

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

NOVEMBER 13, 2018

The One Hundred Twentieth Stated Meeting of Salem Presbytery, held on Tuesday, November 13, 2018 at Ruple Memorial Presbyterian Church, Blowing Rock, North Carolina, was called to order with prayer by the Presbytery Moderator, the Rev. Felicia Stewart Hoyle at 9:00 a.m.

ENROLLMENT

Commissioners		Commissioned Ruling Elders	12
Elders	64	Christian Educators	4
Ministers	85	Corresponding Members	0
		Administrative Staff	1
		Stated Clerk	1
		TOTAL:	167
		(+visitors -14)	181

The following is the record of ministers' attendance:

Attended:

Margaret Almeida, Lindsey Altvater Clifton, Marybeth Asher-Lawson, Taylor Barner, Timothy Bates, Kathryn Anne Beach, Joseph J. Blankinship, Edward L. Boyce, Kenneth L. Broman-Fulks, Thomas A. Brown, Thomas Brent Burluson, Kathryn Campbell, Virginia K. Christman, M. Gray Clark, Christy Clore, William Kevin Conley, Lindsay Rae Conrad, Wallace Frank Covington, Nancy Jo Dederer, Franklin M. Dew, Neil Wayne Dunnavant, Will Eads, John C. Elam, Stewart E. Ellis, Terri L. Engle, Dana Fruits, Jonathan Gaska, Brian Gawf, Kate Davelaar Guthrie, Stephanie C. Hankins, Randy Harris, Jennie Leake Hemrick, William Bailey Heyward, Bryan Earl Hovey, Charles H. Howell, Felicia Stewart Hoyle, William M. Hoyle, James Robert Jackson IV, Dorothy Campbell Jacobs, John W. Johnson, Vicki Jones-Johnson, Sandra M. Kern, Barrie Miller Kirby, Randal V. Kirby, Thomas J. LaBonte, Jay Lambeth, Emily S. Larsen, Eric P. Larsen, Debbie Layman, Charlie Lee, Inger Manchester, Eustacia M. Marshall, Toure Marshall, Patrick Edward McElwaine, Bryan McFarland, Judson J. Milam, Raymond P. Mims Jr., Susan Elizabeth Moorefield, Stephen Moss, Lara Elene Musser Gritter, Samuel C. Perkins, Floyd Peter Peterson, Kim Priddy, John Caldwell Pruitt, Paul Rhodes, Jessica Rigel, Stephen W. Scott, Caroline Newman Sell, John E. Senior, Ronald Shive, Paul Sink, Jay D. Smith, Jeffrey S. Smith, Stevan Snipes, Jeffrey Sockwell, Laura Spangler, Courtney Stevens, J. Stuart Taylor III, Ernest T. Thompson III, Katie Barrett Todd, Mason Todd, Dale Walker, Randolph T. Wellford, Alicia Wilson, Lee Zehmer

Excused:

John Banasiak III, Steve D. Braswell, Kellie J. Browne, Olen V. Bruner, Samuel Dansokho, Amanda Davee Lomax, Melissa G. Davis, Diane Givens-Moffett, William Stephen Hannah, Fredrick R. Horner, Hye Jin Hwang, Karen Ware Jackson, Jacqueline Lynn Kunkle, Donald R. McCann, Alfredo Miranda, Rosa Miranda, Kathryn Lee Morrison, Glenn Otterbacher, Rebecca Todd Peters, Brian Rummage, Mark Wallace Sinnett, J. Grant Sutphin, Andrew Stephen Taylor-Troutman, Leigh Wisner

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

A-D

Alamance Ken Carraway, David White, **Asheboro First** Cathy Clark, Terry Lawrence, **Baird's Creek** Jinx Miller, **Bethany (Statesville)** Deborah L. Harris, **Bethel** Jimmie Flippin, **Bixby** Carter Robertson, **Boone First**, Brian Molenda, **Burlington First** Ted Hruslinski, **Chapel in the Pines** Paul Harrell, **Clemmons**

Jackie Milan, Beth Maclin, **Community in Christ** Sue McElroy, **Concord** Warren Musick, **Covenant** Laura Gaylor.

E-J

Elkin Robin Chandler, **Fellowship** Wilbur Gible, **Forest Hills** Lee Richie, **Francisco** Greg Collins, **Franklin** James Bost, **Grace** Kenny H. Faulkner, **Greensboro First** Paul Leonard, Anne Shoemaker, Terri Maulsby, Betsy Farmer, **Griers** Bill Morris, **Guilford Park** Ellen Weiner, **Gulf** Hal McElroy, **High Point First** Carolyn Morgan, Joan Burns, **Highland** James Bowman, Grover Gore II, **Immanuel** Tony Blankenship, **John Calvin** Sabra Mills.

K-R

Lexington First Beth Parrott, **Lloyd** Rachel Jackson, **Logan** Lee Woods, **Mocksville First** Becky Wallner, **Mount Jefferson** Anna Henson, **Mount Vernon** Rachel Hunter, **New Creation** Gayle Wulk, **North Wilkesboro** Mary Finley, **Parkway** David Gellatly, **Pilot Mountain First** Dickie Crump, **Pittsboro** Ellen Grand, **Prospect** Constance Brown, **Rumple Memorial** Shirley Harris.

S-Z

Saint Andrews M. Eric Rimes, **Saint Paul (Greensboro)** Johnnie Miller, **Sedgefield**, Myra Montgomery, Steve Thomas, **Shallowford** Jack Hartle, **Sparta** Gay Gentry, **Starmount** Cuyler McKnight, **Statesville First** Carole Pickett, **Stony Creek** J. Leo Boswell, **Taylorsville** Alice Woody, **Thomasville First** Marguerite S. Fowler, **Trinity (Winston-Salem)** Brenda Daniels, **Unity** James C. Moore, **Westminster (Greensboro)** Jim Gale, Melanie Woodard, Larry Hooker, Laura Hochstein.

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

A-L:

Allen Temple, Bethany Graham, Bethesda (Ruffin), Bethesda (Statesville), Beulah, Boonville First, Calvary, Cameron, Church of the Covenant, Church of the Cross, Cleveland, Collinstown, Cooleemee, Cross Roads, Danbury Community, Dellabrook, Eben-ezer, Ebenezer, El Bethel, Faith, Fieldstone, Fifth Creek, Flat Rock, Freedom, Glendale Springs, Glenwood, Graham, Greenwood, Hawfields, Hills, Jamestown, Joyce, Kernersville First, Korean First, Lake Norman Fellowship, Lansing, Laurel Fork, Love Valley.

M-Z:

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

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

The following Commissioned Ruling Elders (Lay Pastors) were present: Jim Beard, David Boger, Steve Braxton, Bill Browder, Sid Crunk, Sue Flippin, John Groff, Samuel Jenkins, Hal McElroy, Sue Moore, Rick Purcell, Fred Terry.

Stated Clerk present: David Vaughan

Corresponding Member present:

The following Administrative Staff was present: Laurie Scott

CALL TO ORDER AND OPENING PRAYER

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

MORNING WORSHIP AND CELEBRATION OF THE LORD'S SUPPER

Salem Presbytery was led in worship by the Rev. Kathy Beach, pastor of Rumble Memorial, Rev. Stephanie Hankins, Presbyterian Campus minister at Appalachian State University, students of Presbyterian-Episcopal Campus Ministry at ASU, and David McCollum, Director of Music at Rumble Memorial. The service was a contemplative reflection on the Psalms using Psalm 97, Psalm 100, Psalm 16, and Psalm 146 presented in music, readings, and responses. The Lord's Supper was celebrated following the sermon.

WELCOME FROM HOST CHURCH

The governing body was welcomed by Rev. Kathy Beach, Rumble Memorial Presbyterian Church, Blowing Rock, North Carolina. Information regarding the arrangements for this meeting was presented.

QUORUM

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

APPROVAL OF DOCKET

The docket was presented by the Moderator of Salem Presbytery, the Rev. Felicia Stewart Hoyle. No additional new business had been received by the Stated Clerk.

ACTION:

1. Presbytery approved the docket.
-

WELCOME AND REPORT FROM THE MODERATOR
AND
INTRODUCTIONS

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

GREETINGS FROM ECUMENICAL GUEST

The Rev. Corey Kundert, Episcopal Campus Minister at Appalachian State University, brought greetings and news of the joint campus ministry we share, the Presbyterian-Episcopal Campus Ministry at ASU.

GREETINGS AND PRESENTATION FROM NORTH CAROLINA COUNCIL OF CHURCHES

Rev. Rob Jackson, Salem's representative to the North Carolina Council of Churches brought greetings and reports of the work of the Council.

EXECUTIVE COUNCIL

Rev. Jennie Hemrick, Moderator

The Executive Council (EC) met on September 20 and October 18, 2018.
Regular reports were received from the Presbytery staff and David Vaughan, Stated Clerk.

