

**ONE HUNDRED THIRTY-SIXTH STATED MEETING
MINUTES OF SALEM PRESBYTERY
NOVEMBER 15, 2022**

The One Hundred Thirty-Sixth Stated Meeting of Salem Presbytery, held on Tuesday, November 15, 2022 by Zoom, was called to order by the Presbytery Moderator, Elder Catreliia S. Hunter at 9:00 a.m.

ENROLLMENT:

Commissioners		Commissioned Ruling Elders	11
Elders	56	Lay Pastors	1
Ministers	95	Christian Educators	1
		Administrative Staff	1
		Stated Clerk	1
		TOTAL:	166
		(+Visitors - 17)	183

The following were present for this meeting of Presbytery:

Ministers (94):

Anderson, Amanda	Harrison, Evan	Mullen, Lisa Florence
Asher-Lawson, Marybeth	Hemrick, Jennie	Otterbacher, Glenn
Barner, Taylor	Henry, David	Perkins, Sam
Barrett Todd, Katie	Heyward, Will	Phillips, Jon
Barrow-Ziglar, Kaye	Horan, Amanda	Pitts, Wes
Bates, Timothy	Hoyle, Bill	Priddy, Kim
Beach, Kathy	Hoyle, Felicia Stewart	Rhodes, Paul
Berry, Kent	Johnson, John	Ridolfi, Paul
Broman-Fulks, Kenneth	Jones-Johnson, Vicki	Riker, Cassandra
Browne, Kellie	Jordan, Stephen	Ritsch, Fritz
Burleson, Thomas	Kim, Seulki	Rummage, Brian
Conley, Kevin	Kirby, Barrie	Schlaman Larsen, Emily
Cowan, Newton	Kirby, Randal	Scott, Stephen
Davee Lomax, Amanda	Kunkle, Lynn	Senior, John
Dew, Frank	Kuzmovich, Khelen	Sherrill, Butch
Duffield, Jill	Lambeth, Jay	Simmons, Allison
Ealy, David	Lansden, Phanta	Smith, Barbara
Elam, John	Lawson, Scott	Smith, Jay
Engle, Terri	Layman, Debbie	Smith, Jeff
Fearing, Stephen	Lee, Charlie	Snipes, Steve
Fitch, Rachel	Lenger, Ruth	Sockwell, Jeff
Fruits, Dana	Levens, Kristen	Stevens, Courtney
Gaither, Otto	Lingan, Jodi	Taylor-Troutman, Andrew
Gaska, Jonathan	Martin, Jon	Thompson, Ernie
Glaser, Joanne	McCain, Vicki	Todd, Mason
Goodman, Kyle	McCutchen, Joseph	Trapp, Danny
Griffin, R. C.	McFarland, Bryan	Troyer, Elizabeth
Gritter, Joshua	Milam, Judson	Vazquez, Jorge A.
Hall, James	Milam, Travis	Wilson, Alicia
Hankins, Stephanie	Mims, Ray	Wisner, Leigh
Harper, Kate	Moorefield, Susan	Wyche, Frank
Harris, Randy	Moss, Stephen	

Ruling Elder Commissioners (56):

Alamance	Uniatowski, Judy	Logan	Moten, Tonya
Baird's Creek	Miller, Mary "Jinx"	Mocksville 1st	Johnson, Barbara
Bethel McLeansville	Miles, Lois	Mount Tabor	Hall, Douglas
Boone 1st	McRae, Alice	Mount Vernon	Hunter, Garrette
Burlington 1st	Kirkland, Susan	New Creation	Clawson, Barbara
Calvary	Minkins, Sarah	New Hope	Clark, Kathy
Chapel in the Pines	Crosby, Thomas	North Wilkesboro	Worley, Karen
Church of the Cross	Hepburn, Cheryl	Oak Ridge	Carlson, John
Clemmons	Hollomon, Bridget	Pittsboro	Lester, Geneva
Clemmons	Ring, Jennifer	Pleasant Grove	Jordan, Annette
Covenant W-S	Gaylor, Laura	Reidsville 1st	Crabtree, Emma
Elkin	Hon, Kenneth	Rumple Memorial	Swartzel, Debbie
Faith	Rissmiller, Betty	Saint Andrews	Rimes, Eric
Franklin	Lowe, John	Saint Paul High Point	Davis, Doris T.
Greensboro 1st	Aycock, Marsha Diane	Salisbury 1st	Bertram, Robert
Greensboro 1st	Ballenger, Holly	Shady Side	Davis, Ken
Greensboro 1st	Davison, Ralph	Shallowford	Rountree, Jackie
Greensboro 1st	Kerns, Daniel	Sparta	Leys, Karen
Griers	Morris, Bill	Starmount	Epps-Daws, Jan
Guilford Park	Rodenbough, Bo	Statesville 1st	Downs, Robin
Gulf	McElroy, Harold	Stony Creek	Barker, Janet
Highland	Chalk, Kay	Taylorsville	Jamison, Laura
Highland	Loftis, John	Third Creek	Steele, Elizabeth
Hills	Hill, Ann	Thyatira	Hoffner, Jimmy
Immanuel	Brown, John	Trinity Salisbury	Cowan, Alfreda
Jamestown	Miller, Kerry	Trinity Winston-Salem	Voelker, Jim
John Calvin	Hinshaw, Sammie	Unity	Fleming, Karen
Lexington 1st	Rous, Walt	Westminster	Andia, Suzanne

Commissioned Ruling Elders (11):

Bates, Bill	Glaser, Timothy
Beard, James	Harley, James
Blankenship, Jerry	Moore, Sue
Braxton, Steve	Purcell, Rick
Brooks, Rachael	Robin Richardson
Crunk, Sidney	

Lay Pastors (CREs without current commission) (1):

Bates-Harley, LaQreshia A.

Christian Educators (1):

Nance-Allbright, Charlotte

Stated Clerk, Salem Presbytery (1):

Vaughan, David

Presbytery Staff (1):

Ratledge, Christine

CALL TO ORDER AND OPENING PRAYER

The Moderator, Elder Catrelia S. Hunter, called the meeting to order at 9:00 a.m. and constituted the meeting with prayer.

MORNING WORSHIP

Salem Presbytery participated in worship and celebrated the Lord's Supper under the leadership of CRE Rainey Ratchford, Rev. Keith Freeman, and pastoral leaders and musicians from Parish E, with the sermon focused on the passage at Luke 19:1-10. The Lord's Supper was celebrated following the sermon.

QUORUM

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

APPROVAL OF DOCKET

The docket was presented by the Moderator of Salem Presbytery, Elder Catrelia S. Hunter.

ACTION:

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

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

LAND ACKNOWLEDGEMENT

A Land Acknowledgement statement was presented by Stated Clerk David Vaughan, to recognize Indigenous Peoples who are the original stewards of the lands on which we now live.

REPORT FROM TRANSITIONAL GENERAL PRESBYTER Rev. Barbara Smith

Two weeks ago, on November 1, I began my third and final year with you as your Transitional General Presbyter. And today marks the next step – a very important step - on your journey toward installed leadership!

In my most recent report to the Presbytery's September 2022 meeting, I shared that future staffing conversations had been, and would be, happening with Budget and Finance, Personnel, and Executive Council. Long, in depth, discerning conversations have indeed taken place. And today, marks the next step

– a very important step - on your journey toward installed leadership as that plan is before you – the body of Salem Presbytery – for conversation and vote!

