

TO: Members of Salem Presbytery and Commissioned Ruling Elders
Ruling Elder Commissioners from Salem's churches
Certified Church Educators and other church staff
Guests of the Presbytery

Meeting: Saturday, August 17, 2019

Registration will begin at 8:00am.

First-time Members and Elder Commissioners orientation at 8:30am.

Worship will begin at 9:00 am in the Christian Life Center.

Place: Jamestown Presbyterian Church
1804 Guilford College Road, Jamestown 27282 336-454-3718
WiFi Password: JPCCLC1804

Lunch: Box Lunches, served at the church.
Cost is \$10.00. Checks payable to Jamestown Presbyterian Church. Obtain lunch ticket at registration, no later than 10:00am.
A vegetarian option will be available for those for whom this is required.

Child Care: Available by reservation – notify Laurie Scott <336-766-3393, x127> or <lscott@salempresbytery.org> no later than 8/9/2019. Bring lunch and snacks for your children.

Please bring a canned good to restock Jamestown's food pantry. Any non-perishable item is welcomed, though JPC is in particular need of the following: canned pasta (i.e., Beefaroni), canned tuna or chicken, corn, green beans, instant rice, jelly, peanut butter, peas, pop tarts, saltine crackers, soup (chicken noodle and tomato), spaghetti pasta, spaghetti sauce.

Welcome to the Summer meeting of Salem Presbytery!

We will begin a day of worship, work, and witness at 9:00am. Please plan to stay for lunch and the very brief afternoon session. The meeting is scheduled to adjourn before 2pm!

We are grateful to the Jamestown team – the Rev. Jay Smith, Ruling Elder Anne Wright, officers, staff, and members – for hosting this meeting, and to the Presbytery staff and committee leadership for preparing us for our time together. We look forward to seeing you.

Jamestown Presbyterian Church At-A-Glance

- 1967 Individuals interested in starting a Presbyterian Church in Jamestown began meeting in the home of the Reverend and Mrs. Milton (Mac) M. Foust in Cedarwood.
- 1967 First worship service in Jamestown Town Hall on October 8, 1967.
- 1968 Ten acres of land purchased for \$53,000 on Guilford College Road.
- 1969 JPC officially organized December 7, 1969 with 51 families for a total of 136 members.
- 1973 First worship service held in new church sanctuary on September 23, 1973.
- 1979 The Reverend Milton M. Foust assumed pastorate at Norwood Presbyterian Church.
- 1980 The Reverend Lawrence W. Avent (Larry) called as pastor February 1, 1980.
- 1982 Charles E. Hodgin Preaching and Lecture Series established by Mary Leet Hodgin.
- 1985 The Reverend Milton M. Foust returned to JPC as Pastor Emeritus.
- 1989 The Reverend Lawrence Avent called to part time position at Greensboro First Presbyterian.
- 1989 Dedication of the Christian Education wing held in April 1989.
- 1989 The Reverend Dennis J. Sebesan (Denny) called as minister August 1, 1989.
- 1990 JPC Preschool was begun with three classes and Dell McGill as Director.
- 1992 Mac and Sue Foust Christian Life Center was dedicated on May 3, 1992.
- 1992 After School Enrichment Program began with Beth Thomas and Darryl Ray as Directors.
- 1995 Dr. Dennis Sebesan began pastorate at Lexington Presbyterian Church.
- 1996 Dr. George Carpenter became Interim Minister following mission work in Ghana, Africa.
- 1996 Stephen Ministry program began with commissioning of twelve trained Care Givers.
- 1997 Dr. George Carpenter completed interim pastorate when Dr. Samuel Henderson became senior pastor on March 16, 1997.
- 1998 The Reverend Pride Carson called as Associate Pastor on December 20, 1998.
- 1999 JPC members began participation in NC Presbyterian Pilgrimage.
- 1999 The Lane Pleasants Memorial Scholarship was established April 18, 1999.
- 2000 Dr. Sam Henderson moved to Charlotte to assume interim pastorate.
- 2001 Dr. Jim Wagner became interim pastor at JPC and implemented the Contemporary Worship Service.
- 2001 Pride Carson, Associate Pastor, assumed pastorate at Stony Creek Presbyterian Church.
- 2003 The JPC Endowment Fund was established through Presbyterian Foundation.
- 2003 Dr. William Robert Sharman, III, installed as pastor September 28, 2003.
- 2004 The Columbarium dedicated May 16, 2004.
- 2006 The Entry Garden and Courtyard planted in memory of 16 loved ones.
- 2008 Dr. James Wagner returned to JPC to become Parish Associate.
- 2009 Dr. Bob Sharman accepts a call to serve as Director of Alumni Relations at Princeton Seminary.
- 2009 A fire caused major damage to the Fellowship Hall, its kitchen and two classrooms in November.
- 2009 JPC CELEBRATES ITS 40TH ANNIVERSARY with "40 Ways of Sharing."
- 2010 Dr. Arnold Lovell became Interim Pastor on August 8 and served for seven months.
- 2011 The Reverend John Muse began as Interim Pastor May 2011 and served for 2 years.
- 2011 Dr. Jim Wagner was awarded the status of Pastor Emeritus on November 13 following his dedication of the renovated fellowship hall and kitchen.
- 2011 Newton Cowan was hired as Interim Director of Education and Visitation in November 2011 and received his Master of Divinity degree April 20, 2012.
- 2012 Avery Snead Memorial Preschool Scholarship established April 12, 2012.
- 2013 Dr. Jay Smith installed as senior pastor on March 3, 2013.
- 2014 The Reverend Newton Cowan was ordained as JPC Associate Pastor of Christian Education January 5th.
- 2016 Joy House Purchased.
- 2018 The Reverend Newton Cowan resigned as of July 21, 2018 to enter the Clinical Pastoral Education Residency Program at Cone Hospital, Greensboro, NC.
- 2019 JPC CELEBRATES ITS 50TH ANNIVERSARY with theme, "Created to do good works."

We exist to invite, equip and reach our world for Jesus Christ.

Directions to:
Jamestown Presbyterian Church
[1804 Guilford College Road](#)
[Jamestown, NC 27282](#)
(336) 454 3718

From the North: US 29 South to Business 85 South/I-40 West. Go South on Business 85 to GTCC (Guilford Technical Community College) Exit (Vickery Chapel Road and Guilford College Road). Turn right on Guilford College Road and stay on it through four traffic lights to Jamestown Presbyterian Church on the left.

From the East: I-85 South to Exit 118 (Business 85 South). Take GTCC Exit (Vickery Chapel Road and Guilford College Road) and turn right on Guilford College Road. Go through four traffic lights to Jamestown Presbyterian Church on the left.

From the South: I-73/US 220 North to I-85 South. Take Exit 118 (Business 85 South) to GTCC Exit (Vickery Chapel Road and Guilford College Road). Turn right on Guilford College Road and travel through four traffic lights to Jamestown Presbyterian Church on the left.

From the West: US 421 South to I-40 East to Exit 213 (Guilford College Road). Turn left on Guilford College Road and continue approximately three and a half miles to Jamestown Presbyterian Church on the right.

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.

“Be hospitable to one another without complaining. Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received.” I Peter 4:9-10

Please silence all mobile devices.

8:00 a.m. Registration
8:30 Orientation for first-time commissioners and ministers
9:00v **Call to Order and Opening Prayer** Rev. Felicia Stewart Hoyle, Moderator

Morning Worship and the Celebration of the Lord’s Supper

10:00v **Organization of Presbytery** Moderator
Welcome from Host Church Rev. Jay Smith
Establishment of Quorum Elder David Vaughan, Stated Clerk
New Business (Written proposed motions to be given to the Stated Clerk before the meeting begins.)
Approval of Docket

Moderator’s Welcome Moderator
Corresponding Members (Teaching Elders from other Presbyteries and ministers of other Christian denominations)
Ruling Elder Commissioners attending for the first time
Visitors and Guests

Ecumenical Welcome

10:15 **Transitional General Presbyter's Welcome and Report** Rev. Steve Scott
10:25 **Stated Clerk Communications & Report** pg. 6 Stated Clerk
10:27 **Committee on Preparation for Ministry** pg. 7 Rev. John Senior
Hannah Trawick – from inquirer to candidacy
10:40 **Examinations** pg. 9 Rev. Bill Hoyle
Ordination candidates to preach: Keith Dove, Alexandra Mauney, Changwon Seo
11:20 **Commission on Ministry** pg. 19 Rev. Joe Blankinship
Healthy Congregations Rev. Jeff Smith
Quarterly Report
Welcome Liturgy pg. 23

Retirements:

The Rev. Dr. Thomas ("Tom") LaBonte

The Rev. Dr. William Stephen ("Steve") Hannah

Retirement Liturgy **pg. 24**

12:05pm	Peace and Justice Task Force Medicaid Expansion motion	pg. 31	Rev. Frank Dew
12:15	Missions Committee	pg. 35	Rev. Ray Mims
12:20V	Invitation to Lunch and Prayer		Rev. Jay Smith
1:10V	Prayers for Intercession and Thanksgiving		Moderator
1:15	Committee on Representation	pg. 38	Rev. Ray Mims and Rev. Sandy Kern
1:20	Executive Council Resolution from Rev. Paul Rhodes and Bethel Church (10 minutes) Amendments to <i>Manual</i> /Establishment of Stewardship Committee (3 minutes) Budget and Finance Committee (5 minutes) Report from Implementation Team (17 minutes) Sale of Christ PC property (5 minutes)	pg. 39	CRE Fred Terry
1:50	New Business and Announcements Adjournment with Benediction		Moderator

Next Presbytery Meeting:
Tuesday, November 12, 2019
First Presbyterian Church, High Point

Salem Presbytery
Mission

**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.**

FOR INFORMATION:

Upcoming meetings of Presbytery - 2019 and 2020

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

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

Appointment of Administrative Commission for Grace Presbyterian Church

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

Appointment of Administrative Commission for Oakland Presbyterian Church

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

Presbytery Minutes Review by Synod

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

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

Proceedings of Synod Assembly:

Included in this packet are the highlights of spring's 243rd Synod Assembly. RE Mack Dagenhart and TE Steve Scott are Salem's commissioners to the Synod Assembly.

David Vaughan
Stated Clerk

Margaret Almeida and John Senior, Co-Moderators

Recommendation:

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

Hannah Trawick: Faith Journey

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

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

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

Two months later, though, I started college at Queens University of Charlotte. I initially did not seek out ways to get engaged in the Religious and Spiritual Life on my campus, but my campus Chaplain had heard about me from someone who also attended General Assembly and reached out to me. Throughout my years at Queens, I developed a deep friendship with my Chaplain. She inspired me to take a class in religion and, upon doing so, I couldn't stop taking

them. Without realizing it, I was halfway to completing a major, so I continued to complete the second half! Through these classes, I began to confront the issues I had with the Church, work through some of my theological doubts and questions, and mature in my ability to see value in the Church and religion as a whole while still wishing them to be better when they fall short. I think these classes—particularly *Philosophy of Religion* and *Problem of Evil*—are what inspired in me a renewed love of the Church and all it does in the world.

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

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

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

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

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

The following individuals have met with our committee and been examined by their writing and verbal answers. Our committee has voted to approve them for service in our Presbytery.

Faith Journey

Keith Dove

Faith has been a fundamental aspect of my life for as long as I can remember. The biggest spiritual influences in my life are my mother, a kindergarten teacher, and my father, a band director. They always encouraged my wonderings and questions, and they instilled in me a great love for music and worship. I was baptized at my grandparent's Presbyterian church, and my family attended my home church, Central Presbyterian Church of Russellville, Arkansas, for the first few years of my life. When I started school, my family moved to First Baptist Church in Russellville because it had more vibrant children's and music ministries. As a child at First Baptist, I was encouraged to ask questions about God and explore scripture with wonder. I absolutely loved church as a child and always felt at home there. However as I entered my teen years, I became disenchanted with church. My questions had become unwelcome. I was often chastised for having doubts, especially as a high schooler trying to reconcile Genesis and evolution. I was able to ponder freely with my parents, but not at church. Furthermore, my parents' answers and our conversations did not match what I was taught at First Baptist. For several years of my life, I hated church, yet still longed to be there. I quit attending Sunday school and youth group, and I decided to learn about faith for myself. In late high school and early college, I secretly read Augustine, C.S. Lewis, N.T. Wright, and Dietrich Bonhoeffer in my free time because I wanted to know why I believed what I did. In this time, I tried very hard to run away and abandon religion, but I was never able to do so.