For Information –

The Executive Council:

- Approved minutes of previous EC meetings;
- Received reports from the “Dream Team”, the EC’s task force seeking to envision a sustainable programmatic and administrative structure and mission for the Presbytery’s future – and endorsed the Dream Team’s plan for its work through February 2019;
- Approved the docket for the November 2018 meeting of Presbytery;
- Approved a request to allocate \$5,000 to Winston-Salem Campus Ministry, to be funded from restricted funds for campus ministries;
- Agreed to extend voice to EC committee moderators of the Personnel and Property committees; (Budget and Finance already has voice privileges);
- Received notice from New Story UMC that it is satisfied with the current legal arrangement to conduct work, worship, and witness on the property of the former Southminster PC in Winston Salem;
- Appointed a task force to evaluate Salem Presbytery’s approach to per capita assessments and our congregations’ responsibility in this regard; Ken Broman-Fulks will serve as moderator, along with Jay Lambeth, Emily Larsen, Jeff Sockwell, and Dianna Wright as staff resource;
- Asked the Presbytery officers and the Transitional General Presbyter to address matters of financial management with clerks of Session and those serving the clergy function in our congregations;
- Reviewed an inquiry from Charlotte Presbytery regarding property it owns on Lake Norman but is now within the bounds of Salem Presbytery;
- Reflected upon the work, worship, and witness of Salem’s congregations and missional organizations;
- Shared announcements and prayed for matters of pastoral concern.

ACTIONS:

2. Salem Presbytery approved the following changes to Salem Presbytery’s Manual:

Section IV.08 (c) (vi)

Executive Council shall also include the following ex-officio members with voice but without vote: Executive Presbyter, the Associate Presbyters, the Stated Clerk, and the Moderators of Budget and Finance, **Personnel, and Property Committees**, **who any of whom** may vote if serving as an elected Member of the Executive Council.

Section IV.09

d. Property Committee

- i. *Membership.* The Property Committee shall consist of ~~no fewer than three (3) and no more than nine (9)~~ **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 (of a Salem Presbytery congregation) with particular gifts for service on this committee shall be considered for membership ~~upon the endorsement of the Session of the particular church in which the individual's membership resides.~~ The members of the committee shall be ~~nominated from each neighborhood if possible and elected by Executive Council~~ **Presbytery**.
- ii. *Duties.* The Property Committee shall:
 - ~~1. review and recommend approval of all Presbytery and congregational property gifts and sales;~~
 1. make recommendations concerning the utilization of all properties;
 2. be responsible for the oversight and maintenance of the physical grounds, buildings, and vehicles owned by Presbytery; and
 3. make recommendations to the Executive Council regarding disposition of all properties coming to Presbytery from dissolved or dismissed congregations.

3. Salem Presbytery recognized the **Rev. Ken Broman-Fulks** who presented an entertaining and informative presentation on per capita giving and its uses in our denomination.

4. Salem Presbytery recognized the **Rev. Jay Lambeth**, on behalf of the Budget and Finance Committee, who presented remarks about the annual audit performed for Salem Presbytery.

5. Salem Presbytery recognized the **Rev. Ron Shive** who presented an extensive report from the Dream Team.

DREAM TEAM PRESENTATION Ron Shive, Moderator

The Dream Team, composed of Elder Beth Barksdale, Elder David Boger, Rev. Peter Hazelrigg, Rev. Eustacia Marshall, Rev. Toure Marshall, Rev. Kim Priddy, Rev. Ron Shive, and Rev. Jeff Smith, presented an in-depth presentation of its work and answered questions about the plan. The presentation is an appendix to these minutes.

LUNCH ADJOURNMENT

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

PRAYERS OF THE PEOPLE

Salem Presbytery gathered after lunch for a time of singing before the Moderator led Salem Presbytery in a time of prayers of thanksgiving and of intercession for needs throughout the presbytery, country, and the world.

COR

Rev. Ray Mims and Rev. Sandy Kern, Co-Moderators

Rev. Kern presented the report. The Committee on Representation met on September 24, 2018.

ACTION:

6. Salem Presbytery elected the following slate of nominees to serve on their respective Presbytery committees:

Budget and Finance:

Class of 2021 - Rev. Jay Lambeth, St. Paul, Greensboro
Mr. Rusty Tysor, Elkin

Campus Ministry:

Class of 2021 - Mr. Kurt Kronenfeld, Starmount

Church Growth and Transformation:

Class of 2021- Rev. Lee Zehmer, Lexington First
Rev. Curtis White, New Salem

Commission on Ministry East:

Class of 2021 - Rev. John Johnson, Bethany Graham
Rev. Mason Todd, Pittsboro
Elder Jae Hoon Lee, Korean First

Commission on Ministry Central:

Class of 2021 - Rev. Felicia Hoyle, MAL
Rev. Jud Milam, HR
Ms. Sylvia Steele, Mocksville Second
Rev. Thom Burleson, Parkway

Commission on Ministry West:

Class of 2021 - Rev. Jeff Smith, Boone First

Committee on Preparation for Ministry:

Class of 2019 - Rev. Bryan Hovey, Sparta
Class of 2020 - Rev. Dan Wilkers, Concord
Class of 2021 - Rev. Lara Musser Gritter, Salisbury First
Rev. John Pruitt, Kernersville First
Mr. Rick Purcell, CRE
Rev. Margaret Almeida, Salisbury Second

Examinations:

Class of 2020 - Mr. Tom Burleson, CRE

Class of 2021 - Mr. James Norris, Sparta
Rev. Barrie Kirby, MAL
Rev. Debbie Layman, Highland
Rev. Jay Smith, Jamestown

Executive Council:

Class of 2021 - Rev. Susan Moorefield, North Wilkesboro
Rev. Marybeth Asher-Lawson, Springwood
Rev. Jennie Hemrick, Thomasville First

Rev. Dolly Jacobs, Greensboro First

Permanent Judicial Commission:

Class of 2024 - Mr. Frank Longest, Burlington First
Mr. Sloan Goforth, Statesville First

Personnel:

Class of 2021 - Rev. Charlie Lee, Starmount
Ms. Shirley Bear, Oak Ridge
Mr. Graham Dail, Alamance
Ms. Gene Moore, Thomasville First

PYC – Adults:

Class of 2020-2021 - Mr. Jamel Walker, Logan
Ms. Jasmine Evans, St. James

NC Council of Churches, Presbyterian Representative:

3 year term - Rev. Rob Jackson, Community in Christ

PEACE AND JUSTICE

Rev. Jon Gaska

ACTION:

7. After a lengthy discussion, the following resolution was endorsed by Salem Presbytery:

Recommendation for Racial Justice:

A Vision for Inter-racial Justice Ministry and Reconciliation

The God who heard the groaning of the Hebrew people in Egypt surely hears the groaning of the African-American community and of all who now suffer in racism, injustice and divisiveness, and calls the Church to respond with urgency.

Whereas the witness of the Bible is that every human being is equally created in the image of God (Gen. 1:26-27), equally in need of grace (Rom. 3:22-24), and equally precious to and beloved by God as evidenced in that Christ has given his life for each (John 3:16), and

Whereas the Constitution of our church, in accord with the Scriptures, includes in the Great Ends of the Church “the shelter, nurture, and spiritual fellowship of the children of God... the promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world,” and

Whereas our time and place in history cries out for the Church to bear powerful and fruitful witness in word and action to the unity of the human race before God and in God’s family, to focus attention upon those communities which are not being accorded the equal respect and opportunity – including at the forefront African Americans - and to lead in the work of racial justice with all the opportunity, power, wisdom and love given us by the Holy Spirit, until “justice rolls down like water and righteousness like an ever-flowing stream” (Amos 5:24);

Be it resolved that the Presbytery of Salem of the PC(USA) calls upon its congregations to affirm *the principle that black lives matter* by working, “vigorously for freedom and justice for Black people and, by extension, all people.”

As an expression of this commitment, the Presbytery will promote and support interracial justice ministry by:

- a. Providing resources, such as brochures, articles, and study guides which may include a clear understanding of *the principles and values* of the Black Lives Matter movement and other platforms led by people of color for the liberation of people of color. Resources should be based on biblical principles of justice and in accordance with the teachings of Jesus Christ, including but not limited to, denominational resources such as *Facing Racism: A Vision of the Intercultural Community Churchwide Antiracism Policy* and the *#SpeakAntiRacism Campaign*, as well as other materials which address the systemic nature of racism and white privilege in our churches and society.
- b. Offering trained liaisons from the Presbyterian Inter-racial Dialogue (and others within our presbytery) who are equipped to facilitate meaningful and transformational dialogue regarding racial justice issues by creating space for open dialogue throughout our presbytery. This dialogue must lead to practical and social actions of justice which bears the fruit of equity for people of color and authentic racial reconciliation for all.
- c. Increasing the visibility of anti-racism efforts in the presbytery by: 1) Allotting time during Presbytery meetings for congregations to report on their efforts and seek advice; 2) Preparing case studies of congregational efforts to overcome structural racism to inspire and guide similar efforts across the presbytery; 3) Forming an "Anti-Racism Coalition" (A.R.C.) in our presbytery tasked with equipping, supporting and creating opportunities for education, dialogue and collective action toward achieving racial justice in our churches and communities. This coalition will be overseen by Salem Presbytery's Peace and Justice Task Force and will consist of a diversity of voices who are called to eradicate racism with energy, intelligence, imagination and love.

Furthermore, the Presbytery calls on congregations to take at least one new intentional step toward racial justice and reconciliation within the coming year, including:

- d. Engaging in interracial justice ministry by working with community partners to identify and address at least one local issue affecting the quality of life in communities of color, such as equity in education, housing, economic opportunity, access to a clean and healthy environment, and others. Congregations may want to show their commitment to interracial justice by also placing a banner which states "Black Lives Matter" on individual church properties, inside their buildings, or in designated visible areas as deemed appropriate by their Sessions as a sign of public witness (Luke 4: 18-19; Psalm 9:9). Banners are encouraged to share lines of scripture such as, "You Shall Love your Neighbor as Yourself" (Mark 12:31) to ground the statement "Black Lives Matter" as primarily a theological position rather than a political one. Only by urgently taking actions for justice together will racial reconciliation be authentically possible.