The next step is electing the people who will search for your new General Presbyter. Do you have a desire to serve? Is God speaking to your heart? If so, let me know and I will pass your name on to Executive Council. In accordance with our Presbytery Manual, Executive Council will present, for nomination at our February 21, 2023 meeting, the names of seven members to constitute this Special Committee on Representation. Once elected, they can hit the ground running.

In the meantime, let me highlight the important work of our five Engagement Pastors. At the risk of restating what may be obvious to some, the Engagement Pastors – Evan Harrison, Frank Dew, Leigh Wisner, James Harley, and Rainey Ratchford – have been working tirelessly. Originally envisioned to connect churches, it became clear early in their tenure that the work of the Engagement Pastors would be first to connect the church leaders. I hope you have taken advantage of the opportunities for meals, happy hours, picnics, or learning opportunities, or even a one-to-one conversation with your Engagement Pastor. They have each in their own way been a valuable link in the presbytery communication network as Salem seeks to move into the future in a more connected way. If you haven't yet connected, please make this a priority in 2023.

Have you taken advantage of our presbytery's subscription with MissionInsite to determine the opportunities you might have for mission and ministry right around your church? If you haven't, I have good news. The Church Growth and Transformation Committee has voted to renew our subscription with MissionInsite for 2023 – the gift that keeps on giving!

Finally, I want to express my heartfelt appreciation for all your prayers, texts, emails, and expressions of concern when Hurricane Ian decided to stop by for an uninvited visit. It was a terrifying experience, but one from which we emerged virtually unscathed. We lost a few roof tiles and had a few torn lanai screens. Our houses are built like bunkers. We never lost power. We did lose cable and internet for a few days. Our minor inconveniences paled in comparison to the total devastation experienced by our brothers and sisters not much further south within the bounds of Peace River Presbytery (where my husband holds his membership). While Presbyterian Disaster Assistance puts plans in place to welcome workers, we have partnered with Inspiritus, the ELCA's version of PDA.

May God richly bless your holidays of Thanksgiving and Christmas and – stay safe!

REPORT FROM DESIGNATED PRESBYTER
Rev. Jodi Lingan

Greetings of Gratitude Salem Presbytery!

My first memory of church came from walking as a five-year-old with my grandfather to church. He let me ring the church bell, took me to Sunday School, and then fed me Reeds Cinnamon Candies to get me through the interminably long service that stood between me and Sunday supper. The church men (including the other Presbyterian church across the river) came over to play bridge and smoke (mostly pipes and cigars). The Circle luncheons (Presbyterian Women from across the county) were long afternoon affairs that required matching tablecloths for all the card tables and the latest jello recipes. So began a faith life that, at that young age, could only be defined by an ethos of love. Decades later, when we were relocating my grandparents to a nursing home, I was grateful to inherit their collection of "church books", which I remembered being mostly hymnals and songbooks.

Imagine my surprise when, just three years ago, as we were packing boxes to move from Virginia to North Carolina, I discovered this little gem: my grandfather's 1952 Book of Order (BOO) from one of the many times he served as a Ruling Elder. The entire book is ~250 pages printed and bound in a 3"x5" book the size of my cell phone. The Presbyterian historians among us will recognize that this BOO belonged to the Presbyterian Church in the United States (two mergers away from today's PCUSA). Major similarities with

today's BOO are there, however in 1952, as a woman I would not have been allowed ordination, all pastors were automatically retired at the age of 70, and that the "posture of people in public [worship] be as far as possible uniform."

So, we are always reforming – in ways that seem inconsequential and others that are transformational in every sense. As we work through how best to serve as God's children, the hallmark of our tradition is that we do it together. The Scripturally based polity in all those iterations of the Book of Order is what continues to hold us together denominationally. But our connectivity lives and breathes in our relationships to each other as we live out communal worship. Salem Presbytery is made up of a variety of urban and rural, small and large churches. Over half of our denomination was not born into a Presbyterian cradle. It is the relationship of all of our churches that define the place where grace and gratitude and love lead us forward.

Many of our non-installed churches, however, are not present with us on the journey: 85% did not attend the July Presbytery meeting; 92% did not attend September's meeting. At the September Presbytery meeting I told you that by November's meeting, the new Task Force for the Changing Church, will be walking alongside at least 10 churches as they proactively begin revising their ministries based on their Church Empowerment Assessments (CEA) and especially God's call. Just five churches have completed the CEA, with one church requesting shepherding team support. Follow up conversations with churches have revealed that while some churches don't want Presbytery's help, some churches are not capable of receiving our help (they do not have the energy level), but most distressing is that some churches are afraid of our help (Presbytery "is coming to shut us down", "take our property", "just wants our money").

We don't socially gather in the same way churches did 50 years ago. Our polity has changed significantly. We must, however, rediscover that ethos of love between our churches. These are challenging places where we are called to bear witness and no church should walk alone. Hope for the future calls us to the place where we live out being the hands and feet of Christ through our relational connectedness. This really is the only thing Jesus commanded us to do (love God and each other ~Matt. 22:37-39). May every day bring the knowledge that we, as beloved, belong together on this journey.

STATED CLERK REPORT
David Vaughan

FOR INFORMATION:

Meetings of Presbytery - 2023

The Executive Council has ordered 2023 Presbytery meetings according to this schedule:

- February 21, 2023 (Tuesday) - all on ZOOM
- May 16, 2023 (Tuesday) - in person
- September 9, 2023 (Saturday) - in person
- November 14, 2023 (Tuesday) - format TBD

Annual Statistical Reporting and Salem documents

Clerks of Session and pastoral leaders have received an email from me regarding the annual statistical reporting process and the Salem documents that are needed from each of our chartered congregations. Please let me know if you have questions.

Sabbatical Leave

I am grateful to the Personnel Committee and the Executive Council for affording me a six-week sabbatical leave that will begin tomorrow and conclude on December 31, 2022. Barbara Smith, with assistance from Christine Ratledge, will cover my responsibilities during this brief period.

Synod Assembly

Please see the highlights and summary of the 250th Assembly of the Synod of the Mid-Atlantic, published in this packet.

Proposed amendments to the Book of Order

The Office of the General Assembly has released the booklet outlining numerous proposed constitutional amendments that came from the work of the 225th General Assembly this past summer. I will develop a plan to address these proposed amendments and forward this plan to the Executive Council. (I'll be looking toward splitting this matter for action at the next two meetings of Presbytery.) This deserves your careful review prior to the February 2023 meeting of Presbytery.

Proposed Amendments Booklet (English) is here:

https://www.pcusa.org/site_media/media/uploads/oga/pdf/ga225_book_amendments_2022_final.pdf

Proposed Amendments Booklet (Spanish) is here:

https://www.pcusa.org/site_media/media/uploads/oga/pdf/ga225_book_amendments_2022_final_es.pdf

Proposed Amendments Booklet (Korean) is here:

https://www.pcusa.org/site_media/media/uploads/oga/pdf/ga225_book_amendments_2022_final_ko.pdf

CHURCH GROWTH AND TRANSFORMATION COMMITTEE
Rev. Lee Zehmer, Moderator

The Rev. Emily Larsen continued the seven-part series on vital congregations with the focus on the fourth mark of Empowering Servant Leadership. The Biblical basis for this mark comes from Matthew 9:37-38. This concept of empowering servant leadership means that every member is valued and given opportunities to participate not only in the life but also in the leadership of the church. Rev. Larsen presented ways a pastor, elder or church member can help to empower others in leadership in a congregation.

EQUIP
Educator Donna Chase, Moderator

Christy Clore, coordinator for the Moravian/Salem Resource Center, gave an update on the resource center. Access to the lending library can be obtained online through the Salem Presbytery website under the resource tab. The Resource Center is physically located in the Cedarhurst building in Old Salem.