As a music major at the University of Central Arkansas, I continued to wrestle with my faith. I still loved and hated church at the same time. After taking a world religions class in my freshman year, I also became a religion major. In secret, I began looking at theology programs, feeling like I was supposed to do something in the Church. In my sophomore year, I took a class on the Protestant Reformations. I ended up borrowing some books from the new pastor, Rev. Brian Brock, at Central Presbyterian Church, where I had attended when I was very young. I attended a service to pick up the books, and I immediately felt like I belonged there. That day, I told my parents I would attend Central from now on, and they agreed to join me. In my first conversation with Brian, I asked him how to become a member and how to know if you are called to ministry. Brian never shied away from my questions, but encouraged them. Since then, Brian has been my mentor and an extension of my family. At UCA, I completed two independent studies with my academic mentor Dr. James Deitrick. In these, I studied Christian approaches to violence and the phenomenon of moral injury in military personnel. Not a Christian himself, Dr. Deitrick allowed me to freely wrestle with my faith and find my own answers. While at UCA, I also served as a ruling elder and chair of the evangelism committee at Central. I visited many schools before deciding to attend Duke Divinity School. I felt that Duke would best prepare me for future schooling and for serving the Church as a pastor. It was also the only school where anyone took time to pray individually with me for discernment, which meant a great deal to me. I began my time at Duke thinking that I would immediately pursue a PhD after my MDiv, but continued to fall in love with the local parish. In my field education experiences, I discovered a great need for bridging the gap between academia and practical ministry. I now hope to pastor for a time and then

return to school to study homiletics or practical theology. I completed a concentration in homiletics and a thesis in ethics, and I believe that the two should be in more conversation with each other. I feel called to the classic Reformed pastor-scholar model, with one foot in the classroom and the other in practical ministry.

Statement of Faith

Keith Dove

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

I believe in God, the creator of heaven and earth, all that is, was, and shall be. God is many things, including all-powerful, all-knowing, and all-loving. God's existence is infinite and unfathomable, which makes all human descriptions of God limited. God seeks to be in relationship with God's creation. I believe in Jesus Christ, God's only Son and incarnation, who is Lord of all. Fully human and fully divine, Christ lived as a human in a particular time and place in history, but also exists eternally in perfect union with God. Through his life, Jesus showed us how to love God and each other by preaching, teaching, healing, feeding, and welcoming. Jesus was crucified, died a real human death, and was buried. Jesus then rose from the dead and ascended to heaven to sit at God's right hand as mediator. I believe in the Holy Spirit, who exists eternally in the triune God. The Holy Spirit is our advocate and helper, actively working to strengthen the relationship between God and humanity.

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

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

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

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

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

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

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

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

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

Statement of Faith**RC Griffin**

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

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

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

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

Faith Journey**Jodi Lingan**

I grew up in a military family, living in seventeen places by the time college graduation rolled around. Each place was new, each place was different – but the process of getting there was basically the same. Our family fell into a rhythm when it came time to move. We each had our unique set of responsibilities for the journey. I was the last person to walk through every home and say “goodbye” to what had been our lodging for however many months. From the first time I remember meeting him as a five-year-old in Sunday School, Jesus became my friend on those journeys. Painfully shy, every move for me was an exercise in overcoming obstacles of deep discomfort – new people, new schools, new customs, new food, new everything. Through it all, he was the one thing that didn’t change. He was comfort in the midst of the chaos, a trusted friend and companion.

As I grew, the journeys became more layered and complex; there were times I wasn’t sure Jesus was still there. At one point (in seminary) I lost the ability to hear God altogether, my prayers going into a black hole of cosmic nothingness as Jesus seemingly took a sabbatical



from the exhaustive job of dealing with my needs. Not every road was lined with sunshine and daisies. People I loved got sick. People I loved died. Careers were made and lost. Timelines were disrupted. Parenting (of children and of parents) brought heart-wrenching challenges.

The journeys had become much more than geographic. My responsibilities on them deepened: from participant to coordinator to (ordained) leader. It turns out the Spirit was there all along: on a street in Appalachia during a youth mission trip, by the bedside of a dying loved one, in a poverty-stricken town in Peru, at a graduation celebration that wasn't supposed to happen, in catching tears with those who were furious with a God who could allow tragic and unwarranted suffering. In being willing to explore new, different environments and learning how to embrace the anxious challenge of continually pushing my comfort zone, I met Jesus anew as he walked with me through each venture. I posted a sign outside my church office to capture my ongoing faith experience: *Adventure Awaits*. I began a new journey in June as we moved from Virginia to North Carolina: new people, new schools, new customs, new food, new everything. Even though it's been twenty-five years since I last geographically relocated, the logistical process is still familiar, the rhythm not forgotten. I was still be the last person to walk through our home and say goodbye, however, here is what is different: the obstacles of deep discomfort that will continue to present themselves, have been transformed by the knowledge that Jesus is the Master of the adventure. I am looking forward to posting my *Adventure Awaits* sign again and meeting him in a new location, a new ministry.

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

Statement of Faith

Jodi Lingan

I trust and believe...

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

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

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

that, as the demonstration of supreme covenant commitment to the creation, Jesus suffered a torturous crucifixion at the hands of his fellow humans and died a man! Yet, he broke the bonds of sin to illuminate the divine life, ascending into eternal glory, to shine undeserving life into the captive darkness of sin and death. Through the death and resurrection of Christ on the cross, we are forgiven

any, and every, sin. In the same way, we are called to offer that same forgiveness to our brothers and sisters in creation. Christ serves both as our Judge and Reconciler. Through Christ, we experience transformation into a life we are unable to know by our own efforts.

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

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

that the Sacraments are God's visible signs of reconciliation with God's covenant people! We are cleansed through baptismal waters into a new life of covenant community. Through the Lord's Supper, we are fed by the bread of heaven and the cup of salvation at Christ's table, and constantly nourished at the great banquet table of God's Kingdom, to be heaven here on earth.

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

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

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

Faith Journey

Alexandra Mauney

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

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

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

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

Statement of Faith

Alexandra Mauney

Through the study of Scripture, the teachings of the Church, and the experiences of my own life, I have come to believe that God loved the cosmos into being and is solely and uniquely responsible for the life of all created things. God's plan for the world was foreordained from the beginning of time and has unfolded in the manner of God's choosing since the very moment of creation. With the creation of humans came the reality of sin- of humans' opposition to the will of God and of our unwillingness to fully participate in that will during our time on earth. This sin manifests itself throughout the ages in ways particular to individuals as well as through complicated webs of systemic sin in which all of humanity is implicated. Mary bore the Son of God, Jesus Christ, fully God and fully human, who through grace and love offered himself as a sacrifice fitting for the enormity of the world's sin. Through Jesus' death, resurrection, and ascension, the cosmos has been redeemed for all eternity, even while the world still bears deeply the marks of sin. Through his painful death and his glorious resurrection from the dead, Jesus defeated death, giving believers the certain hope of everlasting life in eternity with God. Through the gift of the Holy Spirit, the individual receives inner sustenance and the Church receives guidance in her work as the body and bride of the Lord Jesus Christ.

The mysterious interplay of the Trinity – Father, Son, and Holy Spirit – reveals a God who is transcendent and immanent, sovereign over the universe and loving of each created thing. This transcendence and immanence are reflected in the life of the Christian Church, that mystical body of believers called to the worship of God throughout the ages. Throughout the work of the wider Church and the lives of individual Christian congregations, the Church as Christ's body in the world is called to witness to the love and grace of God in Jesus Christ through its worship, fellowship, service, and learning. The Church is responsible for the guarding and administration of the sacraments, the visible signs of God's invisible grace. In the waters of baptism, we receive the sign and seal of God's love and

grace, which has claimed us from the beginning of time; in the bread and wine of the Eucharist, we receive yet another sign of God's love and grace, finding ourselves sustained by the very Savior whose life we memorialize in those sacred actions. Sent forth with this inner and outer sustenance, we, the Church, are called to be bread for a world starving for truth and nourishment. With the Spirit's help and guidance, the Church is called to be a space of welcome and inclusion, recognizing and naming that each person is created in God's image and is loved by the One who created the universe. I believe that the Church in the present age is called to bear witness to the gospel in new ways: Christian communities across the globe no longer mirror the churches of our grandparents' generations. God is indeed doing a new thing, and I believe that Christian communities will have to trust the guidance of the Spirit in this new movement, remaining rooted in the scriptural witness of our spiritual ancestors, who have taught us that the vocation of bringing forth the Kingdom of God is one that requires radical hospitality, holy *caritas*, and a relentless seeking of justice. I look forward to God's revelation in the coming decades in the Church, and I feel empowered by the saints and ancestors who have gone before me in the faith to continue in the work of worship and service, enlivened by the power of the Holy Spirit that surrounds us always.

Faith Journey

Changwon Seo

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

My life before believing truly in Jesus Christ was two main things: happy on the outside, but hopeless and full of horrible lies on the inside. Growing up, I was the top student and a good athlete, succeeding in whatever I did. However, no one knew that I suffered in silence, wanting to leave home to be free. I lived in fear of my father. I would silently cry out to God - but nothing. However, I was so happy with my three older sisters and mother. They encouraged me to get involved to church work since I was a kid. I was a kind of passive and shy person but I became very active and positive through church activities. Yet still I had in trouble emotionally and spiritually. Unknowingly, I took on beliefs that I was worthless, helpless, abandoned, rejected, alone, and hopeless. At high school, I discovered nothing changed. I was still lonely even amidst approximately 1,000 students, and since my father forbade me to go to church.

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

For about four years, I tried to run from away from God, but I couldn't. Hopelessness, worthlessness, rejection, abandonment, and even the belief that God put me on this Earth to suffer and punish me pervaded my heart. True joy was not a reality. My suffering finally stopped when I touched the cloak of

Jesus through a meeting with a man named Sangjin, Choi who is the leader and Pastor of APPA (Action for peace through Prayer and Aids, the homeless shelter), in Washington D.C. in 2010. Through countless meetings, conversations, and prayer where he would lead me to hear and affirm God's voice in my life, I was healed - completely changed!! "It wasn't the experiences that were killing me, but what I got to believe of myself through those circumstances that was killing me." God's truth replaced all of Satan's lies one by one, truly freeing me to experience God's love and what my heavenly Father thought of me.

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

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

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

First of all, the most important value for being a pastor is to feed the flock by God's words for growing spirituality. In the point of view, preaching diligently by pastors to church communities is essential due to the preaching is the source to provide wisdom and encouragement to believers at churches.

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

In addition, the duty that a pastor should focus on is prayers. Churches are generally exposed to the temptation including persecution, poverty, distress, and even depression. Prayers should be connected to the preaching to overcome many different types of troubles that churches would experience.

Pastors should always lead prayers with church communities. Prayer is the best way to succeed to achieve all the wishes by God's grace. When pastors, as a leader at church, ask something with name of Jesus, God listens to people's prayers with the presence of Jesus. When church communities face in trouble, prayers are importantly necessary as well as God's words. Prayers are absolutely needed for pastors' ministry with God's words according to Acts 6:4, saying, "and will give our attention to prayer and the ministry of the word." In this respect, one of the elements that pastors should pay attention is to spend regular amount time for prayers.

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

Statement of Faith

Changwon Seo

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

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

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

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

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

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

I believe that the Lord Jesus Christ will return on the last day when God determines. Jesus Christ will come into the world again, and his people who are elected on that day will receive eternal life for salvation, and they will reach the kingdom of God. I believe in the resurrection and eternal life, and these are the hope of all the believers who are waiting for the Lord's return.

Joe Blankinship and John Johnson - Co-Moderators

I. COMMISSION ACTION REPORTED FOR THE INFORMATION OF PRESBYTERY

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

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

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

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

C. TEMPORARY SUPPLY RENEWAL

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

D. PARISH ASSOCIATE AGREEMENT

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

F. DISSOLUTION OF PASTORAL RELATIONSHIPS WHERE BOTH PARTIES AGREE

1. Dissolved the Associate Pastoral relationship between the **Reverend Patrick McElwaine** and **Clemmons Presbyterian Church**, Clemmons, North Carolina, effective July 29, 2019.

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

II. COMMISSION ACTIONS TAKEN ON BEHALF OF PRESBYTERY

A. COMMISSIONED RULING ELDERS/LAY PASTORS (RENEWAL)

1. Concurred with the Session of the **Trinity Presbyterian Church**, Elon, North Carolina, in renewing the contract of **Mr. Steve Braxton** to serve as their Commissioned Ruling Elder–Lay Pastor for a period of one year beginning March 15, 2019.
2. Concurred with the Session of the **Glendale Springs Presbyterian Church**, Glendale Springs, North Carolina, in renewing the contract of **Mr. Sidney R. Crunk** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of one year beginning May 1, 2019.
3. Concurred with the Session of the **Greenwood Presbyterian Church**, Reidsville, North Carolina, in renewing the contract of **Mr. Wayne Robertson** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of one year beginning March 1, 2019.