Rationale:

At the height of the civil rights movement, our Confession of 1967 recognized the church's urgent responsibility to provide leadership in the struggle for racial justice, proclaiming: "In each time and place, there are particular problems and crises through which God calls the church to act. The church, guided by the Spirit, humbled by its own complicity and instructed by all attainable knowledge, seeks to discern the will of God and learn how to obey in these concrete situations... God has created the peoples of the earth to be one universal family... Therefore, the church labors for the abolition of all racial discrimination and ministers to those injured by it." [1] Yet, the church recognizes that all children in God's family are still not treated equally by the principalities and systemic structures of our society.

Historically, black lives have endured with resilience the outrageous evils of slavery, segregation, and murderous practices of public lynching during the Jim Crow era.[2] Today, black lives continue to face systemic evils of injustice, including: mass incarceration[3], brutal treatment by law enforcement[4], under-resourcing of their neighborhoods and schools[5], disproportionate exposure to hazardous waste[6], voter suppression, gerrymandering, and hostile displays of white supremacy on the streets and in their churches. Throughout history the church has been called by the Holy Spirit to respond with visible signs of promoting racial justice, equality, and unity so that, in the words of the Confession of Belhar, "the world may believe

that separation, enmity, and hatred between people and groups is sin... may have no place in the church, and must be resisted” as an expression of God’s will “to bring about justice and true peace among people.”[7] Now is such a time.

Understanding that the church is not called to be silent or to avoid conflict, but is called to “witness against and strive against any form of injustice... [as well as] against all the powerful and privileged who selfishly seek their own interests and thus control and harm others,”[8] we take a stand to declare that Black Lives Matter.

This does not mean, however, that all lives are not important. The polarization and politicization which has pitted black lives against blue lives is not our intention. [9] We declare that our struggles are not primarily with these individuals, but with the “cosmic powers of this present darkness” [10] which have sustained and perpetuated systemic cycles of violence, poverty, and oppression toward people of color for centuries. As people who worship a God that shows unwavering special concern for people who are poor and vulnerable (Deuteronomy 24:17-19; Mark 7:25-30; Luke 6:20-22), it is appropriate to affirm that “Black Lives Matter” to direct particular attention and energy toward communities of color, which have been marginalized, under-resourced, and oppressed. Jesus does not say “Blessed are *all people*,” but “Blessed are *the poor*...” (Luke 6:20). When Jesus proclaims good news to the poor, release to the jailed, sight to the blind, and freedom to the oppressed (Luke 4:16-19) he does not mention the rich, the prison-owners, the sighted and the oppressors.

In a denomination that is currently 90% white [11], it is the church’s calling to do our part in dismantling the demonic presence of white supremacy and systemic racism. The first step in this process is, as our Brief Statement of Faith (1991) puts it, “to hear the voices of peoples long silenced,” [12] allowing the values, concerns, and leadership of people of color to guide our efforts toward racial justice and reconciliation. People of color did not create a racist society; white people alone have done this. Through the liberating movements of the Holy Spirit (2 Cor. 3:17), we recommend that the congregations of Salem Presbytery take a visible stand against racism in all its forms, as one united church, by educating ourselves openly, honestly and non-defensively; by learning how to communicate to others about the systemic nature of white supremacy and racism in our institutions and individual lives; and through the exemplification of the Kingdom of God to the world by making visible and sacrificial commitments in our churches for the sake of racial justice and reconciliation. Until we stand together collectively, racism will continue to persist. Until we can proclaim with one voice that “Black Lives Matter,” all lives do not matter.

[1] The Confession of 1967, 9:43-44

[2] Over the past two years a task force from Salem Presbytery’s Peace and Justice Committee has been locating and commemorating sites where public lynchings have occurred in our own cities and towns. Some commemorating sites have been in the townships of Graham and Salisbury and they are continuing to explore others directly related to our cities and towns.

[3] In 2016, blacks represented 12% of the U.S. adult population but 33% of the sentenced prison population. Whites accounted for 64% of adults but 30% of prisoners. And while Hispanics represented 16% of the adult population, they accounted for 23% of inmates. In 2016, there were 1,608 black prisoners for every 100,000 black adults – more than five times the imprisonment rate for whites (274 per 100,000) and nearly double the rate for Hispanics (856 per 100,000) according to

<http://www.pewresearch.org/fact-tank/2018/01/12/shrinking-gap-between-number-of-blacks-and-whites-in-prison>.

[4] African Americans are two to three times more likely to face a hostile situation during a routine traffic stop and 84% of police officers have stated in a recent survey that they have directly witnessed a fellow officer using more force than was necessary. (US Department of Justice)

[5] According to the most current briefing on public education held before the U.S. Commission on Civil Rights, "Students who live in high-poverty neighborhoods often attend schools that lack the financial resources to provide them with quality educational opportunities, as school resource are so closely tied to the wealth of the surrounding community. An achievement gap has resulted and persisted, largely between students who attend well-funded schools in low-poverty neighborhoods and the most disadvantaged students--often students of color and students from poor households--who attend poorly-funded schools in high-poverty neighborhoods" (page 5). In Forsyth County, 43 of the 81 schools are Title One according to the Winston Salem/Forsyth County Schools webpage. See: www.wsfcs.k12.nc.us.

[6] Bullard, R.D., P. Moahai, R. Saha, and B. Wright. 2007. Toxic Wastes and Race at Twenty: A Report Prepared for the United Church of Christ Justice & Witness Ministries. Online at: http://www.ucc.org/environmental-ministries_toxic-waste-20. This study shows that people of color comprise a majority (56%) in neighborhoods with commercial hazardous waste facilities, and a large majority (> 66%) in neighborhoods with clustered facilities, while non-host neighborhoods are 30% people of color. Race is a stronger predictor of where hazardous waste facilities are located than income, education, and other socioeconomic indicators.

[7] Confession of Belhar 10.3 & 10.7

[8] Confession of Belhar 10.7

[9] "Two-thirds of police officers (67%) say the highly publicized deaths of blacks during encounters with the police are isolated incidents, while 31% describe them as signs of a broader problem. Moreover, the survey finds that majorities of officers in virtually every major demographic group share this view, with one striking exception. A majority of black officers (57%) say these deaths are evidence of a broader problem between police and blacks, a view held by only about a quarter of all white (27%) and Hispanic (26%) officers. Black female officers in particular are more likely to say these incidents signal a more far-reaching concern. Among sworn officers, 63% of black women say this, compared with 54% of black men. By contrast, roughly equal proportions of white male officers (27%) and white female officers (29%) say the same. Among Hispanic officers, about a quarter of men (26%) and 32% of women say the incidents reflect a broader problem." See, <http://www.pewsocialtrends.org/2017/01/11/police-fatal-encounters-and-ensuing-protests/>.

[10] Ephesians 6:12

[11] In Salem Presbytery there are 139 churches of which 20 are African American, 5 are Hispanic, and 1 is Korean.

[12] A Brief Statement of Faith -- PC(USA), 11.4.70 (1991)

PREPARATION FOR MINISTRY

Margaret Almeida and John Senior, Co-Moderators

For Information:

Since August 2018, the Salem CPM received two new Inquirers:

- Hannah Trawick, a member of North Wilkesboro Presbyterian Church and a student at Columbia Theological Seminary; and
- Beth Barksdale, a member of Highland Presbyterian Church, and a graduate of Wake Forest University School of Divinity.

The following Candidacy Interview was given by Christopher Speaks:

All I knew growing up was an expression of Christianity rooted in Pietism and biblical fundamentalism. My loving parents—for whose direction I am forever grateful—have remained constant in their beliefs inspired by conservative Baptists, despite being incredibly active members in a tiny, local, United Church of Christ congregation for 28 years. I observed as my stepdad faithfully read and interpreted Scripture literally each morning, heard my mother espouse views consonant with “Once Saved, Always Saved”, and fearfully pondered the wonders of the Rapture and Judgment each evening while watching the news. Looking back, our pastors at the UCC church had likely believed, preached, and attempted to teach to the contrary. Little of this catechism stuck with me, though—likely as a result of my adolescence and being mostly bored in church. Still, living in the Bible Belt mandated some reckoning with God, Jesus, the Bible, and church. Try as I might, living out a Christianity as it was portrayed on CBS’s *Touched By An Angel* or Robert Schuller’s *Hour of Power* proved impossible and my adolescent misbehavior seemed worthy of Hell—and so, just prior to leaving for college, I temporarily renounced my religion and searched for answers.

While at UNC-Greensboro, my existential craving for answers earned me a BA in Religious Studies. I devoured class after class, probing for answers. Simultaneously, I flirted with Buddhism, Islam, and Judaism while also returning over and over again to Evangelical expressions of Christianity. However, immersed in an areligious culture—my roommate for three years knew nothing about God, the Bible, or church—I lacked any proper foundation, community, or support. At times, my waffling in regards to faith and religion seemed a bit embarrassing. Soon I developed a reputation as “The Philosopher,” and sometimes friends would poke and prod, asking, “Are you Muslim this week? Or is it Jedi?” Still, the Spirit tugged at my heart to not give up, to continue seeking answers, and to radically engage the pursuit for truth.