HUNGER COMMITTEE
Rev. Leigh Wisner, Moderator

Rev. Leigh Wisner extended the Advent Challenge to all congregations during the season of Advent. Instead of passing a basket only on the Second Sunday, the Hunger Committee invited congregations to pass the basket every Sunday in Advent. The monies collected are divided between domestic and international hunger accounts. The domestic funds are distributed biannually from Salem Presbytery's innovative grant program whereby soup kitchens, food banks, and other hunger-abating agencies receive funds to feed food insecure populations across the presbytery. The International Funds provide food for Sister2Sister International, a primary school in Kenya, and nutritional centers for children and expectant mothers in the Democratic Republic of the Congo.

PRESBYTERIAN YOUTH CONNECTION
Rev. Taylor Barner, Moderator

Rev. Taylor Barner reported on two events underway by the Presbyterian Youth Council. The first is the need for student and adult volunteers to be representatives on the Presbyterian Youth Council. Rev. Barner also spoke about the Presbyterian Youth Triennium which is a gathering of high school age young people for an event focused on worship, disciple making, Christian compassion and justice and biblical/theological education. The hope is for the Triennium to resume in the Spring or Fall of 2023 after its cancellation due to COVID.

PEACE AND JUSTICE TASK FORCE
Rev. Wes Pitts and Rev. Jess Rigel, Co-Moderators

Rev. Wes Pitts spoke on the two grant applications currently available through the Salem Presbytery Peace and Justice Task Force. The first is a Congregational Peacemaking Grant. This grant makes monies available for congregations to host peacemaking related workshops, events, trainings, etc., to mitigate costs. The requested funds should be no more than \$2,000. To request and receive funds, you are required to show how your event will benefit your congregation or the Presbytery.

The second grant is an Individual Peacemaking Grant. This grant makes monies available for individuals to attend peacemaking related workshops, pilgrimages, training, etc., to mitigate the cost of many of these programs. The requested funds should be no more than 25% of the total cost of attending. To request and receive funds, you are required to show how your attendance will benefit your faith community or the Presbytery.

STEWARDSHIP COMMITTEE
Rev. Kyle Goodman and Rev. Kim Priddy, Co-Moderators

Rev. Kim Priddy gave an update on current pledges. As of the end of October, 76% of the 2022 pledges have been received. Rev. Kyle Goodman appealed to congregations to clean up their rolls in the church and its effect on per capita giving.

COMMITTEE ON PREPARATION FOR MINISTRY
Rev. John Senior and Rev. Courtney Stevens, Co-Moderators

Faith Journey

Taylor Austin

I have discerned a call to ministry in my life for the last 16 years, ever since I was in high school. God has consistently called me to vocational ministry in two ways: (1) through the internal prompting of the Holy Spirit; and, (2) perhaps most prominently, through the external prompting and affirmation of the saints of the Lord: pastors and those of the priesthood of all believers alike.

Not long into high school, I began noticing the Spirit calling me to ministry in nearly all aspects of my life: in corporate worship; when reading Scripture in small groups and alone; during and after service mission trips; and, at school amongst friends, especially those who were hurting due to various circumstances. While I did not particularly hear God call me to ministry through my parents, I must note here that they modeled a commitment to faith and the church in their continued discipleship and lay leadership, and they have always supported my involvement in ministry. In corporate worship and when reading Scripture, I regularly felt an intimate connection with God that was deeply personal and, in turn, pointed me toward the hurting, cast out, and mistreated in the world. While reading Scripture the Spirit taught me new things about God as revealed in Jesus Christ, which evoked in me a desire for more knowledge and encounters with God. Scripture also challenged me intellectually and in my faith; it was full of heroic characters whom I looked up to, but who also had flaws and struggles of their own, to which I could relate. I longed to be like these characters who responded to God's call to lead God's people out of Egypt or as their king or as their prophet while in exile;

and I had hope that I could be like them because they were not perfect, just like me. While on service mission trips in San Francisco, Los Angeles, and Tijuana, Mexico, I had experiences and glimpses of life in extreme poverty, and ever since and on regular occasion through the present day I have felt a convicting discomfort at the comfort and self-justifying privilege of American society at large which even invades the Church. The frustration with the inequity and lack of concern by those at the other, comfortable end of that spectrum would linger with me for months. And, while I was at school, I would often find myself in contact with friends or acquaintances who were experiencing using drugs and alcohol, self-harm, parents going through a divorce, and sexual assault. I suppose others knew about some of these struggles, but I felt the Spirit leading me back to these individuals in response to the stories they would share with me. I am sure the experience of my sister's life, with her multiple teen and early-twenties pregnancies and drug and alcohol use and losing guardianship of her children to my parents, nurtured a compassionate heart within me.

The church, as it consists of the saints of the Lord, regularly called and affirmed my call to ministry. From high school on I have been invited to specific ministries, including—in loosely chronological order—middle or high school youth, media and sound, music, elder leadership, preaching, teaching, and hospital chaplaincy. My first youth pastor Shawn instilled a love for God in me. Curtis, my second youth pastor, further nurtured that love and first awakened me to God's calling of me to ministry; he would later invite me to numerous specific ministries, and even later become a colleague and share in ministry and advice with reciprocity. Erik and Pastor Rick, too, would invite me to ministry leadership. Pastors Wil, Charlie, and Kara walked with me through the aftereffects of my divorce, picking me up where Curtis had to let me go (because I had moved away to finish my undergraduate degree), while simultaneously challenging me academically, theologically, and pastorally. Pastors Jess and Lauren affirmed my call when I struggled to know where specifically God was calling me. And my friends, Pastors Aaron, Matt, and Walter, and my wife Mary Ellen have affirmed and encouraged my call to ministry, even as it has moved from congregational music ministry, to broader and more encompassing congregational ministry, and now to hospital chaplaincy.

God has spoken to me in myriad ways, in every season of life including marriage, divorce, and remarriage; in ministry and for-profit contexts; through Scripture, the Spirit, and lay and ordained leaders of the church; and even by the brokenness and healing of people and the world. In all, I have listened and paid attention to these calls of God, responded in faith, been affirmed, and stumbled. And I will continue that cycle of discernment for another 16 years, and even beyond.

Faith Journey

Stephen 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 2007 I was baptized and ordained as an Elder at Fellowship Presbyterian Church, 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. As a member of session, 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 Montreat, 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 continued my 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 completed my CRE coursework but felt that something was still missing. After much contemplation and prayer, and with the support of our session and pastor, I enrolled in Union Presbyterian Seminary and began my journey on an ordination track.

ACTION:

2. Salem Presbytery successfully examined and welcomed Taylor Austin as a candidate for Ministry of the Word and Sacrament in Salem Presbytery.
3. Salem Presbytery successfully examined and welcomed Stephen Marks as a candidate for Ministry of the Word and Sacrament in Salem Presbytery.

COM TASK FORCE ON EXAMINATIONS
Rev. Debbie Layman and Rev. Travis Milam, Co-Moderators

The Examinations Committee has successfully examined the following for service in Salem Presbytery. The COM has received all of these to membership in Salem Presbytery (except Rev. Danny Trapp, whose membership will remain in the Presbytery of Charlotte and CRE Rachael Brooks, whose membership will remain in her Salem home congregation, Pine Ridge).

Faith Journey

CRE Rachael Brooks

I have always known there was a God and have always believed despite whatever circumstances led, someone was looking out for me.