B. TRANSFER MINISTER OUT OF SALEM PRESBYTERY

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

C. MODERATOR OF SESSION

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

D. VALIDATED MINISTRY APPROVED

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

E. ADMINISTRATIVE COMMISSION APPROVED

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

F. MINISTER TRANSFERRING TO SALEM PRESBYTERY

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

III. RECOMMENDATIONS FOR THE ACTION OF PRESBYTERY

A. CALL EXTENDED TO MINISTER MEMBER OF SALEM PRESBYTERY

1. That the call of the **North Wilkesboro Presbyterian Church**, North Wilkesboro, North Carolina, to the **Reverend Ralph (R.C.) Cornelius Griffin III** to serve as Pastor be found in order; and the terms of the call (printed below) be approved; and that upon the signing of the Book of Ministerial Obligations, the call be placed in his hands. The Commission on Ministry is satisfied that this congregation has complied with the EEO provisions of the **Book of Order** (G-3.0307) and the AAEEO Policy adopted by Salem Presbytery (July 1993) in offering this call. The effective date is October 1, 2019.

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

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

1. That following his successful examination, the call of the **Korean First Presbyterian Church**, Greensboro, North Carolina, to **Changwon Seo**, a candidate under the care of Salem Presbytery to serve as Associate Pastor be found in order; and the terms of the call (printed

below) be approved; and that upon the signing of the Book of Ministerial Obligations, the call be placed in his hands. The Commission on Ministry is satisfied that this congregation has complied with the EEO provisions of the **Book of Order** (G-3.0307) and the AAEO Policy adopted by Salem Presbytery (July 1993) in offering this part-time call, pending his successful examination and ordination. The effective date is October 27, 2019.

Cash Salary	\$32,000
Housing Allowance	\$18,000
Utilities Allowance	\$ 720
Automobile Expense	Fed. Rate
Continuing Education	\$ 2,000
SECA	Provided
Moving Costs	Provided
Board of Pensions	Provided
Vacation	4 weeks
Study Leave	2 weeks
Three-month Clergy Renewal Leave after seven years. One-month paternity leave.	

C. WELCOME LITURGY

D. REQUEST FOR ELDER TO SERVE COMMUNION

1. That elder **Steve Marks** be allowed to serve communion at **First Presbyterian Church**, Boone, North Carolina for one year beginning August 1, 2019.

E. REQUEST FOR HONORABLE RETIREMENT

1. That the **Reverend William Stephen Hannah** be granted the status of Honorably Retired effective August 31, 2019, and dissolve the pastoral call with **Fifth Creek Presbyterian Church** of Statesville, North Carolina, and **Old Providence Presbyterian Church** of Cleveland, North Carolina. Rev. Hannah's retirement will be recognized and celebrated at this meeting.

F. SERVICE OF HONORABLE RETIREMENT

The Reverend William Stephen Hannah, The Reverend Thomas LaBonte

G. RETIREMENT LITURGY

Welcome into Salem Presbytery

Alexandra, Changwon, Jodi, Keith, and R.C., have been received into membership of Salem Presbytery. Let us join in celebration they are welcomed.

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

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

Moderator: We have gifts that differ according to the grace given to us: prophecy, in proportion to faith;

**All: ministry, in ministering;
the teacher, in teaching:**

Moderator: the exhorter, in exhortation;
the giver, in generosity;

**All: the leader, in diligence;
the compassionate, in cheerfulness.**

Moderator: Let us not lag in zeal, but be ardent in spirit, serving the Lord.

All: We remember with joy our common calling to serve Christ, and we celebrate God's call to our brothers and sisters in Christ as they serve among us as Teaching Elders.

Moderator: As you join us in ministry, Salem Presbytery remembers some of our constitutional responsibilities to ministers and congregations.

All: As Ruling Elders and Teaching Elders, we covenant to provide resources, guidance, encouragement, and mutual support to you as members of our presbytery.

A co-moderator of the Commission on Ministry will lead the Presbytery in prayer.

The Presbytery will stand and sing:

Lord, Speak to Me That I May Speak

CANONBURY

**Lord, speak to me that I may speak
in living echoes of your tone.**

**As you have sought, so let me seek
your erring children, lost and lone.**

**O use me, Lord, use even me,
just as you will, and when, and where
until your blessed face I see,
your rest, your joy, your glory share.**

Recognition of Honorable Retirement

Call to Worship

Moderator: Bless the Lord, O My soul,
and all that is within me, bless God's holy name.

**All: Bless the Lord, O my soul,
and forget not all God's benefits.**

Moderator: who forgives all your sins
and heals all your infirmities;

**All: who redeems your life from the grave
and crowns you with mercy and loving-kindness;**

Moderator: who satisfies you with good things,

All: and your youth is renewed like an eagle's. (Psalms 103:1-5)

Remarks

Transitional General Presbyter Steve Scott will reflect on the ministry of the Rev. Dr. William Stephen (Steve) Hannah and the Rev. Dr. Thomas Joseph (Tom) LaBonte.

Words of Celebration

Moderator: Steve and Tom have completed active service as ministers of Word and Sacrament.

We praise God for the grace that has filled your ministry, we give thanks for your faithful service to Christ's church, and we rejoice at the work of the Holy Spirit in you.

All: Thanks be to God!

Moderator: Now this presbytery confers upon you the status, Honorably Retired.

We value the gifts and experience God has bestowed on you, and we welcome your continued participation in the life of the church. You remain colleagues in ministry, and we will continue to seek your wisdom and your fellowship.

All: Thanks be to God!

Moderator: We pray that you will find new opportunities to fulfill your baptismal calling, as one marked by the Holy Spirit, a disciple of Jesus Christ.

All: Thanks be to God!

Moderator: May God continue to bring joy and peace to your life, just as you have blessed the church with your ministry and proclaimed the good news of Jesus Christ.

All: Thanks be to God! Amen.

Prayer of Blessing

Moderator: Eternal God, through all the years of our lives
 your love protects and guides us.
 By your Spirit you call us to varied ministries
 in the service of Jesus Christ.
 We praise you for your gifts to your servants,
 for their faithful proclamation of your word,
 their administration of the holy sacraments of Jesus Christ,
 and their pastoral care and leadership in the church.
 Grant to them time for refreshment and rest,
 reflection and rejoicing,
 and the fullness of your peace.
 Through your Holy Spirit bless each of us
 that we may remember the love of Jesus Christ,
 which unites us in the service of our Lord.
 In the name of Christ we pray. **Amen.**

***Hymn : The Church's One Foundation**

AURELIA

**The church's one foundation is Jesus Christ her Lord.
 She is his new creation by water and the word.
 From heaven he came and sought her to be his holy bride.
 With his own blood he bought her, and for her life he died.**

**Yet she on earth has union with God, the Three in One,
 and mystic sweet communion with those whose rest is won:
 O happy ones and holy! Lord, give us grace that we
 like them, the meek and lowly, may live eternally.**

The Moderator will present the retirees with certificates. Members of the Presbytery will greet them with expressions of gratitude.



INSTALLATION OF LARA MUSSER GRITTER AND JOSHUA MUSSER GRITTER

The Commission appointed by Salem Presbytery to Install Lara Musser Gritter and Joshua Musser Gritter as Co-Pastors of First Presbyterian Church, Salisbury, met September 9, 2018 at 3:15p.m.

The meeting was called to order by Rev. Robert Lewis, whom Presbytery appointed to preside. The prayer was offered by Margaret Almeida. The following members and guests were present: Ministers: Sid Bates, Griff Gatewood, and Randy Kirby. Elders: Stephen Bullock, Catreliia Hunter, Dianna Wright, and Will Martin. Catreliia Hunter was elected Clerk of the Commission. Guest minister Katherine Kausssmaul was welcomed and invited to sit with the Commission.

After organization, a quorum being determined, the Commission joined the congregation(s) in a worship service at 4:00p.m., the Moderator presiding. Sid Bates preached the sermon using text 1 John 5:1-15 and topic, "When the Church Plays to Win."

Robert Lewis propounded the constitutional questions to the minister. Stephen Bullock propounded the constitutional questions to the congregation. Dianna Wright offered the prayer of installation.

Lara & Joshua Musser Gritter were declared duly Installed as Co-Pastors of First Presbyterian – Salisbury according to the Constitution of the Presbyterian Church (U.S.A.).

The Co-Pastors were charged by Griff Gatewood & Katherine Kausssmaul and Margaret Almeida charged the congregation.

Josh and Lara Musser Gritter, the newly installed, Co-Pastors, pronounced the benediction. Following the service, the Commission reconvened, read and approved the minutes, and closed its meeting with prayer by Robert Lewis.

INSTALLATION OF WILL GIPE

The Commission appointed by Salem Presbytery to Install Will Gipe as Pastor of Prospect Presbyterian Church, Mooresville, met at Prospect Presbyterian on October 7, 2018 at 3:30p.m.

The meeting was called to order by Rev. Jeff Sockwell, whom Presbytery appointed to preside. The prayer was offered by Tom LaBonte. The following members and guests were present: Ministers: Tom LaBonte, Barrie Kirby, and Jeff Sockwell. Elders: Lee Williams and Carolyn Roberts.

Lee Williams was elected Clerk of the Commission.

After organization, a quorum being determined, the Commission joined the congregation in a worship service at 4:00p.m., the Moderator presiding. Tom LaBonte preached the sermon using text Psalm 119:33-40, Romans 12:1-13 and topic, "The Heart of a Servant."

Jeff Sockwell propounded the constitutional questions to the minister. Lee Williams propounded the constitutional questions to the congregation. Carolyn Williams offered the prayer of installation.

Will Gipe was declared duly Installed as Pastor of Prospect Presbyterian Church according to the Constitution of the Presbyterian Church (U.S.A.).

The Pastor was charged by Barrie Kirby and Lee Williams charged the congregation.

Will Gipe, the newly installed, Pastor, pronounced the benediction. Following the service, the Commission reconvened, read and approved the minutes, and closed its meeting with prayer by Jeff Sockwell.

INSTALLATION OF KATE DAVELAAR GUTHRIE

The Commission appointed by Salem Presbytery to Install Kate Davelaar Guthrie as Pastor of New Creation Community Presbyterian Church, met October 21, 2018.

The meeting was called to order by Rev. Bryan McFarland, whom Presbytery appointed to preside. The prayer was offered by Bryan McFarland. The following members and guests were present: Ministers: Dale Walker, Kim Priddy, Lara Musser Gritter. Elders: Gayle Wulk.

Kim Priddy was elected Clerk of the Commission. Guest minister Kathy Davelaar and guest elder, Lynn Turnage were welcomed and invited to sit with the Commission.

After organization, a quorum being determined, the Commission joined the congregation(s) in a worship service at 5:00p.m., the Moderator presiding. Kathy Davelaar preached the sermon using text Mark 10:35-45 and topic, "What We Ask For."

Bryan McFarland propounded the constitutional questions to the minister. Gayle Wulk propounded the constitutional questions to the congregation. Dale Walker offered the prayer of installation.

Kate Davelaar Guthrie was declared duly Installed as Pastor of New Creation Community Presbyterian Church according to the Constitution of the Presbyterian Church (U.S.A.).

Kate Davelaar Guthrie, the newly installed Pastor, pronounced the benediction. Following the service, the Commission reconvened, read and approved the minutes, and closed its meeting with prayer by Lara Musser Gritter.

ORDINATION AND INSTALLATION OF JESSICA RIGEL

The Commission appointed by Salem Presbytery to Ordain and Install Jessica Rigel as Associate Pastor of Alamance Presbyterian Church, met October 21, 2018 at 2:15 p.m.

The meeting was called to order by Kyle Goodman, whom Presbytery appointed to preside. The prayer was offered by Katie Barrett-Todd. The following members and guests were present: Ministers: Caroline Sell, Kyle Goodman, Katie Barrett-Todd. Elders: Ken Carraway, Larry Hooker, Avys Massey.

Larry Hooker was elected Clerk of the Commission. Guest minister Dennis Olsen, Jacqueline Lopsley and Guest Elder, David Vaughan were welcomed and invited to sit with the Commission.

After organization, a quorum being determined, the Commission joined the congregation(s) in a worship service at 3:00p.m., the Moderator presiding. Dennis Olsen preached the sermon using text Isaiah 58:6-14 and topic, "Repairers of the Breach."

Kyle Goodman and Katie Barrett-Todd propounded the constitutional questions to the minister. Kyle Goodman and Katie Barrett-Todd propounded the constitutional questions to the congregation. Caroline Sell offered the prayer of ordination and installation.

Jessica Rigel was declared duly Ordained and Installed as Associate Pastor of Alamance Presbyterian Church according to the Constitution of the Presbyterian Church (U.S.A.).

Jessica Rigel, the newly ordained and installed Associate Pastor, pronounced the benediction. Following the service, the Commission reconvened, read and approved the minutes, and closed its meeting with prayer by Kyle Goodman.

The Commission appointed by Salem Presbytery to Ordain and Install Travis Milam as Pastor of First Presbyterian Church of Pilot Mountain, met January 20, 2019 at 2:30p.m.