In 2007, I became Roman Catholic. My decision to do so was rooted in my desire to claim my independence from my parents and the church in which I had grown up, my intuition based on my undergrad studies that if God had established an *ekklesia* then this was it, and my need for spirituality and community. My zealotry for my newly adopted faith was all-consuming during the initial years. As the glow of the honeymoon period faded, my curiosity brought me into contact with monasticism, the contemplative/mystic traditions, monks who were also Zen masters, and Orthodox hesychasts. My passion for studying theology and history eventually brought me into contact with the writings of Martin Luther. Soon, as a result of my continued learning and spiritual development, I found it time to move on—relatively speaking—back to my Reformed roots.

I intuited back in 2007 that I didn’t want to live the average life—I didn’t want to be a successful corporate executive—but I wanted to live and die in the service of God. And so I discerned whether I was called to become a Franciscan, a Benedictine monk, a priest—until I knew that my call was to marriage. Again, rooted in my faith-family at Forest Hills Presbyterian, while simultaneously working with an intentional Christian community on homeless advocacy in Winston-Salem, the seed which had been planted much earlier continued to blossom, God’s Spirit continued to move—until I knew that I was being called to the ministry of preaching and teaching. People around me celebrated my announcement and my decision to pursue ordination as a Teaching Elder. Still, over the past two years while in seminary, the process of discernment has been ongoing. Through many hours of anguish attempting to decide which path to follow, which courses to take, what opportunities would best prepare me for the future; through the struggles of self-comparison with peers, questioning my abilities and my voice, agonizing over whether I was making the right decisions; through it all, I discerned a peace in my heart at the notion of serving the Lord through pastoral ministry.

ACTION:

8. Salem Presbytery examined Christopher Speaks, a member of Forest Hills Presbyterian Church and a student at Union Presbyterian Seminary in Richmond, and approved his enrollment as a Candidate for the office of Teaching Elder.

EXAMINATIONS

Rev. William Hoyle – Moderator, Rev. Debbie Layman – Vice Moderator, Elder Jim Norris – Clerk

The Examinations Committee approved the examinations of Nathan Sell, Patricia Fletcher, Steve Marks, Daniel Massie, and Kate Morrison for service in Salem Presbytery and presented the following Faith Journeys and Statements of Faith. The Committee also recommended Travis Milam for ordination by Salem Presbytery.

Faith Journey

Nathan Sell

A few Christmases ago, I was visiting my 90 year old grandmothers in my boyhood church for our Lessons and Carols Service. Though I had long since moved away, on this night we sat in the same pew that my family had sat in for decades. As I looked down at the wooden pew at my waist, the strangest thought occurred to me: I knew exactly what that pew tasted like. As a small boy, the top of the pew used to be right at mouth level when I stood to sing the hymns. Of course I had tasted it. And now, looking down on it, remembering its taste, I realized how strange and beautiful it is to be raised in the church. I grew up in the Presbyterian Church, and faith has been the great constant of my life. My father was a Presbyterian minister, my mother is an elder, and I am married to another Presbyterian minister.

When I was a freshman in high school, my father died of cancer shortly after finishing seminary and being ordained in the Presbyterian Church. A few people have questioned whether my call to seminary and ministry might in some way stem from my father's death, and this is a question which I have given much thought. Of course it does. And of course it does not. My father's death, and more importantly his life, are a part of my story. I cannot escape that, and I'd be lying if I said otherwise. My father has shaped me and will continue to shape me and that is what fathers do. His death put me on a journey which started me asking big questions about Who God is and why such a thing could happen. Along the way, I found a deep love of God and the Church. These are not forced loves, but loves I passionately claim as my own. My relationship with Christ is the lens through which I see the world.

In college I grew increasingly interested in theology and those big questions, but I had no desire to be a minister. I wanted to be a college professor, or a history teacher and lacrosse coach, or perhaps a bush pilot in Alaska. Then I went to a conference with the Fund for Theological Education (FTE), which changed all that. At the conference I was surrounded by young people interested in ministry. I immediately felt like these were "my kind of people" and knew then that I would have to go to seminary. I tried to pretend like this was not the case for a while, but a few years later I gave in and went to seminary and loved every minute of it. I met my wife, Caroline, during our orientation and she has been a blessing to me ever since.

During seminary I found that I loved my pastoral care classes and loved my internship in the church. I began to feel a tug towards ordained ministry, but kept trying to fancy myself an academic, instead. By the end of my time, however, I had to pay attention to the people who knew me best and had to be honest with myself: I did feel God was calling me to be ordained. My first call was working as a chaplain in an all-boy's private high school in Maryland. I loved this work. I loved preaching and teaching and coaching these young men and supporting them in their faith journeys. I also believe that this was one way of God working through my father's death to help me minister to high schoolers in a unique way.

Now, my wife and I have felt a call to put down roots. Our prayers were answered that we would have the opportunity to move near family. I am excited for the pastoral residency at First Presbyterian Church. I feel this residency will help me grow as a minister in many ways, and will teach me skills for my future ministry. God is faithful, and I am looking forward to seeing where God is at work in this next chapter.

I believe that the Word was in the beginning, is now, and will be again, forever and ever. I believe that this Word is the Light of all people, and not only for all people but for me, and that this is the brightest Light I ever saw. I believe that the Light is Christ, and that neither my darkest hours nor the world's darkest moments can overcome this Light.

I believe that Christ is the fullest revelation of the Triune God. Christ's life, death, and resurrection shows the Love of the Father, the Holy One, The Creator of all, whose love endures forever. I believe that this Triune God is on the move through the work of the Holy Spirit, who proceeds from the Father and Son, who breathes new life into the Church, who is in the business of making all things new, who is with us even unto the end of the world.

I believe that the Holy Scriptures of the Old and New Testaments speak in truth about this God and invite believers into the Great Story of God's salvific work in the world. I believe that it is the Holy Spirit that allows us to read these Scriptures as the Living Word.

I believe that in life and death we belong to God, and that nothing can ever separate us from the Love of God found in Jesus Christ. I believe all have fallen short of who Christ calls us to be, and all are in need of God's grace. I believe that we cannot ever earn God's love but, only by the Grace of God, receive it. I believe that ultimately this Grace is irresistible. I believe that Christ defeated death once and for all on the Cross and in His Resurrection. I believe that this is very Good News. I believe that we are called to respond to this Good News in gratitude.

I believe in the Church, whose Head is Christ, which is called to be "a community of faith, entrusting itself to God alone, even at the risk of losing its life." The sacraments of baptism and communion are holy mysteries. They serve as an "outward sign of an inward grace" and are a gift to the community of faith. I believe the Church's mission is to be the body of Christ, by being a community of hope, of love, and witness to the love of the Triune God.

Faith Journey**Travis Milam**

How does one discern a call to ministry? My journey has had, like many journeys, twists and turns, valleys and mountains, dead ends and forks in the road. I grew up in an independent, fundamental Baptist church and first had an inkling of a call when the most respected lady of the church stated to me that it was a shame that I wanted to go to one of the service academies as the church needed more young men like me. I did not take those words to heart until a few years later when in college I began to feel the call of God on me to ministry. During this time I served as the student assistant chaplain at my college and worked as a summer youth minister.

After college I attended a Baptist seminary. There I began to gain a greater understanding of what it was to be a pastor. That I might be called to pastor those of different backgrounds, colors and ethnicities than myself. This was an eye opening experience for me, especially when I had a professor tell me that I might not stay in the same place for my entire life.

My time at the seminary came to an abrupt end for financial and personal reasons. I then got married and never returned to seminary. However, I continued to experience a call in my life to ministry. I worked as a youth minister at a church. I was a leader of discussion in classes I attended at the church where I was a member. I wanted to do ministry. It was a difficult time as I knew that my wife did not want anything to do with the ministry and so I continued to not heed the call.

In 2009 that all changed as my wife and I separated, I lost my job and eventually moved from Maryland to West Virginia. When this all occurred, I gave up on God and the church for a while. Then, like Jeremiah with the burning in his bones, I felt the need to go to church and the need to be a part of God's mission for the world. I got involved once again in church and became involved in the ministry of the church. I felt again the call of God on my life to ministry. This time I stopped running and listened carefully. What I heard was this:

You have been running for a long time. And along the way I have been preparing you for the calling that I have had for you. Through the times of struggle and exile you have experienced, it may have seemed like I didn't care or that I wasn't there. But I was there, shaping you and allowing you to gain the experience and compassion to serve and to lead. Now it is time to stop your running. If you will allow me to give you the rest you need and allow me to work *with* you, rather than you trying to work *for* me, you will know that for which I have prepared you.

And so, I stopped running. I had wondered why I was not allowed to finish seminary before and now I discerned that God wanted me to know what the people I would serve experienced and how I might relate to them. When I realized this, the door to seminary and further ministry, which I had long thought of as closed and locked, opened. Throughout the past five years I have struggled, grown and been assured again and again that God has been and always will be with me in my life. It is this assurance that keeps me hopeful for the future wherever God leads.

