, Glendale Springs, North Carolina.

#### **E. REQUEST TO CELEBRATE COMMUNION**

1. That Ruling Elder **Jimmy Coore** be allowed to celebrate communion on April 5, 2026, at Mount Vernon Springs Presbyterian Church.
2. That Commissioned Ruling Elder **Paul Collins** be allowed to celebrate communion at First Presbyterian Church, Pilot Mountain, on April 5, 2026.
3. That Ruling Elder **Carla Pence** be allowed to celebrate communion on March 1, 2026, at Fifth Creek Presbyterian Church.
4. That Ruling Elder **Jared Bowman** be allowed to celebrate communion on May 3, 2026, at Fifth Creek Presbyterian Church.

### **III. RECOMMENDATIONS FOR THE ACTION OF PRESBYTERY**

#### **A. CALL EXTENDED TO CANDIDATE ACCEPTING A CALL IN SALEM PRESBYTERY**

1. That following her successful examination, the call of **John Calvin Presbyterian Church, Salisbury**, North Carolina, to the **Reverend Diane Knauf** to serve as Pastor be found in order; and the terms of the call (printed below) be approved; and that the call be placed in her 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 AAEO Policy adopted by Salem Presbytery (July 1993) in offering this call. The effective date is March 15, 2026.

#### **Effective Salary**

|                    |                    |
|--------------------|--------------------|
| Cash Salary:       | \$ 30500.00        |
| Housing Allowance: | <u>\$ 23000.00</u> |
| TOTAL:             | \$ 53500.00        |

#### **Reimbursable Expenses (by voucher)**

|                                |            |
|--------------------------------|------------|
| Automobile Expenses            | Provided   |
| Business Professional Expenses | \$ 1500.00 |
| SECA Supplement                | \$ 4092.75 |
| Continuing Education           | \$ 1500.00 |
| Other Allowances (D/V)         | \$ 512.76  |
| Moving Costs (up to)           | \$ 5000.00 |

#### **Other Paid Time Off**

|                           |                  |
|---------------------------|------------------|
| Days Off                  | 2 days per week  |
| Paid Vacation             | 4 weeks per year |
| Paid Continuing Education | 2 weeks per year |

\*Full medical, pension, disability, and death benefit coverage under the Board of Pensions is provided. Twelve weeks family leave at full pay.

In the seventh year of service, the congregation will provide for a three-month Clergy Renewal Leave (Sabbatical), continuing the salary and benefits for that period, and providing for pulpit supply in the pastor's absence.

2. That following her successful examination, the call of **First Presbyterian Church, Burlington, North Carolina**, to the **Reverend Dr. Dari Rowen** to serve as Associate Pastor be found in order; and the terms of the call (printed below) be approved; and that the call be placed in her 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 AAEEEO Policy adopted by Salem Presbytery (July 1993) in offering this call. The effective date is June 1, 2026.

#### **Effective Salary**

|                    |             |
|--------------------|-------------|
| Cash Salary:       | \$ 42000.00 |
| Housing Allowance: | \$ 27000.00 |
| TOTAL:             | \$ 69000.00 |

#### **Reimbursable Expenses (by voucher)**

|                      |                 |
|----------------------|-----------------|
| Automobile Expense   | Up to \$3000.00 |
| SECA Supplement      | \$ 5278.50      |
| Continuing Education | \$ 2000.00      |
| Reference Material   | \$ 100.00       |
| Moving Costs (up to) | \$ 7500.00      |

#### **Other Paid Time Off**

|                           |                  |
|---------------------------|------------------|
| Days Off                  | 2 days per week  |
| Paid Vacation             | 4 weeks per year |
| Paid Continuing Education | 2 weeks per year |

\*Full medical, pension, disability, and death benefit coverage under the Board of Pensions is provided. Twelve weeks family leave at full pay.

In the seventh year of service, the congregation will provide for a three-month Clergy Renewal Leave (Sabbatical), continuing the salary and benefits for that period, and providing for pulpit supply in the pastor's absence.

**Elders Beth Hooten and Alice Milam, Co-Moderators**

The Committee on Preparation for Ministry will introduce two inquirers who are eligible to advance to candidacy.