Credit must be given to a strict Catholic home, school and life experience. I learned the discipline of prayer, commitment and worship and the understanding of an omnipotent God. For part of my childhood I lived in a Convent and the Sisters of the Blessed Virgin Mary made Jesus' life, teachings, and sacrifice tangible. One of my best memories was the Lenten practice of attending the stations of the cross and to this day I look for opportunities to attend with my Catholic friends.

Yet despite being inundated by religion, I did not develop an understanding of the work and purpose of the Holy Spirit or a habit of reading and understanding scripture. This first became clear when I was a pre-teen attending the summer program at a Baptist church near our neighborhood. My mother was sick and the neighbor who looked after me insisted I attend with her girls. I loved it! In fact, I loved it so much that when the school year began I wanted to continue to attend. The lessons seemed to be so practical and I began to understand the third person of the Trinity as being quite real. My parents, alarmed by the sudden interest in the Baptist church consulted with our priest who refused permission to attend. Then, I confess, though not proud to confess, I started lying to my parents on Wednesday nights. I told them I was going to a study group but in reality I was heading over to the Presbyterian church with a different neighbor.

Over time I realized there were some teachings, some aspects of Catholic theology, which did not hold up under scrutiny and most certainly were not supported by my own reading of scripture when challenged by Protestant friends. With only a sense of curiosity and no sense of urgency some teachings remained murky

while others became clear until the time I became a parent. Suddenly, the experience of being a parent pushed me to really want to know what was real, true and essential. Parenting does that... quite the wake-up call.

My adult experience really began in the Moravian church raising our children and continued down Reformed lines until I decided to attend seminary. Raising our children and attending seminary was challenging but made easier by the introduction of online education through one of the early adopters of technology, Liberty University. A Baptist church in Winston agreed to sponsor me and I was able to finish my MAR after moving unexpectedly to Kentucky. There, I served as a Christian education director and a pastor in reformed churches until returning to North Carolina.

I still believe God is looking out for me. The difference is that I have a more concrete understanding of who God is and what my purpose is. I find nothing more gratifying than sharing what I have learned and watching the spark of curiosity and understanding light in the faces of others when they too come to know what I know. I love being a person of choice, created by God to serve. I am excited to teach and preach and I come to know God more fully by being part of a community of believers. I hold some strong convictions but I also know I would be foolish to not allow some room for doubt, human fallibility and future corrections. My past has definitely shown me one cannot stop growing, thinking and doing.

Statement of Faith

CRE Rachael Brooks

My beliefs are solely informed by scripture. I hold to the statement, "In essentials, unity, in non-essentials, liberty and in all things, charity".

I believe scripture to be the authoritative word of God, written by humans, compiled by humans and inspired by the Holy Spirit. When interpreting each book of scripture it is important to determine the original authors intent within the considerations of genre, original language, context, purpose, etc. Scripture provides a cohesive theology throughout the entire scope of the bible and it is important to give equal consideration to both the old and the new covenants, always determining what is prescriptive and what is descriptive.

The laws of God are ultimately the words of Christ as expressed in the Sermon on the Mount and can be succinctly summarized in all situations as, "Love God and love others."

I believe scripture, when preached correctly, and when heard by all, will often provide different practical applications for different listeners and this must be respected as a work of the Holy Spirit. While I am respectful of other's faith traditions, My faith journey has led me to the conclusion there is one God. That one God exists in trinity – traditionally known as the Father, Son and Holy Spirit.

While the "Father" has no gender, I choose to use the term for myself because that is the designation Christ used. I understand the first person of the Trinity to be the creator of all things, sovereign, unchangeable and constantly present and at work in the world using both the good and the bad for ends I may not ever see or understand.

I believe that Jesus Christ is the son of God and Savior, fully human and fully divine. I believe he lived on earth, made disciples, died as an atonement for sin and was bodily resurrected. Christ's resurrection is the first of all resurrections that will be experienced by believers.

The Holy Spirit is our guide and advocate. I understand the Holy Spirit, to be a personality to be fully relied upon by Christians. It is the Holy Spirit who calls each follower of Christ and continues as comforter, guide and inspiration in all aspects of life and spirituality. In reality, it is the Holy Spirit we most connect with on a practical, day to day basis.

I believe salvation is through faith – understanding and living as though I believe Jesus is who he says he is and that our "works" are a visual manifestation of what is happening internally through our thoughts and motivations. I believe salvation is accessible to everyone no matter their background, circumstances,

intelligence, personality, race, gender, or previous sin and I do not believe there is any sin unforgivable other than the willful, complete and utter rejection of God. That determination however, lies solely in the hands of an omniscient God abundantly full of grace and compassion for his creation.

I believe in the spiritual realm though I do not begin to believe I have an understanding of the spiritual world. I do believe that death on earth is a transition into a greater world which is often described as “heaven” where one is completely sanctified and reconciled with God and one another.

I believe Christianity to be a religion of choice, inspired by the Spirit, and a religion of community. Because of this it is vital for us to gather to worship and do the work of God and to support one another through every challenge. I believe God desires us to be confident, joyful and to spread his word.

Faith Journey

Rev. Seulki (John) Kim

I grew up in a Christian household in where two of my uncles were Presbyterian ministers. Church was my second home, and I was taught the Bible before I could even read or write. Until I turned five, I had a very ordinary upbringing. But when I turned five, my parents relocated to the United States for a better job opportunity, leaving me in the care of my grandmother. Although my parents made the choice to give me a better life, it had left a deep-seated void in the heart of that five-year-old. This was the beginning of my struggles with the sense of abandonment.

My grandmother took care of me trying to fill every void with her love and affection. While her love for me was certainly great, it couldn't fill the void of my parents. When I had turned ten, my parents made the decision to bring me to the U.S. because they realized that no amount of money could make up for the time they missed. I thought that things would get better now that I was finally reunited with my parents. Unfortunately, life as an immigrant meant that my parents were still absent majority of the time. I was angry and disappointed because I had so much expectation towards my parents. I looked forward to making up the lost time but instead the only time we spent together was on Sunday attending Sunday worship together as a family.

The anger and the disappointment turned to depression. When I had entered my teenage years, I began to express my feelings by causing trouble. It was my call for attention and cry for help. I rebelled against my parents by doing things that I thought would cause them pain. I began to surround myself with peers that were like me, who were angry, disappointed, and depressed. As dysfunctional as we were, we were trying to be each other's families but being teenagers without proper guidance, we were misguiding each other to further troubles.

By the time I entered high-school I was already struggling with substance abuse. Not knowing how to deal with the overwhelming depression, I was heavily reliant on drugs that made me feel excited. Problem with such drugs was that when the effects wore off, it led to deeper emotional downs and I struggling with thoughts of suicide as well. I knew that I needed help and tried seeking help, but I seemed to repeat the same patterns. One day after one of my highs, I found myself really feeling worthless and pathetic. I felt that no one would care even if I disappeared from this world.

I made the decision to end my life that day. But as I was coming to executing the plan to end my life, I felt compelled to give my ultimatum to God. I felt like God should hear about how much I am suffering before I go and end my life. I found a church where no one knew me. I was going to go in and give my last prayer. But the moment I crossed the doors, I broke down before God. I cried my heart out before God. As I was pouring myself out before God, I had a vision of my life playing before me. I recollected all the moments in my life where I felt alone and abandoned. These were distinctive memories that had left significant wounds. But as I was remembering all these moments, I saw a presence in each moment. Without any explanation, somehow, I knew that this was Jesus. Moment by moment, as I saw these moments turn from being alone to being with Jesus, my tears turned to joy. In that moment I heard an internal voice telling me that God is with me and that I am never alone. I could feel all the deep-seated burdens I had been carrying all my life literally being lifted. Later, the minister of the church that I had entered told me that I literally went from rolling on the floor crying in agony to laughing in joy.