Statement of Faith**Travis Milam**

My faith and what I believe can be summed up best in the Nicene Creed and Confession of 1967. I believe that God is the creator of the world and is still active and cares for all creation which includes human beings. I believe that Jesus Christ is God's son, of the same essence as God and that He died, was buried and raised again on the third day. I believe that Jesus' death provided the atonement for humanity's sins and that He is coming back to claim the Church, both the living and dead, here on earth. I believe the Holy Spirit is the one who allows us to realize who God and Jesus are and who sustains us by being the Advocate for us to God and the Son. These three are the Trinity, three persons, yet one essence. They are not separate individuals, they are one in the same. I believe that God is revealed to us through the Word, that being Jesus, and through the word, that being the Bible which serves as witness to the Word. I believe the words of scripture point to the one Word of God, Jesus, who is the center and subject of the Bible. Scripture is our base of knowledge about Jesus, his work, and the grace of God. Scripture is inspired by the Holy Spirit who allows us to know that it is from God. This same Holy Spirit that inspires the words of scripture gives "unique and authoritative witness" to scripture (Confession of 1967, 9.27) and allows the reader to understand the meanings of the words and take them to heart. If the Spirit does not continue to move (i.e. illuminate) us, the words of scripture are just dead letters.

I believe that the sacrament of baptism unites us with Christ. Baptism does not confer salvation but signifies the beginning of our covenant relationship with God and must be taken seriously. I believe the sacrament of the Lord's Supper to be a sign to the world and the Church that we are believers and united with Christ and other believers through the Holy Spirit. Through this gift we are nourished and strengthened in our faith. I believe that we are chosen by God for relationship with God and through God. My relationship is both personal and communal. My personal relationship with God is that God is Father, savior, and sustainer. Jesus is my companion and my Lord. I believe in "one holy catholic and apostolic Church" which has only one foundation and that is Jesus Christ. In this Church there are diverse believers who are united by the belief that "Jesus is Lord" and not by adherence to a set of dogmas that one must follow to be a "true Christian." Those who are in the Church universal are my sisters and brothers, whether I agree with them or not. I believe that Jesus will physically return and claim the Church, bringing the Kingdom to fruition and making good on his promise that the creation will be redeemed to be what God had intended it to be before the fall.

Faith Journey**Patricia Fletcher**

My faith journey has been a walk through different denominations. My earliest memories are of being in the nursery at Christ Moravian Church. I grew up in this church where my parents were very active as was I. Sunday School, Youth Group, Junior Choir, going to camp at Laurel Ridge; all of these helped to shape my Christian identity. As a young woman, I married Rick who was Southern Baptist. The Moravian Church was too formal for him, so we began going to his church. We were there for several years when things began to change and I began questioning these changes. I laughingly tell people I was kicked out of the Southern Baptist Church but that isn't far from the truth. It was a difficult part of God's journey for us.

We spent a year going to different churches. Finally, we decided to go to Shallowford Presbyterian. Before we got to the Affirmation of Faith, Rick and I looked at each other and knew we'd found our new church home. We quickly became involved in a variety of activities. And then my children became teenagers and that's when God changed my journey and I started down a new path.

Recognizing that many of our youth were involved in at risk behaviors, I wrote a letter to the session asking them what they were going to do about that. They ordained me as an elder. As I started seeking answers, God led me to find people and mentors who could help. I became a part of Princeton Theological Seminary's Institute for Youth Ministry for over 20 years, serving in a variety of ways. I was mentored by Kenda Creasy Dean and Mark DeVries (who is still my spiritual advisor). I held hands with Jurgen Moltmann as I went through my certificate graduation ceremony. I met the people who wrote the books, those who were in the trenches and experienced so many styles of worship. I met the leaders of the Youth and Family Institute, some who became lifelong friends.

I was recruited to Luther Seminary who were starting a new program for an MA in Children, Youth and Family Ministry. After much prayer and seeking to discern God's will, I accepted their invitation. This was a program that used on-line courses and then on campus the month of January and 2 weeks in July. During this time, I was able to work as a Christian Educator at Shallotte Presbyterian Church. One day in January, after chapel, I sat in there and felt God calling me to ordained ministry. I held this in my heart until I returned home. Then I called my mentor there, Roland Martinson, and told him what had happened. He asked me one question: "Do you like to preach?" I told him that when I was behind the pulpit I felt as if I had come home. He told me that was my answer. I went to Luther Seminary for two years full time and received an MDiv with a concentration in Children, Youth and Family Ministry. My instructors were a mix of Lutheran and Presbyterians. The Lutherans were most concerned that I learned Presbyterian Theology. Moravian, Baptist, Lutheran, Presbyterian, God used them all to expand my faith. God is good.

Statement of Faith

Patricia M Fletcher

I believe in one triune God: Father, Son and Holy Spirit. Music is a way I like to express my faith. I use this a lot in workshops and working with children and youth. *"I believe in Jesus; I believe he is the Son of God; I believe he died and rose again; I believe he lives for us all; I believe he is here now, standing in our midst; here with the power to heal now and the grace to forgive."*

God was tired of the circle of sin, repentance, forgiveness, sin, etc. that the people were on. Knowing that there was no way humans could get off this cycle of sin, Jesus was sent: fully human and fully divine, to live among us. He ministered faithfully and then after great anguish praying alone in the garden, he willingly accepted death to atone for our sins. Before he left us, he promised to send One to us. On Pentecost, early in the morning, the Holy Spirit descended upon the people. Ever since then we have been guided and comforted by the presence of the Holy Spirit within us if we cared to listen.

I believe that Jesus is the Head of the Church everywhere. We are all brothers and sisters through the sacrifice Jesus made on our behalf. Our sins have been forgiven and we are all connected through the power of the Holy Spirit. In worship the Holy Spirit unites us to hear the Word of God as it is proclaimed. When an infant is baptized we believe that this is wholly God's doing: The God who offers us grace even when we aren't able to understand or do anything under our own power. I have a granddaughter who has had epilepsy since she was born and now at 9 years old she is mentally about a 2-3-year-old. She won't ever understand it, but she's been baptized so she belongs to God and to all of us.

I believe that in some way we don't understand, Jesus is present in communion. Every time I eat the bread and drink the juice, I think of Jesus and the ultimate sacrifice made on our behalf. I remember a scene from "Jesus Christ Superstar" where Jesus is praying in the garden and saying to God that he wouldn't be remembered 10 minutes after his death. Every time I participate in the Holy Supper, I always pray and tell Jesus I remember. (Communion is different in the Lutheran Church, where they believe Jesus is actually present in the bread and wine. One day while serving the "body of Christ" I dropped Jesus on the floor. That was the last time I was given this responsibility.)

To paraphrase a song by Hillsong Worship called "This I believe": *I believe....in God: almighty, creator... in Christ the Son... in the Holy Spirit... our God is three in one... in the resurrection... I believe in the name of Jesus.* For me, I give thanks to God constantly for creating us and this world we live in; for sending us Jesus, the one who taught us how to live and love: God, neighbor and ourselves. I depend upon the grace bought at such a deep cost by the sacrifice of Jesus. I rely on the Holy Spirit to be with me constantly, guiding me, helping me and using me to help others. I look to the day when we will be united in God's kingdom for eternity.

Faith Journey

Daniel W. Massie

I grew up in the small Mississippi town of Canton, about twenty miles north of Jackson. My family remained there until my older brother, David, and I had both finished high school, after which they moved to Jackson where both were by that time already employed.

The people and factors that helped mold my faith and my values were numerous but I would count among them:

MY PARENTS: My mother was bright and well read. I never recall asking her a word that she could not define. She struggled through much of her adult life with depression, or bi-polar disorder. During my elementary years and into high school she was often institutionalized and when she was not she was sad and withdrawn. My father owned the county Seed and Feed Store and was beset by financial challenges as he tried to arrange treatment for my mother. He was gentle and loving but eventually struggled with alcohol and sobriety. Despite their personal and mental demons they always believed in and expected the best from my brother and me. My parents were devout Christians, members of the Presbyterian church in town, and saw to it that we were in Sunday School and Church every week, even when they were incapable of going. From them I learned the lessons of hard work, perseverance and the pursuit of excellence.

MY GRANDMOTHER: She moved in with us for years when my mother had to be hospitalized and became a surrogate mom as it were, modeling through her actions rather than her words what Christian discipleship looked and acted like. Her sacrifices personal and financial were countless. For example, when I was fifteen and she knew I was thinking of going into the ministry she knew that I really wanted a particular study Bible and its accompanying study course. She purchased it for me for \$64, which happened to be what she received each month from Social Security. I will never know all the ways she held our family together during those difficult years. From her I learned compassion and steadfast love.

MY CHURCH: If my grandmother was a surrogate mother, then my little home church was a surrogate family of sorts during my formative years. The church surrounded my brother and me and stepped in when the family was really hurting. Sunday School teachers, pastors, youth advisors, Cub Scout leaders, neighbors and friends in the church circled round us to protect and encourage us, attending our athletic events and school functions, making it possible for us to attend church camps and conferences. In retrospect I know that I often fled to the church as an escape from the problems at home, but there I was always received, welcomed and valued. I loved nothing so much as life in my church. Through my church I learned the strength and value of community and experienced personally how it really does take a village to raise a child.