**Laura Roberson Hadas**

**Faith Journey**

I grew up in and out of the Southern Baptist Church. My mom and I were baptized on the same Sunday when I was in the 5th grade. We went to Sunday school, worship, and even Wednesday nights. As we got older, our family fizzled out of church life. I went into high school and began being a part of Younglife. I was all in. I did morning bible study before school, weekly club meetings, any camp experience as a camper or volunteer. My time with Younglife allowed me to grow into my faith as something that was my own, not something I had just because my parents did. I believed the message that “you were made for this”, that God has made each of us with a purpose. I learned about a present, rescuing, and loving God. But then certain policies and my experience with staff and leadership showed me that what they said they believed and how the organization lived its faith were 2 separate things. Even through my complicated experience, I felt a call to ministry. I don’t think I would have called it ministry, as I really had never seen a female pastor. I felt like I was gifted in engaging with teenagers about scripture and showing up as a positive and supportive presence in their lives. But again, being a pastor wasn’t something I even really thought possible for myself, maybe I would just volunteer.

The first real “a ha” moment for me came during one of my last summers of college. I had wanted to intern at a camp, but when that didn’t happen, I ended up back at home for the summer. Someone I knew through family recommended me for a youth intern position at a local church because she knew I had the Younglife experience. This was Rev. Kim Priddy, the first female clergy I got to see in action, living into her own call. After a summer of working at that church, a church that was very supportive of me as a leader and gave me many opportunities to grow, I did wonder if maybe I wanted to work in the church. But I hesitated to see myself in a professional role. Coming from a social space that was much more evangelical, it was hard to imagine what life would be like.

As I graduated from college, I thought I might teach. I intended to take a gap year before going back to school. However, Rev. Kim Priddy again recommended me for another position, this time as a Youth and Young Adult Resident position at Starmount Presbyterian Church. This was intended to be a 1-year position, so it was perfect for my gap year. This was the first time I stepped foot into a PCUSA church. I found a place that had a theology I believed in and a place that was allowing me to grow as a leader. What started as 1 year has turned into 8. There have been many changing roles in my job while I’ve been there. Each time I thought there might be a piece of the role as pastor that I didn’t like or didn’t feel I could do, there would be a chance to do it, to see how God was continuing to mold and change me.

The largest shift in my discernment process was the decision to go to seminary. Two years into my time at SPC, I decided through a lot of discussion and support from the church and staff, to go to seminary. I went into seminary still wondering if this was my calling. My time at Union on their Charlotte campus completely shaped me as a person, and surprisingly to me, shaped me as a pastor. I learned things I never thought I’d need to know, I explored theology that I didn’t know existed, I was

challenged and celebrated through the learning process. Because of the steady support of Starmount I was able to constantly put my learning into action which made the experience even more formative. The theme that was consistent through my faith journey is that others always saw gifts and calling inside me before I could ever see it or believe it for myself. The village that has surrounded me has been one of the greatest gifts. I believe that the Spirit will continue to use these mentors and colleagues as I continue in this profession that is always changing and challenging us.

Looking back now I see each closed door and disappointment as God's redirection. I was always meant for this, but I needed time and a new perspective to believe it possible.

## **Sophia Carter**

## **Faith Journey**

My faith journey began at my home church of First Presbyterian Church in Cherryville, NC. My parents both found it important for me to grow up in church and for my siblings and me to form our own relationship with God. While I attended FPC on Sundays and Wednesdays, I also went through confirmation and the catechism faith-formation class. As a youth, it was attending the Creation Museum in Kentucky that I realized God as Creator, intentional, and life-giving. In high school, I did not attend church as often, but I stayed involved in Bible Club and occasionally went with my friends.

My faith really became renewed when I went to college at High Point University. I felt a rebirth in my spirit, as if I were meeting God for the first time. God's intentionality in guiding me to HPU became clear when I felt God's love and was truly immersed in God's abundance through fellowship. I also got connected with the chapel at HPU, where I met the minister, Rev Preston Davis, and Chapel Manager, Rev. Andria. Their enthusiasm about the chapel community and building relationships made me feel like I belonged, and I quickly became part of a fulfilling community. The chapel office offered pilgrimages during the fall and spring breaks. While I was at HPU, I went on three pilgrimages: New York City (to experience numerous worship spaces and community service), Spain (to walk a portion of the Camino de Santiago), and South Carolina (to live with monks at Mepkin Abbey, a monastery). All these pilgrimages led me to experience God's multidimensionality. On the NYC trip, I witnessed so much love and suffering as people formed non-profits to house folks, feed people, and to truly love one's neighbor. I also realized that Jesus himself embodied love and suffering as he was crucified and suffered on the cross because he loved humanity so much. Walking the Camino de Santiago, I contemplated endurance and also God's creative works through nature. Lastly, as I went to Mepkin Abbey, I was introduced to the contemplative life, which was the biggest gift to my spiritual life. Contemplation and prayer quickly became part of my daily life after the pilgrimage, and I began to make special time with God every day. I believe it was reading about how other people experienced God that made me curious about others and about God.