The meeting was called to order by Rev. Debbie Layman. The following members and guests were present: Ministers: Debbie layman, Ken Broman-Fulks, Patrick McElwaine and Bob Maclin. Elders: Dianna Wright, Doug Brinkley, Jane Crump and Bert Melijboom.

Ken Broman-Fulks was elected Clerk of the Commission.

After organization, a quorum being determined, the Commission joined the congregation(s) in a worship service at 3:00p.m., the Moderator presiding. Ken Broman-Fulks preached the sermon using text Matthew 9:35-38 and topic, "What Makes a Good Minister."

Constitutional questions were propounded to the minister by Debbie Layman.

Constitutional questions were propounded to the congregation by Debbie Layman.

Prayer of ordination and installation was offered by Bob Maclin.

Travis Milam was declared duly Ordained and Installed as Pastor of First Presbyterian Church of Pilot Mountain according to the Constitution of the Presbyterian Church (U.S.A.).

The Pastor was charged by Dianna Wright and Doug Brinkley charged the congregation.

Travis Milam, the newly ordained and installed Pastor, pronounced the benediction. Following the service, the Commission reconvened, read and approved the minutes, and closed its meeting with prayer by Patrick McElwaine.

INSTALLATION OF LAURA KATE MORRISON

The Commission appointed by Salem Presbytery to Install Laura Kate Morrison as Pastor of John Calvin Presbyterian Church, met March 3, 2019 at 2:30 p.m.

The meeting was called to order by Paul Sink, whom Presbytery appointed to preside. The prayer was offered by Paul Sink. The following members and guests were present: Ministers: Bryan McFarland, Lara Gritter and Paul Sink. Elders: Dianna Wright, Sarah Davis, and Sammie Hinshaw.

Lara Musser Gritter was elected Clerk of the Commission. Guest minister Dominique Robinson of Shaw Temple AME Zion Church was welcomed and invited to sit with the Commission.

After organization, a quorum being determined, the Commission joined the congregation(s) in a worship service at 3:00p.m., the Moderator presiding. Dominique Robinson preached the sermon using text Micah 6:1-8 and topic, "Do These Things."

Paul Sink propounded the constitutional questions to the minister. Paul Sink propounded the constitutional questions to the congregation. Lara Musser Gritter offered the prayer of installation.

Laura Kate Morrison was declared duly Installed as Pastor of John Calvin Presbyterian Church according to the Constitution of the Presbyterian Church (U.S.A.).

The Pastor was charged by Dianna Wright and Bryan McFarland charged the congregation.

Laura Kate Morrison, the newly installed Pastor, pronounced the benediction. Following the service, the Commission reconvened, read and approved the minutes, and closed its meeting with prayer by Bryan McFarland.

ORDINATION AND INSTALLATION OF TOM NESBIT

The Commission appointed by Salem Presbytery to Ordain and Install Tom Nesbit as Chaplain of Medi Home Hospice, a validated ministry, met at First Mocksville March 21, 2019, at 2:30 p.m.

The meeting was called to order by Dana Fruits, whom Presbytery appointed to preside. The prayer was offered by Dana Fruits. The following members and guests were present: Ministers: Bryan Hovey and Dana Fruits. Elders: Elizabeth Bumgarner, Vicki McCain, Fred Terry and Hank VanHoy.

Elizabeth Bumgarner was elected Clerk of the Commission.

Guest minister, Richard Boyce of Charlotte Presbytery and Guest Elder, John Novaczewski of Charlotte Presbytery were welcomed and invited to sit with the Commission.

After organization, a quorum being determined, the Commission joined the congregation(s) in a worship service at 3:00p.m., the Moderator presiding. Richard Boyce preached the sermon using text Luke 15 and topic, "The Far Country."

Constitutional questions were propounded to the minister by Dana Fruits.

Constitutional questions were propounded to the congregation by Bryan Hovey.

Prayer of ordination and installation was offered by Fred Terry.

Tom Nesbit was declared duly Ordained and Installed as Chaplain of Medi Home Hospice according to the Constitution of the Presbyterian Church (U.S.A.).

The Chaplain was charged by Hank VanHoy and Bryan Hovey charged the congregation.

Thomas Nesbit, the newly ordained and installed Chaplain, pronounced the benediction. Following the service, the Commission reconvened, read and approved the minutes, and closed its meeting with prayer by Dana Fruits.

INSTALLATION OF JORGE VAZQUEZ

The Commission appointed by Salem Presbytery to Install Jorge Vazquez as Pastor of El Buen Pastor, Winston-Salem, met April 21, 2019 at 4:30 p.m.

The meeting was called to order by Rev. Neil Dunnivant, whom Presbytery appointed to preside. The prayer was offered by Neil Dunnivant. The following members and guests were present: Ministers: Judd Milam, Alfredo Miranda, Francis Rivers, Rosa Miranda, and Dianna Wright. Elders: Bill Cooke.

Neil Dunnivant was elected Clerk of the Commission. Guest minister Alfredo Miranda of Salem Presbytery and Guest Elder, Bill Cooke of New Creation, Greensboro were welcomed and invited to sit with the Commission.

After organization, a quorum being determined, the Commission joined the congregation(s) in a worship service at 4:30p.m., the Moderator presiding. Rosa Miranda preached the sermon using text Luke 13 and topic, "For the Journey."

Neil Dunnivant propounded the constitutional questions to the minister. Dianna Wright propounded the constitutional questions to the congregation. Jud Milam offered the prayer of installation.

Jorge Vazquez was declared duly Installed as Pastor of El Buen Pastor Church according to the Constitution of the Presbyterian Church (U.S.A.).

The Pastor was charged by Alfredo Miranda and Bill Cooke charged the congregation.

Francis Rivers pronounced the benediction. Following the service, the Commission reconvened, read and approved the minutes, and closed its meeting with prayer by Francis Rivers Meza.

The Commission appointed by Salem Presbytery to Install James Evan Harrison as Pastor of Pittsboro Presbyterian Church met May 19, 2019 at 4p.m.

The meeting was called to order by Dianna Wright, whom Presbytery appointed to preside. The prayer was offered by Dianna Wright. The following members and guests were present: Ministers: John Johnson and Andrew Taylor Troutman. Elders: Dianna Wright, Bill Browder, and Ellen Harrison. Andrew Taylor Troutman was elected Clerk of the Commission.

After organization, a quorum being determined, the Commission joined the congregation(s) in a worship service at 4:00p.m., the Moderator presiding. John Johnson preached the sermon using text Micah 6:1-8 and topic, "Do. Love. Walk."

Dianna Wright propounded the constitutional questions to the minister. Bill Browder propounded the constitutional questions to the congregation. Ellen Harrison offered the prayer of installation.

James Evan Harrison was declared duly Installed as Pastor of Pittsboro Presbyterian Church according to the Constitution of the Presbyterian Church (U.S.A.).

The Pastor was charged by Andrew Taylor Troutman and Bill Browder charged the congregation.

James Evan Harrison, the newly installed Pastor, pronounced the benediction. Following the service, the Commission reconvened, read and approved the minutes, and closed its meeting with prayer by Evan Harrison.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Antiracism Study Resource Suggestions

A Toe in the Water---Places to Start

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

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

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

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

This resource and study aids are available for check-out from Salem Presbytery. If congregations wish to have their own copies for no-charge classes, retreats, forums, etc., the



video is available for church purchase at the vastly reduced rate of \$49.95 + shipping totaling \$54.95 and can be ordered from California Newsreel at 877-811-7495 at <http://newsreel.org/video/race-the-power-of-an-illusion>. Can also be streamed for a week via Vimeo for the whopping sum of \$4.99

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

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

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

5) Facing Racism: A Vision of the Intercultural Community Antiracism Study Guide
http://www.pcusa.org/site_media/media/uploads/racialjustice/study_guides/rev3_antiracism_study_guides_201631.pdf

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

Digging Deeper

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

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

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

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

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

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

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

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

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

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

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

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

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

Upcoming Mission Trips

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

-Leader: Bill Herring, walnutcovefarm@yahoo.com

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

-Leader: Bill Herring, walnutcovefarm@yahoo.com

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

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

Rev. Ray Mims, Committee Moderator - Cell phone: (336) 202-6093, E-mail: raymims1@gmail.com

WISH LIST

The following list of items are needed by mission teams who go down four times a year to serve at our Los Manos de Cristo (Hands of Christ) Clinic in Chiapus, Mexico. Items are begin collected at the Salem Presbytery office to be carried down by our mission travelers. The Presbytery also accepts cash donations to be used to purchase prescription drugs needed by the teams.

- 1. Adults and Children's vitamins**
- 2. Ibuprofen**
- 3. Naproxen (Aleve)**
- 4. Tylenol (adult and child)**
- 5. Antibiotic cream/ointment**
- 6. Anti-fungal cream**
- 7. Hydrocortisone cream**
- 8. Reading Glasses (new or used, strengths 1.00-3.75)**
- 9. Sunglasses (new or used)**
- 10. Elastic bandages (4" &6")**
- 11. Elastic stockings (new or used)**
- 12. Hemorrhoid Cream**
- 13. Pregnancy test kits**
- 14. Tums (antacid tablets)**
- 15. Vaseline (small jars)**
- 16. Gauze Pads (4X4, 2X2)**
- 17. Small plastic bottles**
- 18. Alcohol wipes**
- 19. Glucometer strips-One Touch Ultra Mini**
- 20. KY jelly**
- 21. Eye Drops (artificial tears/lubricating drops)**
- 22. Benadryl tablets**

Please call the Presbytery office at (336) 766-3393 if items need to be picked up.
8/17/19

The Committee on Representation met on July 9, 2019.

1. The Committee on Representation nominates the following for service on Presbytery committees:

Church Growth:

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

Commission on Ministry:

EAST

Class of 2021- Ms. Sarah St. Cyr, Guilford Park

Permanent Judicial Commission:

Class of 2024 - Rev. Dolly Jacobs, Greensboro First

Presbytery Moderator:

2020 – 2024 - Rev. Paul Sink, Taylorsville

Synod of the Midatlantic Commissioners:

Class of 2021 - Mr. Mack Dagenhart, Highland
Rev. Steve Scott, Salem Presbytery

The Rev. Jennie L. Hemrick, Moderator
CRE Fred Terry, Vice Moderator

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

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

For Information –

The Executive Council:

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

For Action –

1. The Executive Council will introduce the resolution presented by Rev. Paul Rhodes and the Bethel Session; the EC will ask the Moderator to recognize Rev. Rhodes, and then conduct debate and action on the resolution.
2. The Executive Council moves the adoption of a description for the Stewardship Committee of the EC, and a concomitant modification to the *Presbytery Manual*.
3. The Executive Council asks the Moderator to recognize the Rev. Jay Lambeth, moderator of the EC's Budget and Finance Committee to speak before the Presbytery.
4. The Executive Council asks that the Moderator recognize the Rev. Ken Broman Fulks, who will address the Presbytery concerning the work of the Implementation Team.
5. The Executive Council asks that the Moderator recognize the Rev. Lee Zehmer, moderator of Church Growth and Transformation, who will seek the Presbytery's approval to market and sell the property of the former Christ Presbyterian Church, High Point.

RESOLUTION PRESENTED BY REV. PAUL RHODES AT FEBRUARY 2019 MEETING

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

"Introduction of New Business.

- i. Prior to approval of the docket of each Presbytery meeting there shall be provision for the introduction of new business.
- ii. Proposed new business shall be read by the Stated Clerk to the members of Presbytery at that time. New business which is not introduced in that manner shall not be considered.
- iii. This rule shall not apply to Salem Presbytery Executive Council, commissions or committees so long as the new business to be considered is incorporated in their written reports.
- iv. Unless time is of the essence with respect to new business thus introduced, such new business shall be referred automatically to Executive Council or the appropriate commission or committee of Presbytery for study and recommendation, with instructions that Executive Council or such commission or committee report to Presbytery not later than the second stated meeting following the meeting at which such new business was introduced.
- v. A majority vote of those members of Presbytery present and voting shall be required to determine whether time is of the essence with respect to such new business. **<At the February 2019 meeting, the Presbytery voted that time was not of the essence in this matter.>**
- vi. There shall be included in the docket of each meeting of Presbytery, as a special order of the day after finished business, the consideration of new business to be taken up in the event that it is determined that time is of the essence."

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

The text of the proposed resolution follows:

Resolution for Examining Hearts Regarding Celebrations Related to Abortion

Motion for Salem Presbytery, August 17, 2019

(Introduced by Rev. Paul L. Rhodes)

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

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

Speaking to the Church and any who value the counsel of its Elders, be it resolved that: we warn that joyful celebration of that which includes deaths of the most innocent of beings that share human genes, seems to reflect a callousness toward human life which God made in God's own image, and we counsel all, including ourselves, regardless of position on abortion and reproductive rights, to humbly ask God to search our hearts in this matter and to lead us into congruence with God's own great heart. In Jesus, we can find compassion and grace for one another, and ourselves.