MY PASTORS: My pastors, first Dr. Charles McCain and next Dr. Richard T. Harbison, became my friends and my mentors in faith and ministry. Dick Harbison arrived as I was entering junior high school and left town the same week that I left for college. In those eight years he left many of us changed and challenged through his teaching and preaching and courageous example. Canton was in the maelstrom of civil rights activity in the early sixties in Mississippi. Racial tensions were high and had churches and communities divided and fearful. Three civil rights workers spending the summer registering blacks to vote in nearby Philadelphia were missing and their fate unknown at the time. Many of these same workers were staying in Canton and some began attending worship in our church. The church session met one Sunday morning before worship to vote on whether these young college students should be allowed to worship with us, regardless of whether they brought blacks with them or not. By one vote the session decided to allow them to worship with us. In spite of this decision, some young deacons barred the doors and even got into a physical scuffle with some of the visitors. Like it was yesterday I still remember Dick walking into the pulpit,

announcing he could not preach the gospel in a church with closed doors and then walking down the aisle and out of the church. A few weeks later he and his young family had left town, but he also left many of us changed in the wake of his going. Four of us in that small church ended up going into the ministry because of his influence and courage. So, from my pastor I learned something of the cost of discipleship.

This Faith Journey is more personal than professional or theological. Time permitting I would also mention coaches and teammates who taught me the necessity of discipline in life as well as in sports; John Calvin and Reinhold Niebuhr who helped shape my theology; John Leith, Pauline Breeding, Richard Niebuhr and Peter Gomes who have influenced my ecclesiology, and my wife and children who remind me continually of what it means to be humane as well as Christian.

Statement of Faith**Daniel W. Massie**

I believe in God the Father, God the Son and God the Holy Spirit which are expressive of God's work of Creating, Redeeming and Sustaining. God is one and this God has revealed the divine nature and work through these personal traits and tasks. So there is only one God revealed and experienced in these three persons. I believe our purpose in life is to glorify, enjoy and serve this God.

I believe in Jesus Christ, the incarnate Son of God, who is both fully human and fully divine. I believe that by grace it is Jesus' life, death and resurrection that have secured the salvation of a fallen and rebellious race of God's children. I am among them. I believe Jesus Christ is and ought to be the central focus and commitment of the Christian Church, which remains his body and his bride. I believe that Jesus, as the living Word of God, is the lens through which we read, interpret and apply the written Word of God. I believe that Jesus in his humanity models for us what it means to love God with heart, soul, mind and strength and to love one's neighbor as one's self.

I believe in the Holy Spirit, the presence of the living God and the risen and reigning Christ within us and about us, leading, illumining and empowering God's people to understand and engage in his continuing work in the world.

I believe in the church of Jesus Christ which is not restricted to any single denomination. I am pleased to be a part of the Presbyterian Church USA, one branch of Christendom to which I am personally indebted and committed and in which I joyfully serve. My faith is one expression of the Reformed tradition of the Christian faith and is continually being reformed, I trust, according to the Word of God and the leading of the Spirit as together in the church we strive to be followers and friends of Jesus.

I believe that all of these beliefs should always be incarnated in my life and witness as a disciple of Christ and a minister within his church, though often they are not. But I rejoice that God can still work through his flawed people and I trust that God will ultimately accomplish his sovereign will for the world and for each of his children.

Faith Journey**Steve Marks**

As a teenager in the 1970s, I began to ponder the intention of my life. Was I to become famous or invent something special or be recognized as an expert in my chosen field? For many years I struggled with why I was placed on this earth. It wasn't until 2001 when I began attending Fellowship Presbyterian Church in Greensboro, North Carolina that I really recognized my purpose. And though I gained an understanding and appreciation of serving God, it would be a few more years before I really was able to accept this calling as a way of life.

In the summer of 2006 I was baptized, and my journey of faith began in earnest. I had finally come to the realization that my purpose in life was not to be self-serving, but rather to serve God. In 2007 I was ordained as an Elder at Fellowship Presbyterian Church and my passion for learning more about my faith took shape. I began working with the youth and became more involved with managing the program. I was blessed to have a wonderful mentor in our Pastor, Gray Clark. Our time was cut short, however, when Gray retired from the church.

I believe that when one door closes, God is right alongside to open another. God led our family to Westminster Presbyterian Church in Greensboro where I quickly found myself involved once again with the youth. Within a year I was offered a staff position to assist in the management of the program. I was also provided many valuable resources to aid in my journey, which by now had been dramatically accelerated. After a couple of trips to Montreal, I began exploring options to attend seminary.

Sometimes God opens new doors even before existing ones close. My faith journey was in overdrive in the nurturing environment provided by the staff and congregation of Westminster Presbyterian Church. However, somehow God had a plan for me and my family in the High Country. In April 2011, we were warmly welcomed at First Presbyterian Church in Boone where I have continued on with my journey. A year later I began coursework in the CLP/CRE Program at University of Dubuque Theological Seminary.

I have served First Presbyterian Church in both staff and volunteer capacity over the years, working with students and adults. I have enjoyed continued spiritual growth under the mentoring of Pastor Joel Long and Pastor Jeff Smith. All the while, I have struggled with how to best utilize my gifts. God has been most gracious and patient with me. Thankfully, I have come to embrace that my plan is not mine, but rather God's plan. I recently completed my CRE coursework and look forward to continuing on a journey of personal and spiritual growth as well as pastoral leadership, wherever God may choose to lead me.

Statement of Faith**Steve Marks**

I believe in one God, distinct in three persons: the Father, the Son and the Holy Spirit. God the Father, Creator of all things, created man and woman in his image.

Man and woman sinned against God; disobeying God's command. In doing so, all of humanity has been plagued by sin and is in need of God's saving grace. God longs for an eternal relationship with all humanity, and through his mercy and grace, his unconditional love was displayed by entering our world in Jesus Christ.

I believe in Jesus Christ, God's only son, born of the Virgin Mary, fully human and fully divine. He cared for all of mankind, especially those who were and are the least among us. Jesus was tempted in every way but was without sin. He suffered unjustly for us and died on the cross as an atonement for our sins. On the third day, Jesus rose from the dead that we may live free of sin. Our salvation is not our work, but is received by grace through faith in Jesus Christ.

I believe in the Holy Spirit, sent from God to live within those who believe and confess Jesus as Lord and Savior; providing guidance and purpose for our lives. The Holy Spirit encourages our faith and convicts us of our sins and reminds us of God's ultimate love and desire for us. The Holy Spirit empowers us to serve others and illuminates our hearts and minds to the understanding of God's written Word; the Scriptures of the books of the Old and New Testaments.

I believe the Scriptures are the unique and authoritative Word of God, helping us to know God and guiding us to live within God's will. As one body in Christ, we read and proclaim the Word of God and celebrate the Sacraments of baptism and communion. In baptism, God claims us as his own, sealing us with his spirit. In baptism, we die to ourselves and are raised to new life in Christ. When we partake of the Lord's Supper, the Spirit feeds us the bread of life and the cup of salvation in order that we may go out and serve God's people. The Lord's Supper also reminds us of Christ's ultimate love displayed, as his blood was shed for our sins and his body broken in our place.

Jesus Christ is the head of the church and calls us to be a disciple to others, proclaiming the good news of his saving grace until he comes again. We are commanded to love God and to love our neighbor as ourselves, knowing that one day Jesus will return to judge all the nations, and usher in a new heaven and new earth, where we will dwell and worship him forever.

I am first and foremost a cradle Presbyterian. I was born and raised in the First Presbyterian Church of Statesville, NC, where my father was likewise born and raised. Although my mother was raised Baptist, when my parents married, the conversion to Presbyterianism was an easy one for her. Church was an important part of my life growing up, particularly as my parents began teaching a class of mentally and physically disabled adults called the Living in Faith. We were in church or at least at Sunday school most weeks and I was encouraged from an early age to get involved in church life and activities.

When I was around the age of 14-15, our church youth group traveled to Montreat, NC for a weekend youth retreat. On Sunday before we headed down the mountain, our youth pastor, Rev. Paul Sink, took us up to the outdoor chapel located on one of the mountainsides. After worship, we were encouraged to take some time, find a place to sit and revel in the beauty of God's creation, and reflect upon our time together as a group that weekend. So, I went off and found a nice tree to sit under, away from everyone else in the group. As I sat there and reflected upon our trip, I heard my name called, though I didn't recognize the voice as one of any of my fellow youth or adult chaperones. I looked around, even asked if someone was looking for me, and never received an answer. It was then that I felt a sense of utter calm come over me. I had no idea what any of this meant, and for some time never told anyone. It was only after pondering for months at this point that I couldn't let it go. Naturally, I reached out to my mother, and after I explained the entire situation to her, she invited me to be in touch with Paul and see if he had any advice. It was Paul who first suggested to me that this experience could in fact be a calling to ministry, and he encouraged me to foster some spiritual practices and prayer time to help discern what God might be saying to me.

From there, I threw myself into doing anything and everything for the church. I was accepted as a member of the Salem Presbytery Youth Council, and likewise served on the Youth Council at FPC-Statesville. I was a zealous, youngin', and my mission became making sure that youth were fully active and functioning members of the church. For me that culminated in me asking the Session to consider adding youth elders to our Session. I was grateful that the Session did hold some listening times to hear me out, but ultimately the measure failed, and I was devastated. In my hurt, I decided that attending church at my home congregation was likely not the best thing for me at that time. I started visiting church with other friends, dabbling into different faith traditions, and trying to find a place where I felt called to grow spiritually. To this day, I credit Paul Sink for getting me back to the Presbyterian Church as during my time of wandering he consistently checked in with me, letting me know that I was missed, but that he and the rest of the church wanted me to find a place where I could spiritually grow. When I finally reassessed and got over my disappointment, I knew that FPC-Statesville was my family. Aside from my parents, they were the folks who helped to nurture and develop my faith, and I will forever be grateful to them for welcoming me back with open arms and in only a few years, walking with me through the Ordination process.