It was these experiences that laid the fertile ground for me to attend Wake Forest Divinity, where my faith grew and expanded; where I learned and unlearned; where I had opportunities to embody God's love in through creating worship experiences at Wake Div., preaching at Pine Hall Presbyterian and got to introduced to pulpit supply at Shady Side Presbyterian ( I am still currently preaching), being a youth minister for about 18 months, and also as a administrative assistant at a church for three years. Additionally, through theological study, I witnessed God's passion for humanity from the past to the present. Another transformative experience was completing a unit of CPE (Clinical Pastoral Education) internship at Atrium Health Wake Forest Baptist. Being at the hospital, listening deeply, being present with patients, hearing their stories, I saw so much of God. It was truly so beautiful and life-giving. It was the internship experience that led me to apply for the CPE residency at AHWFB, which is a full-time job with dedicated class time for reflection and learning; the

guiding statement for CPE is “action, reflection, new action.” This model has promoted a growth mindset and tremendous growth, as I have witnessed so much love, death, crisis, and everything in between. Seeing how God is at work in so many ways and in so many situations has been life-giving for me as I continue in ministry. While this work can be sad, and at times I am even brought to tears, I feel like God has put this desire to be with people in my heart. I believe that God is with us, present and loving, through life’s celebrations and devastations. I have felt so much peace embodying this calling because I know who has called me to do this work. At this point in my journey, I want to seek candidacy because God has given me assurance as I discern my call to ordination in the PCUSA tradition and to a love that has formed for chaplaincy. This assurance has come through intentional reading of the Reformed tradition and its influences. Some concepts that have been important to me and specific to the PCUSA tradition include mutual forbearance, the commitment to doing life together through polity, and emphasizing that the tradition is “always reforming.” I have numerous gifts, such as empathy, compassion, and discernment in spirit, and it is through these gifts that I embody God’s love in this world. I believe that these gifts have come to life because God has provided so many opportunities for me to embody them. My call to ministry has been powerful, assuring, and I am continuously seeking how God is calling me to serve God’s people.

**The Rev. Dana Fruits and Elder Andrew Spainhour, Co-Moderators**

The Personnel Committee is in the process of reviewing the two new job descriptions for our Co-Presbyter Model. Some minor changes were recommended to the Essential Functions of each position which the Executive Council approved on April 16, 2026.

This puts the Personnel Committee in place to begin making the needed changes in our Employee Handbook and Salem Presbytery Manual Personnel Policies.



## SYNOD OF THE MID-ATLANTIC (PCUSA)

### 257th Stated Meeting – Assembly Highlights

*March 9–10, 2026 | Richmond, Virginia*

## Theme: “Dismantling Barriers, Cultivating Opportunities”



### A Gathering Rooted in Faith, Purpose, and Possibility

The 257th Stated Meeting of the Synod of the Mid-Atlantic brought together commissioners, corresponding members, guests, and leaders from across the Synod for two meaningful days of worship, reflection, learning, and action in Richmond, Virginia.

From the very beginning, the tone was clear: this would be more than a business meeting. It would be a time to gather in faith, confront hard truths, celebrate important milestones, and consider together what faithful leadership looks like in this season of the church’s life. The Assembly was convened by Moderator **Leah Epps**, with a Land Acknowledgement offered by Vice Moderator **Debbie Reese**, grounding the gathering in respect and remembrance.



Morning worship, led by **Rev. Bill Davis** of the Presbyterian Foundation, opened the Assembly with prayer, Communion, and a thoughtful message that helped center the room for the work ahead. Music was provided by Dr. Tony McNeil



A recorded message from Co-Moderator **Cece Armstrong**, who was unable to attend in person, reminded the Assembly of the larger work and witness of the church beyond this gathering. With a quorum declared and 12 presbyteries represented, the Synod officially moved into its work, balancing inspiration with the practical responsibilities of governance. The Assembly was structured in two parts:

plenary sessions open to all participants, and business sessions focused on the formal work of the Synod. That format created space both for big-picture vision and for the careful work of decision-making.

### **A Powerful Start: Plenary Sessions That Challenged and Inspired**

One of the strongest threads throughout the Assembly was the depth and power of the plenary sessions.