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

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



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

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

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

PROPOSED MANUAL CHANGE:

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

Section IV.09 Standing Committees of Salem Presbytery Executive Council

(g) Stewardship Committee

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

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

- (1) Teach scriptural stewardship of all life to the Presbytery throughout the year;
- (2) Educate the Presbytery and Sessions (including church treasurers) regarding GA/Synod per capita expectations;
- (3) Educate the Presbytery and Sessions (including church treasurers) regarding mission and ministry needs of the Presbytery;
- (4) Study the giving habits of the congregations of the Presbytery;
- (5) Develop promotional materials (i.e., narrative budget, pledge card) for recruitment of annual pledges;



(8) Implement an annual campaign to solicit pledges of support for Presbytery mission and ministry as well as per capita assessments (this campaign ordinarily to be introduced at the summer meeting of Presbytery);

(9) Follow up with congregations for whom an annual pledge of financial support is not forthcoming;

(10) Make recommendations to the Budget and Finance Committee for the development of the annual budget for Presbytery mission, ministry, and per capita payments.

**SALEM PRESBYTERY
REPORT OF GIVING BY CHURCHES 2016-2018**

Church	-----2018-----				-----2017-----				-----2016-----			
	Members*	Undesig	PerCapita	Other**	Members*	Undesig	PerCapita	Other**	Members*	Undesig	PerCapita	Other**
Alamance	568	\$6,052		\$640	571	\$8,000		\$497	570	\$8,800		
Allen Temple	33	\$1,061	\$187	\$75	35	\$999	\$249	\$150	35	\$1,148		\$250
Asheboro First	557	\$13,000	\$4,731	\$2,751	559	\$15,397	\$4,880	\$4,433	570	\$15,397	\$4,583	\$4,089
Baird's Creek	39	\$600		\$638	40	\$600		\$752	41		\$600	\$1,290
Bethany Graham	103	\$2,865	\$855	\$1,088	103	\$3,959	\$71	\$1,676	103	\$3,104	\$926	\$1,196
Bethany Statesville	102				101				101			
Bethel	90	\$1,500		\$937	95	\$1,625		\$1,249	96	\$1,375		\$865
Bethesda Ruffin	69	\$2,600		\$430	69				69	\$2,600		\$400
Bethesda Statesville	67	\$1,200	\$200	\$1,444	67	\$1,300	\$1,136	\$1,560	69	\$1,200	\$568	\$1,148
Beulah	18	\$2,000			18	\$1,200			20			
Bixby	84	\$285	\$515	\$1,006	84	\$1,100			84	\$1,100		
Boone First	304	\$4,987		\$11,152	302	\$5,100		\$9,034	320	\$6,000		\$8,006
Booneville First	20				21				22			
Burlington First	950	\$22,917	\$7,856	\$8,518	955	\$29,533	\$8,570	\$15,003	971	\$45,080	\$9,570	\$9,349
Calvary	104	\$700	\$1,300	\$950	104		\$2,000	\$950	104		\$2,000	\$975
Cameron	82	\$1,000		\$0	82				79	\$1,500		
Chapel in the Pines	186	\$11,500	\$1,725	\$9,481	176	\$13,237	\$1,519	\$11,520	183	\$15,196	\$1,349	\$11,097
<i>Christ</i>					0	\$5,000		\$5,000	27	\$870		
Church of the Covenant	61	\$4,000		\$81	61	\$4,000		\$61	71	\$6,000		\$81
Church of the Cross	88	\$1,800		\$625	92	\$600		\$240	163	\$1,600		\$650
Clemmons	554	\$40,000		\$16,969	603	\$40,000		\$14,003	607	\$40,000		\$13,489
Cleveland	18	\$1,620			18	\$1,620			18	\$1,620		
Collinstown	66				70				73			
Community in Christ	133	\$1,500	\$166	\$1,477	135	\$1,500	\$554	\$1,564	136	\$2,686	\$661	\$1,736
Concord	254	\$12,000		\$2,461	254	\$12,000		\$4,675	252	\$12,000		\$2,169
Cooleemee	39			\$3,297	39	\$1,716		\$800	37	\$1,498		\$738
Covenant	73		\$200	\$1,623	71	\$0			76			
Cross Roads	112	\$2,400	\$0	\$1,256	112	\$2,328	\$72	\$1,290	114	\$1,701	\$799	\$1,035
Danbury Community	39				39	\$600		\$628	39	\$500		\$1,440
Dellabrook	34	\$300	\$291	\$417	29				29	\$300	\$277	\$633
Dogwood Acres	9				9	\$1,000			11			
Eben-ezer Siler City	43				43				43	\$400		
Ebenezer Jefferson	0				0				0			
El Bethel	33		\$304	\$2,050	37		\$285	\$984	43	\$450	\$305	\$612
Elkin	173	\$1,000	\$1,510	\$4,048	173	\$2,797	\$1,470	\$3,188	160			\$2,154
Fairmont		\$750	\$600	\$952	67	\$1,500		\$1,758	68	\$1,500		\$1,749
Faith	51			\$250	73		\$540	\$2,522	74		\$515	\$879
Fellowship	155	\$3,600		\$1,238	156	\$3,600		\$1,640	167	\$3,000		\$1,079
Fieldstone	99				112	\$200		\$500	103			
Fifth Creek	55				56			\$778	53			
Flat Rock	16	\$463	\$137	\$519	16	\$600		\$448	17	\$600		\$739

**SALEM PRESBYTERY
REPORT OF GIVING BY CHURCHES 2016-2018**

Church	-----2018-----				-----2017-----				-----2016-----			
	Members*	Undesig	PerCapita	Other**	Members*	Undesig	PerCapita	Other**	Members*	Undesig	PerCapita	Other**
Forest Hills	152	\$3,248	\$4,562	\$6,274	176	\$2,811	\$5,982	\$6,452	171	\$7,042	\$1,750	\$6,634
Francisco	31	\$1,000		\$759	31			\$5,637	85			\$480
Franklin	66	\$344	\$755	\$690	83	\$1,594		\$1,477	83	\$1,027		\$1,313
Freedom	20		\$322	\$233	19		\$250	\$355	20			\$303
Glendale Springs	64				64				66			
Glenwood	70	\$875		\$484	64	\$700		\$428	67	\$700		\$396
Grace	192				192				192			
Graham	358	\$892	\$2,108	\$2,856	360	\$4,000		\$1,616	345	\$5,192		\$2,390
Greensboro First	2,933	\$75,000		\$1,000	2,939	\$68,750		\$597	2,929	\$100,000		\$11,792
Greenwood	50		\$191	\$330	50		\$196	\$493	50			\$163
Griers	31	\$400		\$579	32	\$300		\$332	35	\$300		\$496
Guilford Park	388	\$11,476	\$3,792	\$4,062	446	\$11,476	\$3,669	\$1,163	442	\$12,432	\$3,524	\$5,610
Gulf	19	\$550	\$154	\$523	20	\$500		\$172	31	\$500		\$162
Hawfields	293	\$7,799	\$709	\$7	291	\$709	\$8,508	\$40	361	\$5,343	\$3,165	\$530
High Point First	948	\$3,713	\$5,939	\$6,120	952	\$6,930	\$8,121	\$7,750	939	\$3,520	\$5,181	\$5,358
Highland	784	\$59,800		\$23,799	768	\$59,899		\$23,891	753	\$53,701	\$8,000	\$21,836
Hills	57	\$3,400		\$1,073	51	\$3,400		\$1,266	50	\$3,400		
Immanuel	14	\$750			14	\$634	\$116		14	\$631	\$119	
Jamestown	436	\$14,465	\$3,785	\$10,791	433	\$15,465	\$4,035	\$6,743	456	\$13,755	\$2,745	\$6,121
John Calvin	72	\$6,064	\$661	\$3,703	77	\$6,675		\$3,948	76	\$10,349	\$776	\$3,041
Joyce	7				7				7			
Kernersville First	85	\$1,500		\$378	90	\$1,500		\$208	87	\$1,500		\$219
Korean First	242				236		\$1,959		236			
Lake Norman Fellowship	0				0				0			
Lansing	33				31				29	\$500		
Laurel Fork	45	\$1,000			45	\$1,000			45	\$317	\$349	
Lexington First	312	\$13,000		\$1,533	323	\$13,000		\$3,063	415	\$13,000		\$2,339
Lexington Second		\$3,000		\$1,450	146	\$3,000		\$521	151	\$4,800		\$350
Lloyd	24	\$100	\$100	\$1,100	24	\$100	\$89	\$1,100	20	\$100	\$89	\$1,123
Logan	118	\$4,000			116	\$2,000	\$4,000	\$2,100	121			
Love Valley	29				29				29			
Madison	30	\$1,500		\$448	61	\$1,800		\$1,607	61	\$1,800		\$1,427
Mebane First	35	\$202	\$317	\$660	35	\$212	\$307	\$276	37		\$519	\$102
Milton	7				8	\$100			10	\$100		\$40
Mocksville First	128	\$5,767	\$1,193	\$665	139	\$5,765	\$1,195	\$761	143	\$5,820	\$1,140	\$1,071
Mocksville Second	13				15				15			
Mooresville First								\$2,120				\$4,980
Mount Airy First	207	\$1,500		\$1,743	206	\$1,500		\$1,542	205	\$1,500		\$1,665
Mount Jefferson	170	\$5,500		\$3,229	168	\$7,072	\$1,428	\$4,921	167	\$7,138	\$1,362	\$2,735
Mount Tabor	217				217				217			
Mount Vernon	50	\$897	\$403	\$715	46	\$992	\$317		47	\$997	\$317	\$10,000

**SALEM PRESBYTERY
REPORT OF GIVING BY CHURCHES 2016-2018**

Church	-----2018-----				-----2017-----				-----2016-----			
	Members*	Undesig	PerCapita	Other**	Members*	Undesig	PerCapita	Other**	Members*	Undesig	PerCapita	Other**
Mount Vernon Springs	52	\$415		\$1,350	52		\$481	\$4,310	52		\$412	\$4,560
New Creation	25	\$3,400		\$6,025	45	\$2,550		\$4,873	45	\$2,550		\$2,506
New Hope	155											
New Salem	22	\$500		\$500	23	\$5,000			23			
North Wilkesboro	235	\$24,000		\$5,353	310	\$22,000	\$2,000	\$3,833	312	\$21,363	\$2,637	\$4,302
Oak Ridge	336	\$11,000		\$1,050	376	\$11,917		\$1,113	376	\$10,083		\$763
Oakland	39				39				40			
Oakview	0				0				0			
Old Providence	30	\$2,500		\$616	35	\$2,500		\$658	35	\$2,500		\$844
Parkway	216	\$1,700	\$1,700	\$10,957	221		\$3,400	\$5,751	221	\$8,000		\$4,972
Piedmont	26				26	\$500			26	\$2,000		
Pilot Mountain First	83	\$3,800		\$1,080	79	\$4,400		\$416	79	\$4,000		\$1,244
Pine Hall	49	\$2,511	\$489	\$1,214	52	\$3,000		\$473	52	\$2,500	\$475	\$1,314
Pine Ridge	45				48	\$3,500		\$347	48	\$1,750		
Pittsboro	89	\$7,000		\$2,465	91	\$5,250		\$1,478	96	\$7,000		\$2,110
Pleasant Grove	85	\$1,300		\$570	85	\$1,200		\$642	85	\$1,200		\$820
Prospect	234	\$1,000		\$4,169	236	\$1,000		\$2,888	194	\$1,000		\$3,492
Red House	42			\$2,500	42			\$2,500	42			
Reid Memorial	19		\$185		19				19			
Reidsville First	141	\$0	\$1,218	\$3,114	142	\$1,745		\$1,437	234	\$2,492	\$1,585	\$1,818
Rumple Memorial	345	\$5,000	\$2,400	\$5,430	326	\$173	\$1,902	\$4,630	326	\$9,698	\$2,702	\$4,814
Saint Andrews	138		\$2,267	\$1,354	140		\$1,080	\$3,340	197			
Saint James	505	\$1,050	\$1,050	\$3,828	504		\$2,100		500		\$1,050	\$450
Saint Paul Gsbo	37	\$2,196	\$297	\$940	70	\$2,029	\$313	\$1,424	71	\$2,946	\$554	\$63
Saint Paul HP	46	\$300			49	\$300		\$79	49	\$450		
Salisbury First	692	\$20,000		\$10,175	706	\$40,000		\$10,626	711	\$40,000		\$11,054
Salisbury Second	60		\$479		58		\$450	\$1,334	58		\$450	\$220
Sandy Ridge	12		\$158	\$250	12				20		\$148	\$300
Sedgefield	108	\$1,600		\$1,393	111	\$1,600		\$2,460	110	\$1,600		\$992
Shady Side	29				28				28			
Shallowford	135	\$5,500		\$4,671	142	\$5,500		\$4,958	167	\$5,500		\$4,946
Shiloh Burlington	57		\$626		71		\$673		85		\$713	\$83
Shiloh Statesville	22	\$1,000			25	\$1,000		\$200	22	\$1,000		\$200
Siler City	49	\$2,000		\$326	50	\$2,000		\$449	50	\$3,000	\$1,500	\$324
Smyrna	83				83				83			
Sparta	132	\$4,735	\$1,137	\$1,587	136	\$4,500	\$1,104	\$1,758	127	\$4,040		\$2,761
Speedwell	50	\$1,000		\$473	50	\$1,000		\$390	58	\$875		\$511
Spencer	46	\$1,404		\$1,262	52	\$1,404		\$503	54	\$1,404		\$512
Springwood	111	\$539	\$961	\$3,676	112	\$554	\$946	\$5,824	114	\$875	\$1,125	\$4,447
Starmount	393	\$6,637	\$3,363	\$7,149	392	\$9,725	\$275	\$12,171	383	\$6,656	\$3,344	\$8,446
Statesville First	500	\$7,500		\$3,887	497	\$12,500		\$12,955	586	\$7,500		\$4,855