When I moved to Columbia, SC to attend the University of South Carolina and study religion, I knew that it was important to find a faith community. The Presbyterian Student Association (PSA, now UKirk SC) was that place. Within the first semester I was serving as a chair of one of the student committees and then would serve as a Co-Moderator from my sophomore year until my senior year. The summer between my sophomore and junior years, I was also hired as a youth director at Seven Oaks Presbyterian Church on the outskirts of Columbia which also helped to develop my sense of call. At both PSA and Seven Oaks, individuals began encouraging me to consider seminary, even if only for a year just to see if it was for me. After visiting a number of seminaries and divinity schools, I decided to attend Columbia Theological Seminary in Decatur, GA though initially thinking that my focus would be solely Christian Education. Through the amazing mentorship of professors and friends, it was at Columbia that I began to feel God's greater calling in my life, to be preacher, teacher, and activist / advocate. I am forever grateful for that.

After graduating from Columbia, I moved to Torrington, Wyoming to serve as a Youth and Young Adult Pastor. While in Torrington, my major focus has been on Campus Ministries and building up a program for the local two-year college. Once my Head of Staff stepped down in August 2017, I took the helm of helping to guide the congregation and make sure that things ran smoothly until our new Head of Staff arrived in May of 2018. Those eight months were incredibly eye-opening and helped me to see that I was capable of stepping outside of my Associate role, and leading a congregation as a solo pastor.

I believe in God,

- The almighty Creator of all that we humans see and do not see.
- who made all beings of the world in the way God intended, good.
- acts as the ultimate caregiver and parent.
- is transcendent of gender and beyond all attributes and understanding that we humans try to place upon God.
- lives with the oppressed, the sick, the hungry, the poor, and the lowly,
- calls us all to be ministers to the world, speaking up for our brothers and sisters, feeding the hungry, caring for the poor, and fighting against injustice.
- who through the Sacrament of baptism, calls and invites all to be a part of a community of love, acceptance, and peace and gives each of us gifts and skills to fulfill our ministries and callings.
- whom we gather together to worship in the Church and as a church universal and has promised to be with us, though we often forget to be with God.

I believe in Jesus Christ,

- Lord, Savior, and Redeemer.
- whose life we learn about from reading and studying the New Testament scriptures.
- was born into this world of a human mother, Mary.
- is fully divine and fully human.
- who walked the Earth, ministering to the oppressed and those who were entirely cut off and unloved by those around them.
- healed the sick and diseased, gave sight to the blind, and helped the lame to walk.
- ate and drank with the unpopular crowd,
- called and welcomed children of all shapes, sizes, and colors, to be a part of God's kingdom,
- lived as a radical prophet, preaching and teaching the word of God throughout his life,
- was betrayed, arrested, tried, and turned over to be crucified,
- was mocked, tortured, crucified, and endured death so that the rest of the world and the generations to follow would be redeemed of our sins,
- was placed in a tomb, and three days later was resurrected and is alive today.
- who ascended from Earth to be with God, and now invites us all to walk in his ways for the glory of God.
- whose death we now remember and whose resurrection we celebrate in the form of the Sacrament of Holy Communion.

I believe in the Holy Spirit,

- who is sustainer,
- was before our world came into being,
- will be long after we are all gone.
- who moves among and within us all,
- empowers and compels us,
- joins us together in a community and deepens our faith.
- whose works we see and seek to comprehend in individual Churches and as a church universal.
- who reveals the gifts of grace and love to believers as we participate in the Sacraments,
- allows us to hear God's word and will,
- inspired the writings and enlightens our understanding of the Scriptures,
- helps us to move throughout this world bringing about reconciliation, justice, and peace amongst chaos, calamity, and enmity,
- pours grace and mercy into our lives to cleanse us of transgressions.
- whose mystery is indescribable and uncontainable, but who continues to open our hearts and minds to the wonders of a life of faith.

ACTION:

9. Salem Presbytery approved the ordination of Travis Milam following his preaching and examination on the floor of Presbytery.

COMMISSION ON MINISTRY
Rev. Joe Blankinship and Elder Larry Hooker, Co-Moderators

I. COMMISSION ACTION REPORTED FOR THE INFORMATION OF PRESBYTERY

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

1. Concurred with the Session of **Pittsboro Presbyterian Church**, Pittsboro, North Carolina, in renewing the interim contract with the **Reverend Mason Todd** for a period of six months beginning September 5, 2018.
2. Concurred with the Session of **Sparta Presbyterian Church**, Sparta, North Carolina, in renewing the interim contract with the **Reverend Bryan Hovey** for a period of twelve months beginning October 1, 2018.

B. SECURING A TEMPORARY SUPPLY

1. Concurred with the Session of **Westminster Presbyterian Church**, Greensboro, North Carolina, in securing the **Reverend Caroline Sell** to serve as Temporary Supply for a period of twelve months, beginning July 1, 2018.

C. TEMPORARY SUPPLY RENEWAL

1. Concurred with the Session of the **New Salem Presbyterian Church**, Stony Point renewing the temporary supply contract with the **Reverend Curtis White** for a period of one year, beginning October 1, 2018.

D. STATED SUPPLY RENEWAL

1. Concurred with the Session of the **Second Presbyterian Church**, Salisbury, North Carolina, in renewing the Stated Supply contract of the **Reverend Margaret Almeida** for a period of one year beginning September 1, 2018.

II. COMMISSION ACTIONS TAKEN ON BEHALF OF PRESBYTERY

A. COMMISSIONED RULING ELDERS/LAY PASTORS (RENEWAL)

1. Concurred with the Session of the **Cooleemee Presbyterian Church**, Cooleemee, North Carolina, in renewing the contract of **Mr. John Groff** to serve as their Commissioned Ruling Elder–Lay Pastor for a period of one year beginning September 1, 2018.
2. Concurred with the Session of the **Bethany Presbyterian Church**, Statesville, North Carolina, in renewing the contract of **Ms. Sue Moore** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of one year beginning October 1, 2018.
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, 2018.

4. Concurred with the Session of the **Mebane First Presbyterian Church**, Mebane, North Carolina, in renewing the contract of **Ms. Nita Henderson** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of one year beginning September 1, 2018.
5. Concurred with the Session of the **Laurel Fork Presbyterian Church**, Laurel Springs, North Carolina, in renewing the contract of **Mr. Jeffrey Bumgarner** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of one year beginning November 1, 2018.

B. TRANSFER MINISTER OUT OF SALEM PRESBYTERY

1. That the **Reverend John Milholland** was transferred to New Hope Presbytery effective September 11, 2018.

C. MODERATOR OF SESSION

1. That the **Reverend Neil Dunnivant** was appointed Moderator of Session for **First Presbyterian Church**, Greensboro, North Carolina, beginning November 1, 2018.
2. That **Mr. Joe Blevins** was appointed Moderator of Session for **Mount Jefferson Presbyterian Church**, West Jefferson, North Carolina, on January 13, 2019, and during the time that the **Reverend Will Heyward** is on sabbatical.

D. PULPIT SUPPLY LIST

1. Added the **Reverend Barrie Kirby** and the **Reverend Tim Moore** (Methodist minister on the staff of Union Seminary, Charlotte) to the pulpit supply list.

E. ADMINISTRATIVE COMMISSION APPROVED

1. Stated Clerk approved the administrative commission to ordain and install the **Reverend Jessica Rigel** as Associate Pastor of **Alamance Presbyterian Church** on October 21, 2018.
2. Stated Clerk approved the administrative commission to install the **Reverend Kate Davelaar Guthrie** as Pastor of **New Creation Presbyterian** on October 21, 2018.

F. MINISTER TRANSFERRING TO SALEM PRESBYTERY

1. That the **Reverend Nate Sell**, a member of Baltimore Presbytery, was received by Salem Presbytery on September 27, 2018.
2. That the **Reverend Pat Fletcher**, a member of Coastal Carolina Presbytery, was received by Salem Presbytery on October 25, 2018.
3. That the **Reverend Kate Morrison**, a member of Wyoming Presbytery, was received by Salem Presbytery on October 25, 2018.

G. MINISTER LABORING WITHIN THE BOUNDS OF SALEM PRESBYTERY

1. That the **Reverend Danny Massie** was given permission to labor within the bounds of Salem Presbytery as the Interim Pastor of **First Presbyterian Church, Greensboro**, North Carolina.

III. RECOMMENDATIONS FOR THE ACTION OF PRESBYTERY

A. CALL EXTENDED TO CANDIDATE

ACTION:

10. Following his successful examination, the part-time call of the **First Presbyterian Church, Pilot Mountain**, North Carolina, to **Travis Milam**, a candidate under the care of Salem Presbytery to serve as Pastor was found in order; and the terms of the call (printed below) were approved; and that upon the signing of the Book of Ministerial Obligations, the call was placed in his hands. The Commission on Ministry is satisfied that this congregation has complied with the EEO provisions of the **Book of Order** (G-3.0307) and the AAEEEO Policy adopted by Salem Presbytery (July 1993) in offering this part-time call, pending his successful examination and ordination. The effective date is January 1, 2019.

Cash Salary	\$ 1,000
Housing Allowance	\$24,000
Automobile Expense	Fed. Rate
Business/Professional	\$ 600
Continuing Education	\$ 600
Board of Pensions	Provided
Vacation	4 weeks
Study Leave	2 weeks
One month paternity leave at full pay.	
Three month Clergy Renewal Leave after seven years.	