Rev. Dr. **Frances Taylor Gench** opened the plenary experience with a memorable Bible study on *Matthew 15:21–28*, focusing on the story of the Canaanite woman. Her teaching invited participants into a deeper reading of the text and challenged the Assembly to think about courage, advocacy, and what it means to push past barriers in pursuit of justice and healing. It was the kind of teaching that stayed in the room long after the session ended.

Pastor **David Black** of First Presbyterian Church of Chicago followed with a compelling plenary on the church's public witness in times of social and political upheaval. Drawing on both history and lived experience, he reflected on the responsibility of the church to speak and act faithfully in the face of injustice. His message connected the church's historic role in resisting oppression with the present-day call to moral courage and public engagement.




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**This Assembly was more than a meeting—it was a reminder that faithful leadership requires both courage and community.**

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### Looking Honestly at the Present, Imagining Faithfully Toward the Future



Rev. **Larissa Kwong Abazia** of NEXT Church led another standout plenary session, guiding the Assembly through a thoughtful and challenging conversation about how the church engages its neighbors and responds to a changing world. Her presentation encouraged participants to consider the Synod's place in the broader community and to reflect honestly on the systems that shape church life.

The session included discussion of the many ways racism can show up in personal, institutional, and structural forms, along with an invitation to move beyond awareness into faithful response. Participants were encouraged to speak up, examine themselves and their systems, ask hard questions, and show up in solidarity. It was a session that aligned deeply with the Assembly's theme and offered practical spiritual direction for the work ahead.

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### A Season of Leadership and Forward Movement

The Assembly also marked an important chapter in the Synod's leadership story.

In her first Assembly report as **Synod Executive and Stated Clerk**, **Rev. Dr. Flo Barbee-Watkins** offered a hopeful and practical overview of her first six months in the role. Since beginning in September 2025, her work has focused on building stronger relationships across the Synod's fourteen presbyteries, improving internal systems, supporting collaboration, and



helping the Synod become an even more resourceful, connected, and mission-minded body. Her report reflected both strong administrative leadership and a clear commitment to presence, partnership, and long-term sustainability.

Highlights from the report included:

- Visits with multiple presbyteries and leadership teams
- Redesigned commissioner orientation and training materials
- Continued leadership transition work and administrative process review
- Increased Synod presence in denominational leadership spaces
- Ongoing conversations around financial sustainability and future planning

The Assembly also received important updates that reflect thoughtful stewardship and strategic progress. The Synod office has been relocated to **Union Presbyterian Theological Seminary**, creating secure office space while reducing annual expenses. Administrative and financial protocols continue to be reviewed and strengthened, and commissioner preparation remains a high priority heading into the year ahead.

Those assembled had the opportunity to enjoy Dr. Flo's "[Out and About in the Synod](#)" Video. Click on it to enjoy as well.

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### A Well-Deserved Recognition

The Assembly also took time to honor **Rev. Jan Edmiston**, former Executive Presbyter for Charlotte Presbytery, in recognition of her service and retirement. It was a meaningful moment of gratitude and celebration—one that reminded everyone in the room of the lasting impact faithful leaders have on the church across generations.




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**The Synod's work is not only about managing today—it is also about preparing faithfully for tomorrow.**

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## Investing in Ministry, Innovation, and the Future of the Church

The business of the Assembly made one thing clear: the Synod continues to invest in ministry, leadership, and new possibilities.

One of the most encouraging highlights was the approval of **\$56,460 in grants and scholarships** through the Grants Committee. Even though the committee was unable to meet with a quorum between Assemblies, the Synod still moved forward to support students, congregations, and presbyteries through scholarships, small church grants, and presbytery initiatives. The Assembly approved support for scholarship recipients, congregational ministries, and mission-focused local efforts—demonstrating a strong commitment to nurturing both present ministry and future leadership.

The **Jubilee Fund Committee** also awarded **\$10,000 in grants**, including support for **Freedom East PC** in Coastal Carolina and leadership development in Western North Carolina. Together, these actions reflect a Synod that is intentionally directing resources toward vitality, service, and community impact.



## Innovation and Emerging Work

The **Emerging Ideas Committee** shared its continued passion for supporting innovation, healthy risk-taking, and new possibilities across the Synod. The committee described itself as a group committed to exploring beyond traditional structures and encouraging dreamers throughout the church. Its current partnership with **NEXT Church** is one example of that commitment in action.