**SALEM PRESBYTERY
REPORT OF GIVING BY CHURCHES 2016-2018**

Church	----- 2018 -----				----- 2017 -----				----- 2016 -----			
	Members*	Undesig	PerCapita	Other**	Members*	Undesig	PerCapita	Other**	Members*	Undesig	PerCapita	Other**
Stoneville	2	\$350			2	\$350			2	\$350		
Stoney Creek	141	\$8,389	\$468	\$1,432	142	\$6,178	\$1,162	\$1,158	140	\$6,305	\$1,035	\$1,228
Tabor	21	\$385			21	\$385			21	\$385		
Taylorsville	161	\$2,500		\$2,035	156	\$7,906		\$1,371	159	\$1,000		\$1,406
Third Creek	85	\$3,000		\$1,283	85	\$3,000		\$1,596	105	\$2,250		\$1,352
Thomasville First	60	\$3,959	\$181		64	\$4,437	\$363	\$432	64	\$7,200		\$1,691
Thyatira	217	\$7,846	\$154	\$647	228	\$5,638	\$1,696	\$4,797	222			\$1,663
Trinity Elon	22				21	\$250			26	\$200		
Trinity Salisbury	48			\$1,146	53		\$431	\$235	57	\$1,395	\$447	\$415
Trinity WS	113	\$2,536	\$1,064	\$4,442	124	\$2,654	\$946	\$4,120	114	\$2,745	\$855	\$4,936
Unity	155	\$800		\$391	156	\$800		\$336	158	\$800		\$351
Vandalia	41	\$2,400		\$1,009	43	\$2,400		\$887	54	\$2,400		\$832
Wentworth	27				28				28			
Westminster Gsbo	1,833	\$20,102	\$16,686	\$13,762	1,823	\$19,967	\$13,537	\$7,392	1,779	\$30,710		\$8,688
Yadkinville	13				13				13			
Yanceyville	20	\$1,700	\$429	\$1,753	14	\$1,226	\$274	\$369	33	\$1,243	\$257	\$937
Individuals and Others		\$4,100		\$34,055		\$4,885		\$3,236		\$2,142		\$4,598
TOTALS	22,643	\$547,093	\$80,880	\$300,892	23,159	\$589,918	\$94,651	\$287,227	23,778	\$643,795	\$70,479	\$262,345
* Membership as per Annual Statistical Report												
** Other includes pass-through benevolent giving to Hunger Action, Peacemaking, Pentecost, One Great Hour of Sharing, etc.												

Salem Presbytery
Statement of Financial Position
As of June 30, 2019

Assets

Cash - General Fund	29,590	
Cash - Hunger Fund	62,417	
Pledges Receivable from previous year end	1,288	
Investments	1,544,287	
Note Receivable	28,225	
Sales Tax Receivable	517	
Other Receivables	1,349	
Current Assets	1,667,672	1,667,672
Land, Building, Equipment	1,194,959	
Less Accumulated Depreciation	(338,194)	
Non-current Assets	856,765	856,765
Total Assets		2,524,438

Liabilities and Net Assets

Liabilities:		
Accounts Payable	13,387	
Capital Leases	211	
Other Liabilities	(715)	
Current Liabilities	12,884	12,884
Net Assets:		
Unrestricted	2,088,153	
Temporarily Restricted	288,846	
Permanently Restricted	124,792	
Net Income	9,763	
	2,511,554	2,511,554
Total Liabilities and Net Assets		2,524,438

Salem Presbytery
Statement of Activities
Through June 30, 2019

<u>GENERAL FUND</u>	<u>Actual</u>	<u>Budget</u>	<u>Variance</u>
Revenue			
Undesignated	233,565	301,000	(67,435)
Per Capita	41,801	28,500	13,301
	<u>275,366</u>	<u>329,500</u>	<u>(54,134)</u>
Other Receipts	222	10,000	(9,778)
Rental Income	5,695	5,560	135
Income from Investments	13,905	12,000	1,905
Gain (Loss) on Investment	66,606	0	66,606
Other Interest	1,061	900	161
Conference/Retreat Revenue	5,825	3,750	2,075
Transfer from Seminary Education Fund	3,450		
Total Revenue	<u>372,130</u>	<u>361,710</u>	<u>6,970</u>
Expense			
Campus Ministry	69,500	69,498	(2)
GA & Synod Support	0	34,898	34,898
Defined Ministries	0	2,000	2,000
Hispanic Ministries	3,142	0	(3,142)
Council / Committees	21,176	24,460	3,284
Administrative			
Compensation	251,520	261,140	9,620
Continuing Education	4,948	4,775	(173)
Travel Expense	12,187	11,050	(1,137)
Communications	9,957	11,675	1,718
Insurance	13,063	9,250	(3,813)
Other Administrative	4,004	15,543	11,539
Closed Church Expense	6,759	3,000	(3,759)
Building Maintenance	6,053	9,230	3,177
Total Expense	<u>402,309</u>	<u>456,519</u>	<u>54,210</u>
General Fund Expenditures in Excess of Revenue	<u>(30,179)</u>	<u>(94,809)</u>	<u>61,180</u>

**Salem Presbytery
Statement of Activities
Through June 30, 2019**

Non-Budget

Pass-Throughs

REVENUE

PCUSA	69,937
Local Validated Causes	35,339
	<u>105,276</u>

EXPENDITURES

PCUSA	69,937
Local Validated Causes	35,339
	<u>105,276</u>

Expenditures in Excess of Revenue	<u>0</u>
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Presbytery Funds

REVENUE

African American Implementation	2,000
Camp Scholarship	933
Church Growth	1,750
Duke Synod	3,546
Hispanic Ministry	3,142
Hunger	61,073
New Covenant Funds	14,613
Peace & Justice	709
Presbyterian Foundation	19,756
Roxanna Atwood Fund	1,951
Seminary Education Fund	599
	<u>110,072</u>

Expenditures

Church Growth	6,000
Hispanic Ministry	7,054
Hunger	45,500
Peace & Justice	2,526
Seminary Education Fund	3,450
Latta Scholarship	2,000
Mission Challenge	3,600
	<u>70,130</u>

Revenue in Excess of Expenditures	<u>39,942</u>
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Total Revenue in Excess of Expenditures	<u>9,763</u>
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MEMBER 51

AMERICAN INSTITUTE OF
CERTIFIED PUBLIC
ACCOUNTANTS

NORTH CAROLINA ASSOCIATION
OF CERTIFIED PUBLIC
ACCOUNTANTS

June 26, 2019

COMMUNICATION OF SIGNIFICANT DEFICIENCIES AND MATERIAL WEAKNESSES

To the Management and the Council of Salem Presbytery
Clemmons, North Carolina

In planning and performing our audit of the financial statements of Salem Presbytery's as of and for the year ended December 31, 2018, in accordance with auditing standards generally accepted in the United States of America, we considered Salem Presbytery's internal control over financial reporting (internal control) as a basis for designing our auditing procedures that are appropriate in the circumstances for the purpose of expressing our opinion on the financial statements, but not for the purpose of expressing an opinion on the effectiveness of the Salem Presbytery's internal control. Accordingly, we do not express an opinion on the effectiveness of the Salem Presbytery's internal control.

Our consideration of internal control was for the limited purpose described in the preceding paragraph and was not designed to identify all deficiencies in internal control that might be material weaknesses or significant deficiencies and therefore material weaknesses or significant deficiencies may exist that were not identified. However, as discussed below, we identified certain deficiencies in internal control that we consider to be material weaknesses and other deficiencies that we consider to be significant deficiencies.

MATERIAL DEFICIENCIES

A deficiency in internal control exists when the design or operation of a control does not allow management or employees, in the normal course of performing their assigned functions, to prevent, or detect and correct misstatements on a timely basis. A material weakness is a deficiency or combination of deficiencies in internal control, such that there is a reasonable possibility that a material misstatement of the Organization's financial statements will not be prevented, or detected and corrected on a timely basis. We consider the following deficiencies in Salem Presbytery's internal control to be material weaknesses:

Separation of Duties:

a. Cash Receipts

We noted Salem Presbytery's Office Manager, Financial Secretary, and Administrative Assistant are all involved, to varying degrees, in the cash receipts function. We understand there may be overlapping duties performed by these personnel, thus resulting in there not being a complete separation of duties between treasury and accounting activities.

We recommend policies and procedures be developed and implemented to provide assurance there is an adequate separation of duties over the cash receipts function. This would involve having one employee involved in the opening mail, listing receipts on a log, making copies of checks, working up a deposit slip,

(Continued)

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and depositing funds at the bank intact. The check log and copies, along with deposit slip copy and bank deposit receipt, would then be forwarded to another (accounting) employee for input to the contribution records and general ledger.

b. Finance Committee/Treasurer Oversight Responsibilities

Salem Presbytery's Finance Committee is responsible for the treasury and accounting functions of the Organization. We recommend management consider having the following procedures performed by a Finance Committee designate (e.g. General Presbyter, Office Manager, etc.).

1. Review and formally approve monthly bank and investment statement reconciliations prepared by the Financial Secretary. Consider having bank and investment statements sent directly to the designate for review prior to forwarding to the Financial Secretary.
2. Review and formally approve all journal entries recorded on the Organization's general ledger.
3. Review and formally approve monthly detail posting journal (or monthly detail general ledger) and cross reference ending account balances to amounts reflected on the Organization's operating statements.
4. Review and formally approve overall reconciliation of contribution records subsidiary total to totals posted to the Organization's general ledger.
5. Oversee the periodic distribution/mailing of contribution statements to Contributors.

c. Cash Disbursements

We understand after checks are signed; they are returned to the check preparer so that control copies of the signed checks can be made prior to their mailing to vendors. Such checks should be sent directly to vendors after signing. Only copies of checks, along with the disbursement documentation, should be returned to the check preparer for filing. By doing so, internal controls are enhanced in that the treasury disbursement function is properly separated from the accounting function.

SIGNIFICANT DEFICIENCIES

A significant deficiency is a deficiency, or a combination of deficiencies, in internal control that is less severe than a material weakness, yet important enough to merit attention by those charged with governance. We consider the following deficiencies in Salem Presbytery's internal control to be significant deficiencies.

Loan Guarantees

Salem Presbytery serves as the guarantor for four loans to churches from the PCUSA Investment & Loan Program and two loans with the financial institutions. At December 31, 2018, the six loans had an outstanding principal balance of approximately \$1,353,000. Salem Presbytery may become liable for the unpaid balance and any accrued interest in each instance in which a church defaults on its loan obligations. We noted Salem Presbytery has policies and procedures in place to monitor each church's progress towards retiring their outstanding principal and accrued interest obligations. However, for one of the financial institution loans, we understand the Church loan was modified twice, extending the due dates of the loan. It remains unclear whether Salem Presbytery continues to be a guarantor of this indebtedness.

Page 3.

We recommend Salem Presbytery investigate whether it continues to be a guarantor of this loan as it has been modified and it is unclear if requisite permissions were necessary from Salem Presbytery to continue as a guarantor of this loan.

OTHER MATTERS

During our audit, we also became aware of several matters that are opportunities for strengthening internal controls and operating efficiency. These other matters are noted below.

Financial Statement Preparation

An adequate system of internal control over financial reporting includes Salem Presbytery's ability to prepare financial statements and disclosures in accordance with GAAP. Per Salem Presbytery's request, we have prepared the financial statements and disclosures for the year ended December 31, 2018. Management and those charged with governance have reviewed and approved the financial statements and disclosures, and Salem Presbytery maintains the ultimate responsibility for the financial statements and disclosures.

Auditing standards indicate this assistance may be indicative of a significant deficiency that is considered a material weakness. Accordingly, we hereby apprise management this assistance has been provided.

Periodic Review of Designated Funds

We noted certain designated funds with little or no activity during the year. We recommend that action be taken as considered necessary to timely close out dormant, unneeded funds.