That was day one for me with God. Incredibly, my dependence on substances seized. I was no longer reliant on other things to fill my void because I knew that I was no longer alone. Since then, my walk with God has been a constant reminder of God's presence in my life.

Statement of Faith

Rev. Seulki (John) Kim

I believe the bible is God's perfect word that was written by men through divine inspiration. As God's perfect word it is inerrant and infallible. It is the absolute authority in any and all matters of faith and life.

I believe that there is one God, forever existing in three persons of the trinity: God the Father, God the Son and God the Holy Spirit. I believe that the trinity worked together in creation. In six days God created the world through the Word. God created mankind in God's image and gave stewardship over the earth. But in disobedience rejected and must suffer the consequences of knowing evil.

I believe in the deity of Jesus Christ and His virgin birth. He came in flesh, lived a sinless life and chose to die as an atoning sacrifice. He died, was buried, He resurrected from the dead in three days and ascended to heaven. He sits at the right hand of God as the intercessor. He will return in glory to judge all people according to faith.

I believe in the Holy Spirit and the indwelling of the Holy Spirit as the witness of salvation in all believers. Holy Spirit enables all believers to grow in maturity in Christ.

I believe that the Lord's Supper represents Christ, the bread being His body and the cup we drink from being His blood. By the breaking of the bread and drinking from the cup, we receive the benefits of His death on the cross.

I believe that baptism represents our death to sin and resurrection in Jesus Christ. I believe in infant baptism and the baptism of believers. Through the baptism we renounce the old life and begin a Christian life in which the Holy Spirit dwells within us leading us to a life of holiness.

I believe the church is the body of Christ and Christ the head of the church. Founded in the Word of God and confession of faith. As the body the church must serve the will of God and for His glory must proclaim the gospel, strive for justice, exercise compassion, seek peace and to make disciples.

I believe that only through faith in Jesus Christ as the Savior and the Lord of one's life receive salvation. Both the believers and the non-believers will be resurrected in the end. Both will be judged accordingly but only the elect will be justified by the righteousness of Christ.

Faith Journey

Rev. Dr. Frederick F. Ritsch

I grew up in Spartanburg, SC, son of a college professor father and an artist mother. I was fourteen years old when I accepted Christ at a summer camp. At the time I had been feeling lost. Faith in Jesus gave me purpose and focus that continue to shape my life.

Despite my evangelical influences, I didn't identify with traditional white evangelicalism. It was the 70s and schools were being integrated. I related better to Black Christians who were using school politics as a way to achieve racial justice and equity. We formed an alternative Christian group that studied Dr. King, sang "We Shall Overcome" at our meetings, and developed strategies to promote interracial dialogue in school. Though I didn't know it at the time, we were practicing the Beloved Community and committing ourselves to tikkun olam, the healing of the world. This early experience shaped my faith and ministry. I believe that God calls us to make the hope we have in Christ for justice and a community founded on love a material reality here on earth.

My teenage conversion coincided with my discovery that my mother was mentally ill. Our family system unconsciously organized itself around her illness. I felt torn between trying to "fix" my mom and wanting to

escape it all. My desire to understand how God is at work in such troubling situations led me to do a lot of CPE and to study family systems theory in depth. Sadly, my mom succeeded in killing herself the week after Margaret's and my first child was born. The juxtaposition of something so good with something so bad has had a powerful influence on my own theology. I have found myself far more comfortable with a paradoxical faith, a more Calvinist faith, that holds that God must be in both events. Otherwise, mom's troubled life and death, and suffering in general, are meaningless. It has also strengthened my hope in life after death; I believe God has overcome the hell she lived on earth with gracious eternal love.

My study of family systems theory, which I originally undertook because I thought I'd become a counselor, actually led me back to the church. When I understood family/group dynamics, I realized that the church could by God's grace be a virtuous alternative family system, one that could heal. In my teen years, my own home PCUS church and the Episcopal fellowship group I attended in college modelled this possibility. Sadly, sometimes churches do the opposite. Related to this is that churches often do not claim their power, to use an organizing term, to act for good in the world. Recognizing the power of God's Spirit to accomplish both, I have sought in my ministry to help churches see their potential to heal and to act within the congregation, the world, and the communities where they live.

Along the way, my own faith has changed. I identify as progressive, but I have never abandoned some key principles of evangelicalism. I believe that we are called to a deep, personal relationship with God. The Bible forms the foundation of my faith, but the Spirit is continually at work to help us understand this living document in new ways. I love the Gospels because in Jesus' life I find the pattern for how I am to live. I am aware that I am a sinner, and so my hope in God's grace grows stronger day by day. I reject the spiritualized faith of many evangelicals and believe that God intends God's people to work for material justice and peace.

Trusting God in Christ is a challenging, fascinating, ever-changing journey toward a grace that I can't fully see or understand but which is very real, for me personally and for the world.

Statement of Faith

Rev. Dr. Frederick F. Ritsch

I believe that in Jesus Christ, God Incarnate, we learn everything we need to know about God and being human.

In Jesus, God gives God's self to us with self-sacrificial love.

In Jesus, God values the material world, not simply the spiritual, by taking human form. God physically and spiritually recreated God's self in the human image. To be human therefore is to be "little lower than the angels yet crowned with glory and honor."

In Jesus we find God's answer to the human problem of sin. Forgiveness is the practical way we participate in God's redemption. In Jesus, God addresses the problem of human suffering not with an explanation, but with solidarity. Jesus suffers with us and for us. His suffering redeems humanity in the cross; hope triumphs in the resurrection.

In Jesus, God's Lordship is established. He brings the Reign of God, making it present in the world. He is proven Lord of all things because He defeats death. He will return again and God's shalom, peace and healing, will reign forever.

In Jesus' life and teachings, we are shown how to live and what is worth dying for. In His teachings, we learn what God is really like and what God's intentions really are. In Jesus' resurrection, we discover that life awaits us after death, and that the healing of the world, the tikkun olam, has begun. Because He was raised bodily, we know that bodies are as eternal as souls: therefore we understand that how we address the physical needs of the world is as important as its spiritual needs.

Jesus accepted and blessed those who did not share His faith, often saying their faith was an example to His disciples. As God's people, we are called to be a blessing to those of different faiths, and to hear what God says to us through them.

Jesus lives in us and so God lives in us. God's Spirit lives in us. Forgiveness, reconciliation, and love have, by God's grace, supernatural power in the world. We participate in God's tikkun olam when we practice them, even when they seem ineffective and risky. They are the seed planted that bears the fruit of God's Reign.

Christians are called to practice a new politics of forgiveness, reconciliation and love. God calls the church to be the place where such politics are practiced, as a sign to the world. While the church never practices such politics perfectly, nonetheless they have transformative power in individuals and society.

Through the sacraments of baptism and the Lord's Supper, we discover the mystery of God in the commonplace: water, bread, wine, the staples of life in the ancient world. When we take the sacraments faithfully, we reenact, and are one with, Christ's sacrifice and resurrection. They symbolize His oneness with His church and our reciprocal willingness to participate in his death and resurrection through lives of faithfulness, love, forgiveness, service and community together as the body of Christ. All our faith is encapsulated in these symbolic acts.

The Bible is the authoritative story of Jesus and the redemptive work of Yahweh from the beginning of time until time is consummated.