The **Next Generation Initiative (NGI)** also reported meaningful progress in its work to support historically Black congregations and ministries within the PC(USA). The committee highlighted its ongoing focus on congregational vitality, leadership, communication, and strategic planning, along with a significant restructuring of its work into two major areas:

- **African American Church Ministry Revitalization**
- **Healing, Repair, and Reparations for Historical Harm**

These reports underscored that the Synod is not only responding to current needs, but also building frameworks for deeper healing and long-term transformation.

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### Important Business Actions and Helpful Updates

The Assembly also completed important business, including:

- Approval of the **Omnibus Motion** with amendments
- Approval of updated language in **Personnel Policies** and **Standing Rules**
- Approval of a **\$6,500 increase to the 2026 travel expense line item**
- Approval of nominations for several Synod committees and designated roles

Participants also received encouraging updates from **Massanetta Springs Camp and Conference Center** and the **Presbyterian Board of Pensions**, including upcoming accessibility improvements, new support for dependent child coverage, and a developing childcare assistance grant program for lower-paid pastors.

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### A Powerful Closing and a New Chapter

The Assembly concluded with closing worship and the **installation of Rev. Dr. Flo Barbee-Watkins as Synod Executive and Stated Clerk**, marking a significant and celebratory moment in the life of the Synod.



The closing message, delivered by **Rev. Tawnya Denise Anderson**, was described as “fiery, powerful, and moving,” drawing once again from the story of the Canaanite woman and bringing the Assembly full circle. It was a fitting conclusion to an Assembly that consistently invited the Synod to lead with courage, honesty, and faith.



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### Closing Reflection

The 257th Stated Meeting of the Synod of the Mid-Atlantic was not simply a gathering to conduct business. It was a time of worship, challenge, celebration, discernment, and recommitment.

It reminded all who attended that the church is still being called to do brave work: to dismantle barriers, cultivate opportunity, invest in ministry, and show up faithfully for the communities God has called us to serve.



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Code: FCC26

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Second Wednesday of the month at noon eastern, September 2025 through  
May 2026

**Spring FCC Gathering**  
**FCC Conference Gathering June 21-26, 2026**

Scholarships are available for all FCC events!

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12 PM ET

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**Special Launch Bonus:**

**The “Meet the Hosts” episode is available to watch starting  
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Upcoming Guests:

CeCe Armstrong

Ron Byers

Arreon Emerson

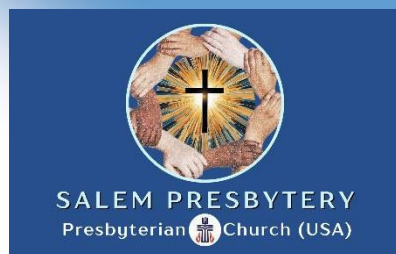
Margaret Aymer

Joel Schoon- Tanis

Tom Trenney and more!

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*Sounding Board* podcast  
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# Be a part of a Presbytery Committee

## **Budget and Finance**

Reviews and advises on the financial operations of the Presbytery. Responsible for preparing and recommending the annual Presbytery budget. *Meets monthly on the third Tuesday at 9:30 a.m.*

## **Campus Ministry**

Encourage, support, advocate for, and promote campus ministries and their local boards in Salem Presbytery. *This Committee will meet at least two times per year with one of those meetings with Campus Ministers. The Campus Ministers will meet quarterly for information sharing and mutual support.*

## **Church Growth & Transformation**

Encourages creative approaches to growing vital churches and cares for small churches. *Meets monthly on the second Tuesday at 10:00 a.m.*

## **COM Task Force on CRE Training and Oversight**

Responsible for overseeing all CREs in Salem Presbytery in their roles as pastors of churches or other validated ministries. The Task Force is also responsible for approving and monitoring the training of CREs in the Presbytery. *Meets monthly on Tuesday at 11:00 am during the week of the 4th Thursday of the month.*

## **COM Task Force on Examinations**

Meets to examine ministers and persons ready to receive a call to service and membership in Salem Presbytery. *Meets most months on the fourth Thursday at 9:30 a.m.*

## **COM Task Force on Policy, Compensation, Mediation and Church Officer Development**

Discerns best policies and practices for pastoral relationships in Salem Presbytery; this task force also provides resources for churches seeking mediation or other specific leadership needs. *Meets monthly on the fourth Wednesday at 12:30 p.m.*