Accounting Policies and Procedures Manual

We recommend a formal policies and procedures manual be developed. In developing such a manual, consideration should be given to including job descriptions; procedures for initiating, handling and recording receipt and disbursement activity; daily, weekly, monthly and annual work/closing punch lists; source document examples, and examples of operating statements, ledgers and journals, including chart of accounts. Benefits of such a manual include a consistent approach to handling financial transactions by Organization staff, enhancement of the internal control structure of the Organization and training of new employees. In evaluating the implementation of the aforementioned suggestions, the cost and benefit of implementing each suggestion should be weighed. Should Salem Presbytery require any assistance in developing new accounting policies or accounting control changes, we would be glad to provide you any assistance that you may require.

This communication is intended solely for the information and use of Salem Presbytery management, Council, and others within the Organization, and is not intended to be and should not be used by anyone other than these specified parties.

Gray, Callison & Jones CPA, PC

SYNOD OF THE MID-ATLANTIC HIGHLIGHTS OF THE 243rd ASSEMBLY

“Transforming Institutional Beings into Missional Actions”

How does one begin to describe the experience of the 243rd Synod Assembly? One commissioner responded, “The Assembly created an atmosphere where truth could be told, pain would be held, and hope was a present possibility.” Another said, “The meeting provided a space where commissioners could do the heavy lifting, and we did!” I describe the experience this way, “The Holy Spirit let loose and began working the redemptive act of “Crossing the Line!” One staff member said, “I liked the feel of the Assembly.” Moderator Taylor convened the Assembly by clarifying whose land we gather. The **Native American Tribes in Virginia** are the indigenous tribes who currently live and have historically lived in what is now the Commonwealth of Virginia in the United States of America. We are on land owned and occupied by the Monacan and Pamunkey Tribes.



Congregating under the theme “Transforming from Institutional Beings to Missional Actions,” the assembly launched into meeting March 11, 2019 at Ginter Park PC in Richmond, VA. Romans 12:2 undergirded the transformational assembly. This scripture shadows Big Tent and the 2020 General Assembly both to be hosted in Baltimore, MD using the same passage. Twenty-Seven Commissioners, Presbyters from Peaks, New Castle, AKAP, Coastal Carolina and James were present. Corresponding members included synod chairs of the Permanent Judicial Commission, Nominations Committee, Jubilee Fund Committee all surrounded by fifteen or more guests.

In previous assemblies, worship was central to the gatherings. The 243rd Assembly was no different.



Teaching Elder Jerrod Lowry, six months into the General Presbyter/Stated Clerks position at Coastal Carolina Presbytery, delivered the opening sermon and celebrated communion assisted by Teaching Elder Robbie Phillips. He challenged us using Romans 12:2. The sermon title was, “Change, Challenge and Controversy.” Lowry argued that, *“the culture is changing, causing some to be frustrated. Some say that change is not coming fast enough. The question to the Church is how do we respond to the change? Knowing what we know now, how do Disciples of Christ respond to change? Our response must be first to Discern and then respond!”* Evening worship the first day provided respite to reflect

allowing the Word of God to permeate the full day of intense learning. Thank you Jerrod for a good word!

Powerful preaching convened the assembly AND **prophetic preaching ended the assembly.** The preaching of Teaching Elder Tracy Keenan, new Missional Presbyter of New Castle made her Presbytery proud. From the selection of the text to the Jazzy musical rendition of “There is Blessing in the Struggle”, all were mesmerized. Tracy’s 20-minute sermonic conversation with Jesus ended with Tracy herself being “called out” by Jesus as being racist. Furiously, Tracy defended herself and still Jesus insisted, “Tracy you are Racist!” “As you know, no one can win an argument with JESUS! Jesus has the final word!



Thanks Tracy for an unforgettable sermon. By the way, New Castle Presbyter’s Ignite Team gifted the Synod with \$30,000.00 to engage in generative and missional ministry. Missional Presbyter Tracy Keenan and Synod Commissioner Donna Bowers presented the financial gift. Historically, New Castle Speer Trust Fund Foundation funded the Synod and the General Assembly (PCUSA) for the purpose of addressing the

root cause of hunger and poverty. The Presbytery has discontinued this funding. However, new funds are available to engage in creative mission. The Speer Trust Fund Committee will dissolve effective December 31, 2019.

Rather than remain inert, stuck on the sandy bottom while the raging current of racial injustice roll, could we Presbyterians choose to spring upward to the surface of this pain and then actually start swimming against it. The Assembly convened during a very precarious period in Virginia's history. Commissioners, presbyters and guests took a "deep dive" to confront enslavement, privilege, power, and racism and gender equity. The meeting occurred a month or so after both Virginia's governor and attorney general admitted to dressing in blackface in their past. Allegations of sexual abuse have been brought against the state's lieutenant governor. Just 18-months ago, White Supremacists, Neo-Nazis, and other hate groups marched in Charlottesville in support of confederate monuments, resulting in three deaths. Where is the voice of the church? What do Presbyterians have to say about such? The Assembly's strategy was to move persons from talk to actions around issues of white supremacy, power, and privilege and gender equity.

The Assembly Gathering featured dynamic plenaries and presentations. The first plenary set the context



and provided the framework for examining the ways systemic racism, privilege and power have impacted everybody beginning in childhood when boundaries or 'lines' socially separating persons of color and others were put in place. The second plenary traced the influence of historical documents that have guided and continue to guide the United States in making judicial rules! They included the Constitution of the United States and the Doctrine of Discovery, which favors

white male land owners. The third plenary provided a way out or how to address this malaise. Can the SOMA be on the forefront of a redemptive process which moves persons from places of comfort to places of discomfort? The synod offered persons opportunity to engage in an immersion experience that others around the country have taken. **Can Presbyterians Swim?**

Plenary One featured the co-founders of "Coming to the Table Richmond", Danita Green assisted by Martha Rollins who is a descendant of General Robert E. Lee. Coming to the Table is a group that meets at Ginter Park PC monthly to provide resources and support for people who wish to acknowledge and heal wounds from racism rooted in the nation's history of slavery. Danita is a trauma specialist and assists individuals and groups to acknowledge and heal wounds from racism rooted in the nation's history of slavery. She framed her narrative around "crossing the line." It was a riveting childhood story of family, traveling, watermelons, Atlantic Ocean, special friends, and experiencing racism in such a way that permanent "lines" were drawn in her household and culture. The segment was facilitated by a five member team from "Coming to the Table". The small groups addressed two questions, namely, (1) "Was there a time in your life, when you were expected to defend yourself for crossing the line, and (2) Was there a time when you were expected to defend someone else who crossed a line?"



Plenary Two concentrated on a Ted-Talk video presentation by Mark Charles, a dynamic and thought provoking public speaker, writer and consultant. The son of an American woman of Dutch heritage and a Navajo man, Charles offered a unique perspective of three of the most misinterpreted words in American History; **"WE THE PEOPLE!"** Do we mean "all" the people or "some" of the people? The Ted Talk was the primer. The understanding came from the facilitator. Jihyun Oh who is Manager of Call Process Support for the Office of the General Assembly (PCUSA). With precision and focus, she led us on a deep scuba diving expedition to examine how systemic racism, power,

privilege, and gender exclusion permeates history, politics, religion, and our own lives. What does this mean for us as the Church? What does it mean for the individual? How does a nation overcome a Doctrine of Discovery that continues to be used in Supreme Court rulings? Do we really want a nation utilizing historical documents that undergird and support Racism, Power, and Privilege? If truth were told, Racism, Power and Privilege are bipartisan issues. **Can Presbyterians swim?**

Plenary Three brought forth three riveting testimonials. Each sought to challenge onlookers to trade comfort for more discomfort. January 13-16, 2019, synod leaders and moderators from around the country gathered in Montgomery, Alabama for an immersion experience in The Legacy Museum: From Enslavement to Mass Incarceration as well as The National Memorial for Peace and Justice, commonly known as the "Lynching Memorial." Afterwards, museum staff spoke to synod leaders, and the Rev. Denise Anderson, coordinator of Racial and Intercultural Justice at the Presbyterian Mission Agency, led them in a time of reflection and work, the following day. In a space of discomfort, hearts, heads and our spirit intersect. It is there that the Holy Spirit is free to conduct the work which only the Holy Spirit can do in us.



Abingdon Commissioner, Cindy Privette traveled to Montgomery two weeks before the assembly convened; motivated by the closed-mouth attitude of people from her small town to talk about racism.



While listening to a story on NPR on the Lynching Memorial in Montgomery, she recalled hearing a story about a man, Raymond Byrd who was lynched in her area in 1926. This motivated her to do some research about the lynching of Raymond Byrd and when she did so, there was some intense reaction from community members. The community failed to acknowledge this violent act against a black man who was indeed lynched be-side a church. So she traveled to Montgomery to visit "From Enslavement to Mass Incarceration" Museum at her own expense to research this name, and to review the map documenting lynchings in Virginia. The Commissioner clearly articulated that, *"The blood of Raymond Byrd is crying out from the earth beneath his feet. I am determined to get the word out because there will be no healing until the truth is told."* She urged every commissioner to travel to Montgomery, do the research, and identify lynchings in your town or county and return home to do something about it. Her intentions are to, with a group of like-minded people, be able to dig up soil from the ground on which Raymond Byrd was lynched and take it to Montgomery to join the hundreds of jars. Cindy exclaimed with power and conviction, *"I will not rest and be quiet until it happens!"*

Synod Moderator, Susanne Taylor caravanned to Montgomery January 13-16, 2019 with 43 other synod leaders from across the Unites States and Puerto Rico. The daughter of a Presbyterian pastor, Susanne shared personal accounts of attending grade schools where only a few black students attended her school. Her father moved from Tennessee to Birmingham in 1963 and it created a culture shock. This was at the height of the Civil Rights Movement. In 1966, Martin Luther King, Jr., was assassinated. She described the terror and trauma of her mother who paced the floor looking out of the house window as her husband and one elder from the church participated in a Peace March in honor of the slain Civil Rights leader. Taylor describes herself as a descendent from slave-owners for which she not proud. Susanne provided this background to help commissioners understand some factors that have colored her life and influenced her outlook. This is who she was prior to experiencing the Museum and Monument. Her life has changed since hearing the voice of an enslaved "mother singing, children asking whether she has seen their mother and a mother asking whether she has seen her babies." She walked out of the museum for a moment with tears



in her eyes experiencing guilt and shame for the historical hatred expressed by her ancestors. Susanne believes traveling to Montgomery has profoundly impacted her life and urges others to do the same.

Stated Clerk, Warren Lesane recalled the 1983 Plan for Reunion which united two bodies of Presbyterianism. The plan had unintended consequences! Five Black governing bodies had to be dissolved in order for the last of 16-synods to be reconstituted along with its presbyteries. Their disillusion has led to disillusionment. This action of the church severely impacted the “pipeline” of African American leadership for the larger church. Warren exclaimed, *“The church said that all parties were asked to live into this new church plan of reunion, however, Black folk and Black churches were asked to bear the burden of the new relationship.”* How do you live into a new church without discussing and resolving history, heritage and actions that lead to the denominational splitting in the first place?

Lesane suggested that, *“Maybe God has provided a “redemptive moment” for the Mid-Atlantic Region of the PCUSA to take the lead in addressing slavery, racism, power, privilege and white supremacy together as we relive the cold, difficult history at this time.”* The Stated Clerk



offered questions for all to ponder! (1) What would happen if the synod partnered with its 14 presbyteries to help organize, facilitate, fund, and plan the next steps for Immersion Experiences aimed at traveling to Montgomery AL? (2) What could happen in the region if synod made as one of its mission priorities to address racism, power, privilege, and gender equity and assist its presbyteries to do the same? This Assembly provided a “safe space” to address difficult challenges facing God’s People and the Christian church. Might individuals, congregations, presbyteries, and synods begin transforming? **Presbyterians really can swim.** They can even take deep dives without being afraid to “cross the line!”

Executive Committee (1) Refined powers and authority of the Synod Administrative Commission (AC) for AKAP. The AC will not have original jurisdiction and five of the seven members are in place; (2) Received a recommendation from the Administration Committee addressing an overture submitted by AKAP; (3) Heard an update on the Next Generation Initiative; (4) Voted to dissolve the Speer Trust Fund Committee effective December 31, 2019; (5) Approved \$100,000 from the Global Witness and Peacemaking Fund to assist NC Presbyteries with Hurricane Recovery. The chairs of the Grants/Awards and Presbytery Initiatives Committees were assigned to approve requests. \$2,500 was approved for Neuse Forest PC to upgrade an educational building to house permanent volunteer, and \$3,200 was approved for Charlotte Presbytery to build and deliver showers and bathroom trailers to serve churches in NC working in partnership with the Presbyterian Disaster Agency.