Faith Journey

Rev. Suzanne Schafer-Coates

My earliest memories are of church. Mom was the organist of our small country Presbyterian church in Sykesville, Maryland, and Dad was a Deacon (in the days when Deacons were the equivalent of Trustees). (Later Dad was an Elder/Chair of Worship/Clerk of Session. Later still, Mom was ordained an Elder.) I learned my faith, and it was nurtured by worship (hymns and the Apostles' Creed which I could recite by age three), my family, kind pastors, and the people of the church; I was probably about six years old before I realized that they weren't all related to me.

My journey of faith has been a constant journey throughout my life. It has taken me on many highways and byways, including high peaks and "sloughs of despond." It has taken me to an Episcopal boarding school (7-12 grades), Presbyterian Church camp, Presbyterian college (Florida Presbyterian/Eckerd), six years as a chorister in several Anglican churches, a conservative bible college (in London), Princeton Theological Seminary, and finally brought me into the UPCUSA (later PCUSA) as a newly minted M.Div.

I went to Seminary searching; I felt a Call during my Field Ed (Seminary Intern) experiences. My faith grew as I learned and experienced more about the love of the Triune God through my Seminary studies, daily chapel services, interaction with colleagues/peers, and the mentoring of my Field Ed supervisors.

Thirty-eight years as an active Pastor in the same Presbytery (Monmouth, NJ) showed me many sides of the Church, and sometimes my faith was severely tested. My Call and my faith stayed strong and I grew in trust that God was always with me...except for one time, when I was so wounded by the church that I felt empty, and for that period of time, my faith was carried for me by my colleagues and my loving congregation, until I emerged stronger; looking back, I know that God was with me in that wilderness.

Now, in retirement, God is, as God always is, as close to me as breathing. My journey in faith will continue beyond the bounds of this life. "Were the whole realm of nature mine, that were a present far too small; Love so amazing, so divine, Demands my soul, my life, my all." Issac Watts, 1707

Statement of Faith

Rev. Suzanne Schafer-Coates

Before the dawn of time, the Lord God began to create. How God formed every thing that exists, earth, sky, moon, stars, the Milky Way and all that is beyond, no one knows. "My thoughts are nothing like your thoughts," says the LORD. "And my ways are far beyond anything you could imagine." (Isaiah 55.8) After God created every thing there is, God created human beings, "in God's likeness" and forged with them a covenant of love. In God's likeness we might be, but God gave us the freedom to be fallible, sinful, and over and over again from time immemorial we broke the covenant of love with God, and wandered away, got lost. Over and over again God forgave us and brought us back, to the point where God came to live on earth with

us in the human body of Jesus Christ. In Jesus we saw and felt God's love, mercy, and justice and we couldn't stand it, so in sin we killed him. We deserved to be abandoned by God, but God in Jesus promised never to leave us or forsake us, not even in death, so God raised Jesus from death, thus assuring us that our sins will never separate us from God's covenant of love, even in our own death. And if we wander far away from God's love, God's Holy Spirit, a gift to us, will lead us back, and we'll find that we were never lost at all. The Scriptures of the Old and New Testament witness to me of this love, and I have come to believe in Jesus, the Word of God, through the words of the many writers who testify to him. The body of Believers who form the Church of Jesus Christ carry this witness into the present time, through the power of the Holy Spirit. In the Sacraments of Baptism and the Lord's Supper, we proclaim that the living Christ is with us and enfolds us in his love. My call as a servant and minister of the risen Christ is to proclaim and embody his love to those he calls to be his own, that is everyone. "Here might I stay and sing, no story so divine; Never was love, dear King! Never was grief like Thine. This is my Friend, in whose sweet praise I all my days could gladly spend." (Samuel Crossman, 1664)

Faith Journey

Rev. Danny Trapp

When I think back on my journey of faith I tend to view it in three distinct phases; indoctrination, wilderness and wonder.

Indoctrination – I was born and raised in the Southern Presbyterian Church in Sumter SC. Along with that came all of the usual things one might imagine; Sunday school and church every week, church camp, retreats and mission activities. I was confirmed at 12 or 13 years of age having recited the Westminster Shorter Catechism and took part in youth leadership. At the same time I was also involved with more evangelical churches in town through friends and was exposed to the Billy Graham Teen Crusade and other typical elements of the time. I grew up as a believer in Christ, said the words to be “saved,” and just assumed I was good to go. I was never exposed to questioning anything I was told and in fact, was simply encouraged to just believe.

Wilderness – Once I went off to college I fell out of the church habit and did not really pursue God or questions of faith and belief at all. I believed what I was told to believe and was fine with that. The occasional times I did go to church was usually back home with my parents. In my mid-twenties I married my first college girlfriend, who also grew up Presbyterian. We planned to make church more of a priority but work and travel always got in the way. We finally started visiting Presbyterian churches in the late 1980's and settled on one to join. We found a Sunday school class, got involved in some mission work and small groups, but I still did not give my faith much thought. I was doing all the right things without knowing why. Finally, after influences from pastors and friends I began to ask questions about what I believed and why. I still felt that I was just supposed to believe all of those things I learned as a kid, but the foundations of that were beginning to crack. In the mid-1990's I began working with homeless ministry through the church which really helped me to begin questioning my preconceived notions of faith, belief, sin and heaven and hell.

The summer of 1997 was a pivotal time that jump-started me on a 10 year struggle with God and my call to ministry. Three specific things happened. I left the large bank I was working for, without another job lined up, and took time to pray, reflect and discern my next steps. I began working more closely with one of the local homeless ministries becoming more immersed in their lives and stories and I led an adult mission group from church to the Mexican border. During the mission trip I was exposed to PCUSA mission co-workers who were living out their faith every day and also learned about liberation theology and ways of approaching the Bible that were more thought provoking. I ended up going to work for a much smaller company, escaping the so-called “security” of a large corporation which also allowed me more time an opportunity to engage in work with the homeless. And I began to devour anything I could find regarding the Bible and faith that came from a more progressive perspective.

Wonder – By 2007 I had struggled with my sense of call to the point where the question wasn't do I look into enrolling in seminary but rather how do I not explore seminary? I also left the corporate world at this same time and began working in non-profit social services, specifically with programs advocating for those in the criminal justice system. I entered Union Presbyterian Seminary at Charlotte in the fall of 2007 and my journey for the next 6 years was that of seminary education and work with the incarcerated and the court system.

During seminary I began serving as a supply preacher and honed those skills in local churches large and small.

I am still in a stage of wonder. Of what God has done in my life, of how serving churches as an intentional interim has served my hunger to help advance the Good News of Christ and at how my faith continues to expand and evolve.

Statement of Faith

Rev. Danny Trapp

My experience of faith is that it is dynamic and always presenting itself in new and provocative ways. Because we have a living God and are constantly introduced to new experiences in our daily lives, my faith today is different than it was yesterday and will be different again tomorrow. Even so, there are foundational statements that serve to keep me grounded in Reformed faith.

- I believe in the living Triune God and God's initiative call on my life. God exists mysteriously in three persons, Father, Son and Holy Spirit and is yet One. Not one as an individual person but One as a community of Persons.
- I believe through the life, death and resurrection of Jesus Christ the world was reconciled to God.
- I believe Scripture to be authoritative to the life of a Christian but also a work of God- inspired humankind and thus needs to be constantly read, interpreted, discussed, studied and prayed over, so that it can be a living and saving Word yesterday, today and tomorrow.
- I believe Christians are called into an active and participatory relationship with God through Jesus Christ and the Holy Spirit.
- I believe the sacraments, Baptism and the Lord's Supper, to be visible signs of God's invisible grace.