## **COM Task Force on Temporary Ministry and Pulpit Supply**

Supports the work of ministers and churches utilizing temporary pastoral relationships, as well as maintaining the presbytery's pulpit supply list. *Meets the Tuesday before the fourth Thursday of the month at 3:00 p.m.*

## **COM Task Force on the Care of Pastors and Retirees, Members at Large/Validated Oversight and Certified Christian Educator Oversight**

Provides support for members of Salem Presbytery who are honorably retired, serving in validated ministry beyond church walls, members-at-large, and our certified Christian educators. *Meets monthly on the fourth Thursday at 11:00 a.m.*

## **COM Task Force on Transformational Ministry for the Changing Church**

Supports and coaches churches as they discern their mission and pastoral needs. *Meets monthly on the fourth Tuesday at 1:00 p.m.*

## **COM Task Force on Transitions in Ministry (for Installed Positions)**

Oversees the transitional process for churches with installed pastors beginning with the moment the current pastor alerts the congregation they are leaving, through the transitional time until the new pastor is called. *Meets monthly on the fourth Thursday at 1:00 p.m.*

### **Committee on Preparation for Ministry**

Supports our inquirers and candidates preparing for ministry. *Meets monthly on the first Tuesday at 12:30 p.m.*

### **Committee on Representation**

Reviews committee vacancies, seeks candidates, confirms their willingness to serve, and presents to Presbytery for election. *Meets 2 to 3 times each quarter.*

### **Equip**

Equips congregations for ministry today by resourcing, curating, connecting and communicating. *Meets monthly on the 3rd Wednesday at 1:00 p.m.*

### **Executive Council**

Coordinating body of Salem Presbytery; works on behalf of the presbytery. *Meets monthly on the third Thursday at 1:00 p.m.*

### **Hunger Committee**

Seeks to educate, advocate, and equip non-profit agencies and churches across Salem Presbytery who are working to address food insecurity. The committee reviews international and domestic hunger grants and addresses opportunities to advocate more equitable distribution of the world's resources. *Meets quarterly.*

### **Peace & Justice Task Force**

Salem Presbytery's advocacy arm, connecting congregations and individuals to the justice movements happening in the bounds of Salem and beyond. *Meets monthly on the first Tuesday at 2:30 p.m.*

### **Permanent Judicial Commission**

*Meets when a legal case arises, only as needed.*

### **Personnel Committee**

The Personnel Committee exercises proper oversight over the staff of the Presbytery including evaluating the work of the General Presbyter/Stated Clerk, assures that evaluation of other staff members is carried out annually, maintains the Personnel Policies of the Presbytery, makes recommendations on compensation and benefits, and provides resource and support to the General Presbytery as needed in dealing with personnel issues as they relate to Presbytery. *The Committee meets as needed.*

### **Presbyterian Youth Council – Adults**

Plan and implement events for Middle and High School students in the Presbytery, providing an atmosphere of fun and fellowship while sharing the Good News of the gospel, comprised of youth and adults. *Meets on 3rd Saturdays during the school year, plus events.*

### **Property Management Task Force**

Oversees real estate owned by Salem Presbytery, addressing any needs that arise. *Meets as needed.*

### **Send Mission Committee**

Oversee the mission-related outreach and justice ministries for the Presbytery, and aids congregations in developing their own outreach and justice endeavors. Inspires and models local and global mission ministries. *Meets quarterly.*

### **Stewardship Committee**

To build a culture of generosity through year-round stewardship efforts to support our Salem Presbytery, Synod, and General Assembly budget. *Meets monthly on the third Monday at 2:00 p.m.*



## Nominations for Salem Presbytery Committees

For the use of the Committee on Representation

Date: \_\_\_\_\_

### **Nominee Information:**

Name of Nominee: \_\_\_\_\_

Telephone: \_\_\_\_\_

Mailing Address: \_\_\_\_\_

\_\_\_\_\_

E-mail: \_\_\_\_\_

Church: \_\_\_\_\_

Status: ☐ Teaching Elder/Clergy  
☐ Ruling Elder  
☐ Deacon  
☐ Church Member

Committee of Interest: \_\_\_\_\_

Briefly state relative experiences:

### **Nominator Information:**

Recommended by: \_\_\_\_\_

Telephone: \_\_\_\_\_

E-mail: \_\_\_\_\_

**Please return form to:**  
 Salem Presbytery  
 P.O. Box 1763  
 Clemmons, NC 27012  
[office@salempresbytery.org](mailto:office@salempresbytery.org)