Administration Committee (1) Approved guideline changes to the Jubilee Fund to allow New Initiatives, projects that support advocacy interest groups and ministries that preserve and increase longevity of African American churches and congregations. (2) Held the first reading on a policy to address presbyteries requesting reductions in per capita apportionments; (3) Reviewed a proposal from Westminster Presbyterian Homes to ask the Synod to assume its functions; (4) Received proposed goals for the Synod Executive and discussed evaluations; (5) Heard from AKAP Stated Clerk on the details for AKAP overture to the synod; and (6) With synod’s limited funds, the committee is discerning whether to continue funding maintenance requests from presbyteries/churches or to focus on funding mission.

Finance Committee reported that operating budgets for 2018 and 2019 will have deficits. This was anticipated. The deficits are covered by transfers from gains on investments in 2017 & 2018. The committee is exploring creative funding sources other than per capita: i.e. Mission Sharing Pledges from Presbyteries, Grants, and Philanthropists, etc. It will work with the executive committee to revise synod’s

4% 20-rolling quarters spending policy in order to free up more spending capital. The synod approved a Per Capita Apportionment increase from \$.85 to \$1.15 effective 2020.

Grants and Awards Committee approved \$55,885.00 in scholarship, grants and awards. Euler Scholarship approved Daniel Heath for \$6,000 to attend Princeton Seminary. The Stultz Scholarship approved \$5,000 for Alexander J. Freeman to enroll in a Presbyterian college. The Visionary Grant approved \$5,000 for WNC to train *Volunteer Advocates* to specifically help African-American Churches. Peacemaking Grants were approved for Presbytery of the James “Come to the Table (\$5,000),” in its work towards racial healing and racial reconciliation, “Dismantling Racism (\$7,635), and Bott Memorial (\$4,000) to provide school supplies for children. Small Church Grants were approved for Mt. Olive (\$1,500) -NHO to provide backpacks to children receiving free school lunches; Genito (\$1,000) -JAM to replace church sign; 1stPres Milford (\$2,850) –NEW for new air conditioner; Calvary Presbyterian (\$4,000) -WNC plumbing repairs; Marshall Presbyterian (\$4,000) –WNC to repair manse; Little River Presbyterian (\$2,200) –NEW for mold damage; Knox Presbyterian (\$2,850) –BAL for digital media project; Faith Presbyterian (\$2,850) –NHO for parking lot repair; and Bethlehem Presbyterian (\$2,000) – JAM for HVAC repairs.

Presbytery Initiatives discussed streamlining synod structure by folding its work into Grants and Awards Committee. It approved two grants: (1) Mid Atlantic Black Caucus was granted \$4,700 to identify issues in presbyteries in order to revitalize black congregational ministry. (2) WNC was approved for \$10,000 to use for Triennium scholarships for African American and youth of color from five NC Presbyteries.

Committee on Representation reports that synod submitted its annual report to the GACOR. Goals for 2019: (a) redesign presbytery reporting requirement forms; (b) meet twice annually using Zoom and Face to Face; (c) increase presbytery reporting to 100 percent. Synod approved SCOR consulting with individual presbyteries regarding their annual reports so as to increase compliance and to learn best practices.

Nomination Committee reports Nomination Committee - Class of 2021 George Wilson (BMRE) CCC; Sarah Schutte (WFTE) JAM; Gerry Hendershot (NAT) WMRE; Mae Hall (BFRE) NEW; Deloris Parker (BFRE) NHO; Committee on Representation – Kim Robinson (AFRE) AKAP, Donna Fair (BFRE) CHA; Veronica Thomas (BFTE) EVA; Steve Mabie (WMRE) NHO; Jubilee Committee – Rourke Moore (BMRE) NEW; Frances Turner (BFRE) NHO; Speer Trust Committee – Connie Weaver (WFTE) JAM. Current Vacancies: Abingdon: COR2021, Atlantic Korean American: Jubilee 2021; Speer 2021; SPJC 2019, Baltimore: NONE; Charlotte: Jubilee 2021; Coastal Carolina: Speer 2021; Eastern Virginia: Speer 2020; James: Jubilee 2019; National Capital: NONE; New Castle: NONE; New Hope: NONE; Peaks: CON 2021; COR 2020; Jubilee 2021; Speer 2021; Salem: NONE; Shenandoah: NONE; and Western North Carolina: Speer 2021

Stated Clerk Report - Pastoral Concerns included Bronwen Boswell, Jessica MacMillan, Stephen Scott, Donna Bowers, Luis Nino and Jon Barton (all grieving deaths). Concerns were shared for Ted Churn and Richard Claterbaugh with health challenges and Salem Presbytery staff in a time of transition. Judicial Matters: General Assembly Permanent Judicial Commission ordered synod to suspend its Administrative Commission, pending modification to delineate the powers of the AC. Presbytery Staff continues to change. Participation in the Presbytery Leadership Formation (PLF) is at an all-time high. Synod contributes \$4,050 for new presbytery leader over three years who receive orientation, residency training, and coaching. ABI is vacant. AKAP David Kang Presbyter Executive/Stated Clerk*; BAL – Jackie Taylor is General Presbyter*; CHA – Jan Edmiston is General Presbyter*; CCC – Jerrod Lowry is General Presbyter/Stated Clerk*; EVA – Liza Hendrix is General Presbyter; JAM – Fred Holbrook is Transitional General Presbyter/Stated Clerk*; NAT Vacant; NEW – Jessica McMillian is Connectional Presbyter* and Tracey Keenan is Missional Presbyter*; NHO – Ted Churn is General Presbyter/Stated Clerk; PEA – Carl Utley is Transitional General Presbyter*; SAL – Stephen Scott is Transitional General Presbyter*; SHE – Bronwen Boswell is General Presbyter/Stated Clerk; and WNC – Bobbi White is the General Presbyter. (*Asterisks indicate participants in the PLF)

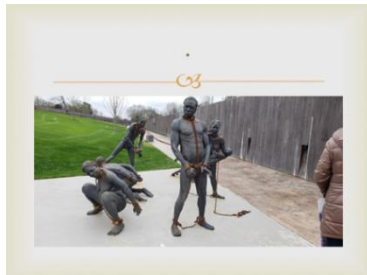
General Assembly – Baltimore Presbytery COLA updated the Assembly on 2020 General Assembly plans. Carrie Finch Burris wants the Baltimore Assembly to be hosted by the Mid-Atlantic Region. Synod has agreed to provide \$10,000 towards funding. Board of Pension – Martha Reisner and Sy Hughes from PMA Mission Engagement provided updates on their work. They were available for further conversations. The Synod Stated Clerk is the chair-elect of the Presbyterian Mission Agency Board (PMAB) and also serves as a Corresponding Member of the Office of the General Assembly (COGA).

Hurricane Recovery – Ben Cahoon and Robbie Phillips captivated the assembly as they shared ways they have addressed disaster recovery since Hurricane Florence caused synod assembly to end early September 2018. Ben, who is Mayor of the Nags-Head reflected as a government official, father, church member and member of New Hope Presbytery. Robbie Phillips responded as a pastor, presbyter and a community leader. Coastal Carolina is partnering with organizations including PDA to address long-term-recovery. The Synod set aside \$100,000.00 to assist with disaster recovery in North Carolina. Presbyteries and churches may apply for these funds; however applicants must be endorsed by the presbytery.



#ALMOSTDONE! (1) The Assembly approved the Kate B Reynolds Trust Fund Certification Committee to distribute \$578,341.68 to 445 recipients in the amount of \$1,299.64. (2) The Jubilee Fund Committee awarded \$2,500 to Fifteenth PC (NAT) for Congregational Leadership Development; \$2,500 was awarded to Lloyd PC (SAL) for Outreach to Youth and Families; and \$2,500 was awarded to Calvary PC (WNC) for Grace Young Enrichment Camp. (3) Massanetta Spring Clayton Rascoe provided stats, shared flood damage impact, and encouraged participation in “Giving Tuesday scheduled for April.” (4) The majority of SPJC Complaints coming before the synod were from AKAP totaling six. Two cases involved NAT and one each from WNC, ABI, and SHE Presbyteries. One complaint is currently pending. (5) Synod Presbyterian Men’s Conference will be held at Massanetta Springs July 19-21, 2019. (6) The Assembly received a report from Forrest Kearns, President of the Westminster Presbyterian Homes of Lynchburg Board of Trustees. The Administration Committee is working to address the particular needs.

PARTNERSHIP! Is this a Prophetic Possibility and a Holy Opportunity? What if the Synod of the Mid-Atlantic partnered with its 14-presbyteries, 1,300+ congregations, caucuses, Presbyterian Women, Presbyterian Men, Committee Women of Color and others to: (a) Coordinate Immersion Experiences to visit the Legacy Museums “From Enslavement to Mass Incarceration” and the National Memorial for Peace and Justice (Lynching Memorial); (b) Help fund and facilitate Immersion Experience Conversations on-site and back at home; (c) Design a Mid-Atlantic “Great Big Tent Event” in which Power, Privilege, White Supremacy are the foci; (d) Model for the Church and the nation our willingness to faithfully listen to God’s voice that calls us from comfort to discomfort long enough for the Holy Spirit to transform hearts, minds and souls. As Synod Executive and Stated Clerk, I believe that God has provided this synod a “Kairos Moment” to place repentance above all else. Then and only then are we able to ***“Walk Together Children, Don’t You Get Weary, There’s a Great Camp Meeting in the Promised Land.”***



Here’s what you can do! Contact your presbytery, synod commissioner(s), or the synod office. The Synod Executive Committee wants to hear from you. What is the Spirit saying to you? Share your thoughts, prayers and uncomfortable moments. Send comments to clerk@synatlantic.org.

Share the Highlights of the 243rd Assembly with your congregation, presbytery and across the synod!



What is good and what
does the Lord require
of you but to do justice
and to love kindness
and to walk humbly
with your God?

MICAH 6:8

SAVE THE DATES

MARCH 6 & 7, 2020

SOCIAL JUSTICE

ADVOCACY TRAINING DAY



with Rev. Jimmie Hawkins, Director
of the PC(USA) Office of Public
Witness in Washington, DC, and
a leader in the Moral Monday
movement



Be a part of a Presbytery Committee

Budget and Finance

Cares for the finances of the Presbytery.
Meets third Tuesday of most months in the a.m.

Campus Ministry

Cares for the ministry with students, faculty and staff of college campuses within Salem Presbytery.
Meets four times a year as needed.

Church Growth

Encourages creative approaches to growing vital churches and cares for small churches.
Meets second Tuesday of the month.

Committee on Preparation for Ministry

Supports our Inquirers & Candidates preparing for ministry.
Meets the first Tuesday of each month at 12:30 p.m.

Commission on Ministry

Oversees relationships of congregations, pastors, and other leaders. Assists in the call process as congregations seek new pastors. Assists in seeking reconciliation where conflict has arisen.
Meets fourth Thursday of each month in both plenary and local neighborhood gatherings.

Executive Council

Governing body of Salem Presbytery; works on behalf of the presbytery.
Meets monthly on the third Thursday in the afternoon, except in months where Presbytery meets.

Equip

Equips congregations for leadership training, teaching, and ministry & service; empowers congregations through resourcing, connecting and communicating.
Meets monthly on the 3rd Thursday in the morning.

Examinations

Meets to examine ministers and persons ready to receive a call to service and membership in Salem Presbytery.
Meets fourth Thursday of every month in a.m.

Hunger Domestic

Provides advocacy and addresses hunger issues. Processes and gives grants to local hunger agencies.
Meets on second to last Tuesday of the month from 10-12, as needed.

Hunger International

Provides advocacy and brings awareness of international hunger issues. Processes and gives grants to international hunger agencies.
Meets on last Tuesday of the month, as needed.

Committee on Representation

Reviews committee vacancies, names candidates, confirms their willingness to serve, and presents to Presbytery for election.
Meets prior to each Presbytery Meeting.

Permanent Judicial Commission

Meets when a legal case arises, only as needed.

Personnel

Oversees personnel/human resource matters for the Presbytery office staff.
The Committee meets as needed.

Property

Oversees Salem Presbytery's buildings and property in Clemmons and elsewhere, dealing with property issues that arise.
Meets monthly on the 2nd Monday.

Presbyterian Youth Ministry Team

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.

Send

Oversee the outreach and justice ministries for the Presbytery, and aids congregations in their own outreach and justice endeavors.
Inspiring and modeling local and global mission ministries: Meets as needed.

Other groups that offer the opportunity for your gifts:
Ecumenical and Interfaith, Peace and Justice, Presbyterian Women's Coordinating Team, Salem Black Presbytery Caucus.



Nomination 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:

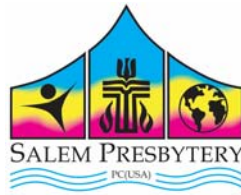
Salem Presbytery

P.O. Box 1763

Clemmons, NC 27012

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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:**

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

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

VII. **Next Presbytery Meeting:**

Tuesday, November 12, 2019, First Presbyterian Church-High Point

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.