B. CALL EXTENDED TO MINISTER TRANSFERRING TO SALEM PRESBYTERY

ACTION:

11. The call of the **John Calvin Presbyterian Church**, Salisbury, North Carolina to the **Reverend Laura Kate Morrison** to serve as Pastor was found in order; and the terms of call (printed below) were approved. The call will be placed in her hands at the February 2019 Presbytery meeting. The effective date is December 9, 2018.

Salary	\$16,000
Housing Allowance	\$25,000
Utilities Allowance	\$ 4,000
Automobile Expense	\$ 1,000
Business/Professional Expense	\$ 1,200
Continuing Education	\$ 1,150
Moving Costs (up to)	\$ 5,000
Board of Pensions	Provided
Vacation	4 weeks
Study Leave	2 weeks
Two months maternity leave at full pay.	
Three month Clergy Renewal Leave after seven years.	

C. WELCOME LITURGY

Salem Presbytery joined in the following celebration of welcome:

Welcome Celebration

Nate, Pat, and Travis have been received into membership of Salem Presbytery. Let us join in celebration:

Presbytery Moderator: As a people striving to participate fully in God's mission, we delight in the newness of fellowship as saints join us in God's work in Salem Presbytery.

**All: Saints called again into service,
and new voices and visions that join the strain!**

Presbytery Moderator: Our celebration becomes more joyful in worship and work as people of all ages, races, ethnicities, and worldly conditions join together as the body of Christ at work in the world.

All: We delight in the brilliant diversity of mind, body, and spirit that God calls into such hard and holy work.

Presbytery Moderator: So bless these faces and voices, bodies and beings, striving ever-faithfully to respond to the call to serve you.

All: And bless us all as we learn to work joyfully together.

Presbytery Moderator: Most importantly, we rejoice this day in the gift of remembering our common call:

All: seeking, by God's grace to pray for and serve the people with energy, intelligence, imagination, and love.

Presbytery Moderator: And we serve this common call better as we are faithful to one another, praying for and supporting our members as they discover their gifts in this new ministry.

All: Come, Holy Spirit, and move in us that we may become of one heart - loving all people and working for the reconciliation of the world.

Presbytery Moderator: Let us join our hearts in prayer –

All: Spirit of Unity, Covenant God, we have come from many places for a little while. We have come on journeys of our own to a place where journeys meet here in this time and place. Charge us to be ever-grateful for the gifts to share and celebrate as new passion, energy, and service join the teeming saints of Salem Presbytery. Guide us faithfully forward, most gracious Jesus, as we work together to be your hands and feet in the world. For the sake of the kingdom - here and coming - we pray, Amen.

HYMN 744: Arise, Your Light is Come!

FESTAL SONG

D. REQUEST FOR HONORABLE RETIREMENT

ACTIONS:

12. The **Reverend Sid Batts** was granted the status of Honorably Retired effective October 31, 2018. Rev. Batts' retirement will be recognized and celebrated at a future meeting.
13. The **Reverend Joel Long** was granted the status of Honorably Retired effective December 1, 2018. Rev. Long's retirement will be recognized and celebrated at a future meeting.

E. ELDERS AUTHORIZED TO CELEBRATE THE LORD'S SUPPER AND MODERATE THE SESSION

ACTIONS:

14. **Elder Dianna Wright** was authorized by Salem Presbytery to serve the Lord's Supper and moderate the session in the congregations of Salem Presbytery for one year, beginning November 14, 2018.

- 15. Elders Doug Brinkley, Sue Flippin, Cindy Ingle, Steve Marks, Sue Moore, Rick Purcell, Ethan Sherrod, and Fred Terry** were authorized by Salem Presbytery to serve the Lord's Supper and moderate the session in the congregations of Salem Presbytery in their neighborhoods for one year, beginning November 14, 2018.

F. 2019 MINIMUM COMPENSATION STANDARDS

ACTIONS:

- 16.** Salem Presbytery adopted a 2.8% increase in the minimum compensation salaries of Ministers, Certified Christian Educators, and Certified Ruling Elders for 2019. Minimum compensation salaries are included at the end of this report.
- 17.** Salem Presbytery approved the addition of a sabbatical leave of 3 months in the seventh year of service for Certified Christian Educators.

SEND Mission Committee
Rev. Ray Mims, Moderator

Rev. Mims reported on the mission and work of Salem Presbytery supported by the SEND Mission Committee.

For Information:

The Mission (SEND) Committee continues to plan mission opportunities with our congregations and to encourage participation in disaster assistance efforts. The Presbytery in partnership with Hebron USA has sponsored four weeks of Medical Mission trips to Ocosingo, Mexico in 2018. Over those weeks, sixteen mission travelers with medical or language skills served over 2,500 people at Los Manos de Cristo (The Hands of Christ) Clinic. Built by Salem congregations, the clinic opened in 2012. Two hundred fifty folks received eye glasses donated by congregations and the Lions Clubs. Churches donated medical supplies which were carried to restock the Clinic. Some 198 clean water filters were distributed and people were trained in how to use and maintain them. (Contaminated water is the source of many of the diseases encountered by our teams.)

Mission travelers went to Chiapas, Mexico last June to do construction on a church building with eight travelers. First Church Boone sent eleven travelers to work on a new youth camp in Yaxoquintila, Mexico carrying 110 water filters and clinic supplies. Ten youth and adults traveled to eastern NC last March to assist with home renovations. Three travelers traveled to Kenya in October to become more familiar with the Sister to Sister Ministry which is partially funded by our Pennies-for-Hunger offerings. Many of our congregations have been filling clean-up buckets to go to the hurricane and tornado victims in NC. Several other churches have sent mission travelers on international mission trips in addition to Presbytery coordinated trips.

All mission travelers report coming back renewed from the experience of serving others in Christ's name. The lives of many people have been enriched through the efforts of the congregations of Salem Presbytery.

2019 Mission Trip Plans

February 2-10, 2019 Medical Trip - Ocosingo, Mex.- Leader: Bill Herring, walnutcovefarm@yahoo.com
February 9-17, 2019 Medical Trip - Ocosingo, Mex. Leader: Bill Herring, walnutcovefarm@yahoo.com
April 22- 28, 2019 Youth Construction Trip— eastern NC-Leader: Neil Huffman, mnhuff@earthlink.net
June 29-July 6, 2019 Construction Trip - Chiapas, Mex. - Leader: Brad Morton, dbmercury@gmail.com
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 explored.

The Presbytery is seeking donations of used or new reading glasses and medical supplies (see Wish List). Supplies and glasses are being collected at the Presbytery office to be carried by travelers going in mission. The Committee is available to assist congregations as they plan mission programs and mission activities. Churches are asked to share their mission plans with the Committee so that overall efforts can be

coordinated and celebrated. For additional mission information or traveler applications, check the Presbytery web site: www.salempresbytery.org or by mail at Salem Presbytery, P.O. Box 1763, Clemmons, NC 27012

GREETINGS AND PRESENTATION FROM SALEM PRESBYTERY STAFF

Transitional General Presbyter, Steve Scott, Associate Presbyter, Bryan McFarland, and Associate Presbyter, Dianna Wright, brought greetings and reports of the work of the Presbytery.

STATED CLERK'S REPORT Elder David Vaughan, Stated Clerk

Elder David Vaughan called attention to the Stated Clerk's report printed in the packet.

FOR INFORMATION:

2019 Meetings of Presbytery

Salem Presbytery will meet in 2019 according to the following schedule that was approved by the Presbytery's Executive Council:

Tuesday, February 12, 2019: Guilford Park Presbyterian Church, Greensboro
Tuesday, May 14, 2019: Taylorsville Presbyterian Church, Taylorsville
Saturday, August 17, 2019: Jamestown Presbyterian Church, Jamestown
Tuesday, November 12, 2019: *Host needed (preferably in the Central Neighborhood)*

Annual Clerks' Questionnaire

Distributed by the Presbyterian Mission Agency, the Annual Clerk's Questionnaire has been sent directly to Salem's clerks of Session. Please participate in this activity to the best of your ability. Deadline is November 15!

Annual Statistical Reporting

Clerks of Session have been sent information from me regarding the constitutionally required Annual Statistical Report for 2018. Further information – including the "Salem forms" – will be in an upcoming edition of Salem Matters. (You don't get Salem Matters? Please let me know!)

Constitutional Amendments

Constitutional amendments (to our Book of Order) as approved by the 223rd General Assembly are on Salem's website for your study and review. These matters will be voted upon at our February 2019 meeting.

ADJOURNMENT AND BENEDICTION

The Moderator pronounced the benediction and adjourned the meeting with prayer.

Recorded by:

Laurie Scott
Office Manager

David Vaughan
Stated Clerk

These minutes were approved by Executive Council, 3/21/2019.

**FORMER MEMBERS OF
SALEM PRESBYTERY'S PERMANENT JUDICIAL COMMISSION
(D-5.0206b)**

Rev. Fred Beck (2016)
4424 Brookhaven Drive, Greensboro, NC

Mr. Dan Hawkins (2016)
1553 Cherry Lane, Haw River, NC

Mr. Steve Nicholson (2014)
2320 Buffalo Shoals Road, Statesville, NC

Mr. David Parker (2014)
666 Normandy Road, Mooresville, NC

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