P. O. Box 1763  
Clemmons, NC 27012



www.salempresbytery.org  
336.766.3393

### **Commissioner Report Form**

*Please use this form as a convenient way of reporting back to your session on what happened at the meeting today.*

#### **I. What the Session, Pastor or Congregation should KNOW:**

a. The main ACTIONS of the Presbytery were:

1)

2)

3)

b. The RESOURCES offered were:

c. The time(s) I sensed the Spirit of God moving in the meeting:

#### **II. Presbytery would like our INPUT about:**

#### **III. The Presbytery requested we ACT to:**

#### **IV. We might consider asking the Presbytery to do:**

#### **V. A church or pastor which needs our PRAYERS:**

#### **VI. One Presbytery initiative which needs our SUPPORT:**

#### **VII. Next Presbytery Meeting**

Tuesday, September 1, 2026 – Clemmons PC

*REMINDER: The Digest for this meeting will be on the website one week from the date of the Presbytery meeting, which will highlight the events and actions taken at the meeting.*

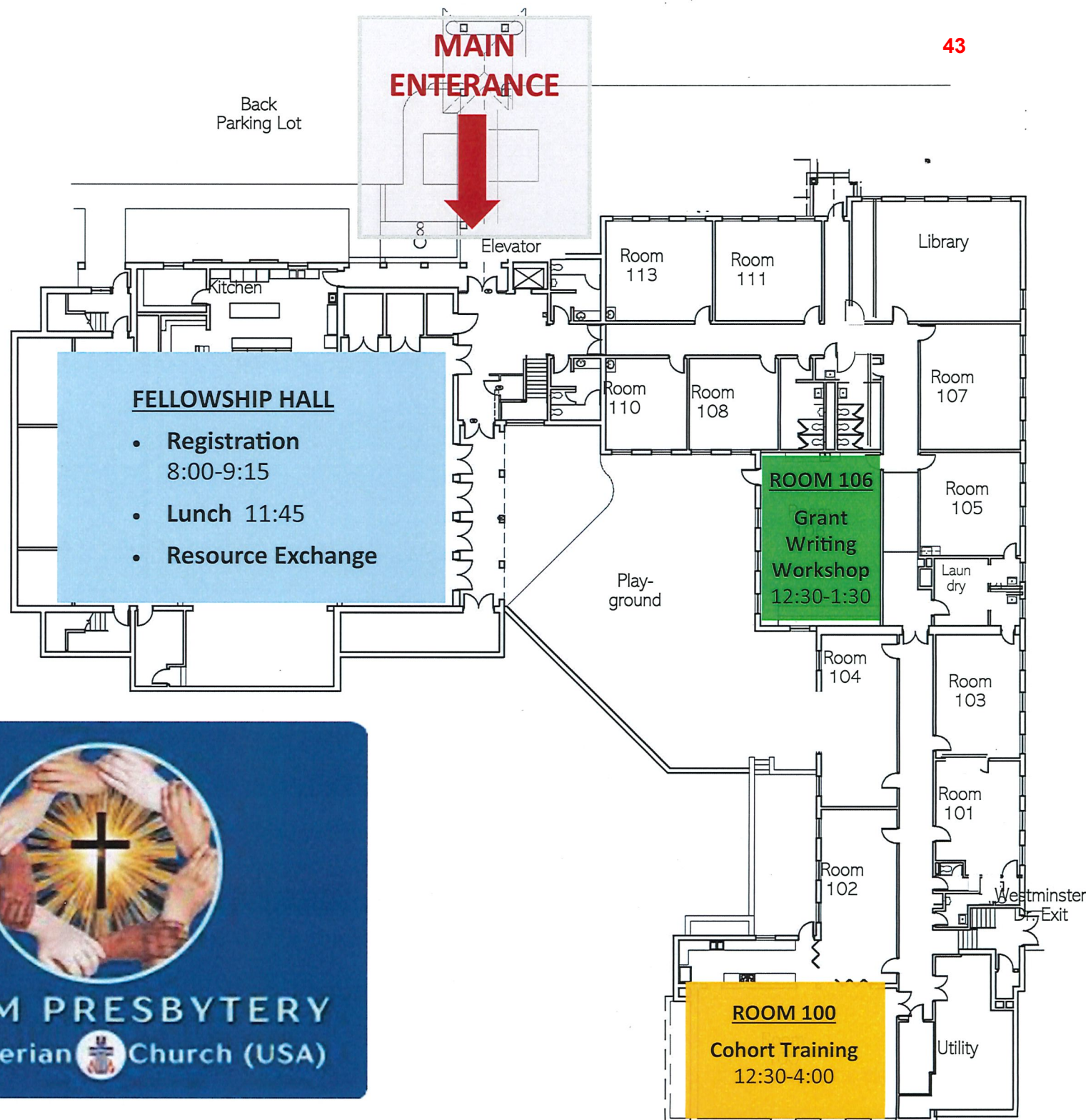


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## Ground Floor



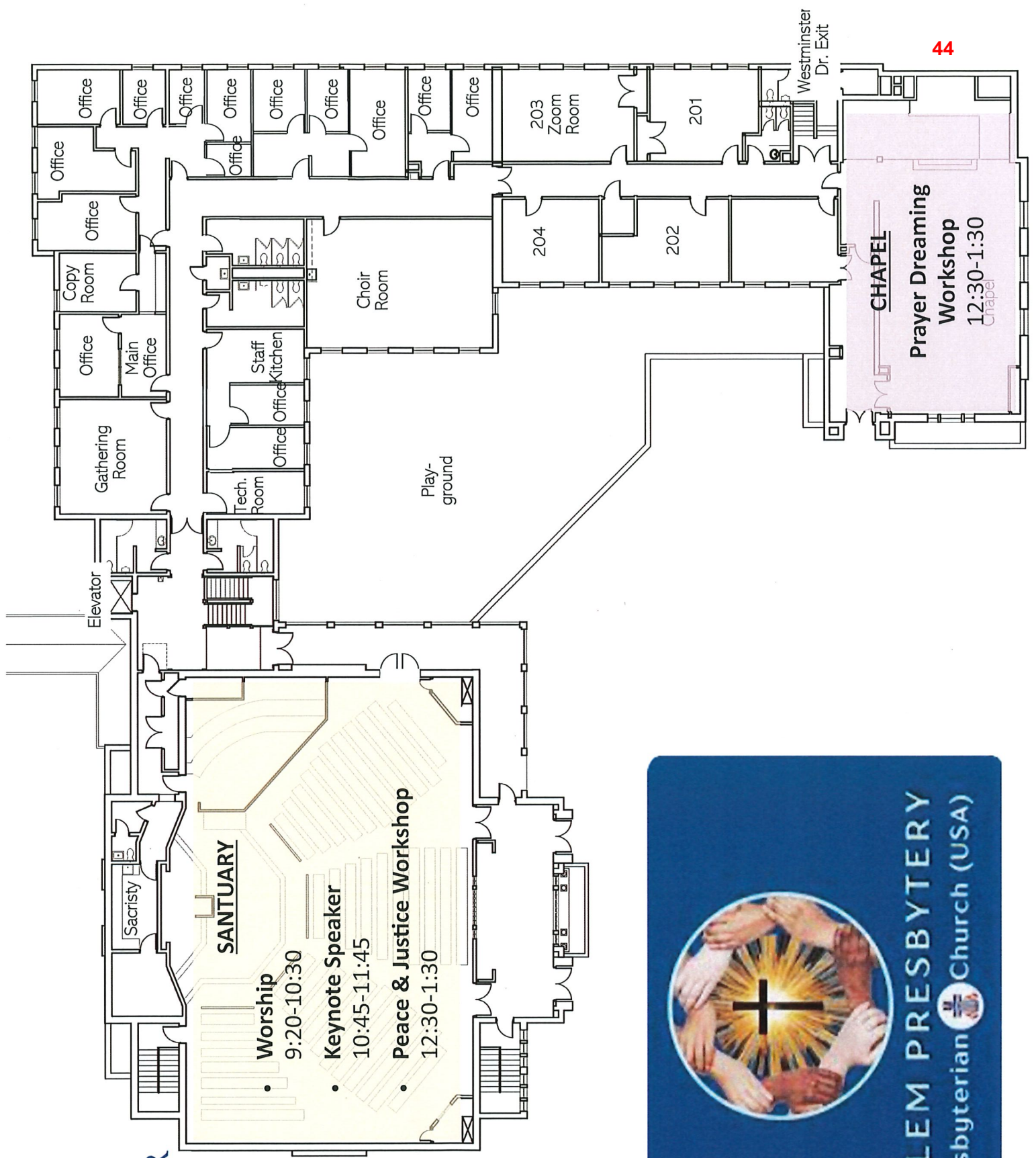
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## Level 2



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