COMMISSION ON MINISTRY
Rev. Amanda Anderson and Rev. John Johnson, Co-Moderators

Rev. Amanda Anderson presented the following report on the work of the Commission on Ministry.

I. COMMISSION ACTION REPORTED FOR THE INFORMATION OF PRESBYTERY

A. STATED SUPPLY RENEWAL

1. Concurred with the Session of **Lloyd Presbyterian Church**, Winston-Salem, North Carolina, in renewing the Stated Supply contract with the **Reverend Laura Spangler** for a period of one year beginning September 18, 2022.
2. Concurred with the Session of **St. Paul Presbyterian Church**, High Point, North Carolina, in renewing the Stated Supply contract with **Reverend Angela Roberson** for a period of one year beginning September 1, 2022.
3. Concurred with the Session of **Bixby Presbyterian Church**, Advance, North Carolina, in renewing the Stated Supply contract with the **Reverend Pete Peterson** for a period of one year beginning September 1, 2022.
4. Concurred with the Session of **St. Paul Presbyterian Church**, Greensboro, North Carolina, in renewing the Stated Supply contract with the **Reverend Jay Lambeth** for a period of one year beginning November 1, 2022.

B. INTERIM/TRANSITIONAL PASTOR CONTRACT

1. Concurred with the Session of **First Presbyterian Church**, Mt. Airy, North Carolina, in securing a contract with the **Reverend Fritz Ritsch** as Transitional Pastor for a period of twelve months beginning October 1, 2022.
2. Concurred with the Session of **Fieldstone Presbyterian Church**, Mooresville, North Carolina, in securing a contract with the **Reverend Danny Trapp** as Transitional Pastor for a period of twelve months beginning October 31, 2022.

C. INTERIM/TRANSITIONAL PASTOR RENEWAL

1. Concurred with the Session of **First Presbyterian Church**, Thomasville, North Carolina, in renewing the Interim/Transitional contract with the **Reverend Kevin Connelly** for a period of two months beginning November 1, 2022.
2. Concurred with the Session of **New Hope Presbyterian Church**, Lexington, North Carolina, in renewing the Interim/Transitional contract with the **Reverend Mason Todd** for a period of 12 months beginning September 8, 2022.

D. TEMPORARY SUPPLY RENEWAL

Concurred with the Session of **Elkin Presbyterian Church**, Elkin, North Carolina, in renewing a Temporary Supply contract with the **Reverend Steve Snipes** for a period of three months beginning October 1, 2022.

E. SABBATICAL PLAN APPROVAL

1. Approved sabbatical plan for **Reverend Paul Sink** to take place August through October, 2023.
2. Approved sabbatical plan for **Reverend Kaye Ziglar** to take place January through March, 2023.

II. COMMISSION ACTIONS TAKEN ON BEHALF OF PRESBYTERY

A. COMMISSIONED RULING ELDERS/LAY PASTORS (RENEWAL)

1. Concurred with the Session of **Fifth Creek Presbyterian Church**, Statesville, North Carolina, in renewing the contract of **Bill Bates** to serve as their Commissioned Ruling Elder– Lay Pastor for a period of one year beginning November 1, 2022.
2. Concurred with the Session of **Siler City Presbyterian Church**, Siler City, North Carolina, in renewing the contract of **Richard LaDew** to serve as their Commissioned Ruling Elder– Lay Pastor for a period of one year beginning September 1, 2022.
3. Concurred with the Session of **Old Providence Presbyterian Church**, Cleveland, North Carolina, in renewing the contract of **Jeffrey Bumgarner** to serve as their Commissioned Ruling Elder– Lay Pastor for a period of one year beginning November 1, 2022.
4. Concurred with the Session of **Laurel Fork Presbyterian Church**, Laurel Springs, North Carolina, in renewing the contract of **Jeffrey Bumgarner** to serve as their Commissioned Ruling Elder– Lay Pastor for a period of one year beginning November 1, 2022.
5. Concurred with the Session of **Third Creek Presbyterian Church**, Cleveland, North Carolina, in renewing the contract of **Jerry Blankenship** to serve as their Commissioned Ruling Elder– Lay Pastor for a period of one year beginning November 1, 2022.
6. Concurred with the Session of **Love Valley Presbyterian Church**, Love Valley, North Carolina, in renewing the contract of **Bill Bates** to serve as their Commissioned Ruling Elder– Lay Pastor for a period of one year beginning August 1, 2022.

B. TRANSFER MINISTER INTO SALEM PRESBYTERY

1. That the **Reverend Fritz Ritsch**, a member of Grace Presbytery, was received by Salem Presbytery on October 1, 2022.

2. That the **Reverend Seulki (John) Kim**, a member of the Eastern Korean American Presbytery, was received by Salem Presbytery on September 11, 2022.

C. MODERATOR OF SESSION

1. That **Reverend Ed Lewis** was appointed Moderator of Session for **Bethesda Presbyterian Church**, Statesville, North Carolina.
2. That **Reverend David Ealy** was appointed Moderator of Session for **Mebane First Presbyterian Church**, Mebane, North Carolina.

D. MINISTER LABORING WITHIN THE BOUNDS OF SALEM PRESBYTERY

That the **Reverend Danny Trapp** was given permission to labor within the bounds of Salem Presbytery as the Transitional Pastor of **Fieldstone Presbyterian Church**, Mooresville, North Carolina.

E. REQUEST TO WAIVE REQUIREMENTS

Concurred with the Session of **Flat Rock Presbyterian Church**, Flat Rock, North Carolina, in their request to waive the requirements for limitations of service on the Session.

III. RECOMMENDATIONS FOR THE ACTION OF PRESBYTERY

A. CALL EXTENDED TO MINISTER MEMBER OF SALEM PRESBYTERY

That the call of **First Korean Presbyterian Church**, Greensboro, North Carolina, to the **Reverend Seulki (John) Kim** to serve as Associate Pastor be found in order; and the terms of the call (printed below) be approved; and that the call be placed in 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 September 11, 2022.

Cash Salary	\$34,000
Housing Allowance	\$24,000
Reimbursable Expenses (by voucher)	
Continuing Education	\$2,000
Business/Professional	\$500
Automobile Expense	\$500
SECA Supplement	\$4,000
Deferred Compensation	\$2,000 (403E)
Moving Costs	Provided (up to \$2,000)
Day Off	1 per week
Vacation	4 weeks
Study Leave	2 weeks

Full medical, pension, disability and death benefit coverage under the Board of Pensions. One month paternity leave or two months maternity leave at full pay. Three-month Clergy Renewal Leave in the seventh year of service.

B. COMMISSIONED RULING ELDER

That **Rachael Brooks** be commissioned as the Commissioned Ruling Elder-Lay Pastor of the Pine Ridge Presbyterian Church, Winston-Salem, North Carolina, for a one-year period beginning October 2, 2022, and that she be granted permission to celebrate the Sacraments and Moderate the Session.

C. REQUEST FOR HONORABLE RETIREMENT

1. That the **Reverend Bill Hoyle** be granted the status of Honorably Retired effective December 4, 2022.

2. That the **Reverend Andre Resner** be granted the status of Honorably Retired effective November 1, 2022.

D. SERVICE OF HONORABLE RETIREMENT

That Salem Presbytery recognize the **Reverend Bill Hoyle** and **Reverend Andre Resner** with a service of Honorable Retirement.

ACTION:

4. Salem Presbytery approved the call to the **Seulki (John) Kim** from First Korean Presbyterian Church, Greensboro, North Carolina and the call was placed in his hands.
5. Salem Presbytery approved Elder Rachael Brooks to be commissioned as the Commissioned Ruling Elder of the Pine Ridge Presbyterian Church, Winston-Salem, North Carolina.
6. Salem Presbytery approved granting of the status of Honorably Retired to the **Reverend Bill Hoyle** effective December 4, 2022, and participated in a Liturgy of Retirement.
7. Salem Presbytery approved granting of the status of Honorably Retired to the **Reverend Andre Resner** effective November 1, 2022, and participated in a Liturgy of Retirement.

SALEM PRESBYTERY

The Rev. Dr. William Marshall Hoyle Honorable Retirement

On the occasion of his retirement, Salem Presbytery celebrates and gives thanks for the ministry of Bill Hoyle. Bill received a Master of Divinity Degree from Princeton Theological Seminary in 1982, a Master of Theology from Southeastern Seminary in 1985, and a Doctor of Ministry from Union Theological Seminary in Virginia. Bill was ordained to the ministry of Word and Sacrament on March 17, 1985 by the American Baptist Church USA and later moved his ordination to the Presbyterian Church (U.S.A.).

He has served five churches in his 37 years of ministry. He began at Binkley Memorial Baptist Church in Chapel Hill, where he served with Dr. Robert Seymour who was well known for his advocacy of civil rights, and where Dean Smith was an active member of the church. Bill treasures the letters he has saved from both men and what he learned from them. He then served as an interim pastor at Peace Presbyterian Church in Winterville NC, before taking a position with the Hudson Memorial Presbyterian Church in Raleigh. Bill then served as pastor at First Presbyterian Church in St. Albans West Virginia for 8 years, and for the last 21 years, he has served as pastor and head of staff the Clemmons Presbyterian Church in Clemmons.

The Clemmons Presbyterian Church has grown in both membership and in faith during Bill's time as their pastor and leader. Plans for a new sanctuary, which were just a dream when he arrived, became a reality after years of hard work by Bill and the congregation. Bill has also welcomed diversity in the church and worked hard to maintain the unity of the church in the midst of that diversity. Bill is known for is engaging and inspiring preaching, for his faithful pastoral care to members and others in the community, and for his commitment to serving the community and world. Bill is a leader who makes things happen.

Bill began volunteering with Habitat for Humanity while at the Binkley church and has continued to be an active with Habitat everywhere he has been. He has volunteered at Samaritan Ministries in Clemmons, spending nights in their shelter. Bill is also a member of the Rotary Club where he has developed a wide range of friendships in the community.

Throughout his ministry, Bill has been a friend and support for other pastors, both in the Presbytery and in the community. He has also been a faithful Presbyter, serving in Salem Presbytery as a member of the Committee on Ministry and as chair of the Task Force on Examinations for 12 years, as well as serving on the Stewardship Committee, the Executive Council, and as a commissioner to the General Assembly. This has garnered Bill wide respect in Salem Presbytery with both ministers of the Word and Sacrament and elders.

Bill is also known for his love of golf, where regularly wins any bets with his deadly accuracy in chipping and putting.

Bill's ministry among us will be deeply missed, but we will all be grateful for his continued friendship and wisdom.

The Rev. Dr. Ronald L. Shive
The Rev. Dr. Ernest T. Thompson, III

EXECUTIVE COUNCIL
Rev. Jennie Hemrick, Moderator

The Executive Council (EC) met on September 15 and October 20.

Regular reports were received from Barbara Smith (Transitional General Presbyter), Jodi Lingan (Designated Presbyter), and David Vaughan (Stated Clerk).

For Information – The Executive Council:

Acting on behalf of Presbytery:

- Appointed an Administrative Commission of the Presbytery to assist the Session and Congregation of Covenant Presbyterian Church of Winston-Salem to close, effective January 31. The following individuals will serve on this AC: Ruling Elder David Boger (Sedgefield, serving as Moderator), Ruling Elder Laura Gaylor (Covenant), Teaching Elder Jodi Lingan (Presbytery staff), Ruling Elder Betty Rissmiller (Faith), and Teaching Elder Jeff Sockwell (Shallowford). The Stated Clerk, Transitional Executive Presbyter, Teaching Elder Alfredo Miranda (HR) and Administrative Assistant Christine Ratledge will serve as resources as needed.

Business of the Executive Council:

- Approved the docket for the November 2022 meeting of Presbytery;
- Received regular, detailed financial reports from the Budget and Finance Committee;
- At the recommendation of the Budget and Finance Committee, affirmed the Salem per capita rate at \$41/member;
- At the recommendation of the Budget and Finance Committee, affirmed the plan to open an Allegacy Business High Tier Money Market account;
- At the recommendation of the Personnel Committee (in collaboration with representatives of Budget and Finance), affirmed a Staffing Plan for Salem effective 11/1/2023 and approved the descriptions of the positions of General Presbyter, Designated Presbyter, and Stated Clerk; Personnel Moderator Ernie Thompson will present this matter at this meeting of Presbytery;
- Received the results of the 2021 financial audit, which resulted in an unqualified opinion of the 2021 financial statements (the audit report will be on Salem's website in due course);
- Approved the proposed 2023 budget for Salem Presbytery;
- Approved the addition of Christine Ratledge as a signator on Salem accounts, replacing the Rev. Bill Hoyle who is retiring;

For Action –

1. The Executive Council asks the Moderator to recognize Deacon Rhonda Tatum and the Rev. Ernie Thompson to speak before the Presbytery on behalf of the Budget and Finance Committee and the Personnel Committee.
2. The Executive Council asks the Moderator to recognize the Rev. Kyle Goodman and the Rev. Kim Priddy to speak to the Presbytery on behalf of the Stewardship Committee.

ACTION:

8. Salem Presbytery received a thorough financial report from Deacon Rhonda Tatum and approved the 2023 Presbytery budget.
9. Salem Presbytery approved the recommendation of the Personnel Committee (in collaboration with representatives of Budget and Finance), a Staffing Plan for Salem effective November 1, 2023.

ADJOURNMENT AND BENEDICTION

The Moderator announced the date of the next Presbytery meeting, February 21, 2023. This meeting will be held via Zoom. The Moderator adjourned the meeting with the benediction.

Recorded by:
Christine Ratledge
Administrative Assistant



David Vaughan
Stated Clerk

**Ministers Absent from the November 2022 Presbytery Meeting
(excluding HR, unless she/he is currently serving a congregation)**

Bowers, Erin	Oliver, Jones (Gregory)
Braswell, Steve D.	Orr, Scott
Brinson, Ann	Petes, Rebecca Todd
Brown, James	Peterson, Pete
Campbell, Kathryn	Porter, Timothy
Cannada, Charles	Pruitt, John
Choplin, Parry	Puryear, Sam
Conner, Deborah	Rawson, William
Coppage, Jeffrey	Richardson, Nicole
Curl-Dove, Keith	Rigel, Jessica
Durham, Larry	Roberson, Angela
Eads, Will	Robison, Lee
Freeman, Keith	Roseman, Dana
Freese, Scott	Sandlin, Mark
Fuller, Harold	Seo, Changwon
Fulp, William	Sink, Paul
Gipe, Will	Smith, David
Greene, Sandra Lee	Spangler, Laura
Hanlin, Maria	Sutphin, J. Grant
Hazelrigg, Marti	Tickle, Blake
Higgins, Cindy	Tuttle, Caroline
Hillman, Bob	Waldruff, Harold
Howell, Charles	White, Curtis
Joyce, Boyd	Wray, Tom
Kim, Ki Seok	Zehmer, Adrian
Lewis, Robert	
McLaughlin, Alberta	
McLeroy, Douglas	
Musser Gritter, Lara	