



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

Meeting: Tuesday, November 13, 2018

Registration will begin at 8:00am.

First-time Members and Elder Commissioners orientation at 8:30am in the Church Library.

Worship will begin at 9:00 am in the Sanctuary.

- Place:** Ruple Memorial Presbyterian Church
1218 Main Street, Blowing Rock, NC 28605 (828-295-7675)
CO-HOSTED by Baird's Creek Presbyterian Church and Presbyterian Episcopal Campus Ministry (Appalachian State University)
While adequate parking in lots is available, carpooling is encouraged. Parking on Main Street, Blowing Rock is limited to 3 hours.
Wi-Fi password: none needed - sign on to <Ruple Guest>.
- Lunch:** Served at the church, featuring Blowing Rock's famous "Woodlands Barbeque". Cost is \$9.00. Checks payable to Ruple Memorial Presbyterian Church. Obtain lunch ticket at registration, no later than 10:00am.
Subway® vegetable sandwiches offered for those requiring a vegetarian option.
- Child Care:** Available by reservation – notify Laurie Scott <336-766-3393, x127> or <lscott@salempresbytery.org> no later than 11/7/2018. Bring lunch and snacks for your children.

Welcome to the Fall meeting of Salem Presbytery!

We will begin a full day of worship, work, and witness at 9:00am. As you will see, we have an ambitious agenda with much important, challenging, and happy work before us. Please plan to stay for the entire meeting. The meeting is scheduled to adjourn at 3:20pm.

Two proposals, in particular, warrant your attention prior to the meeting. The Dream Team will present the results from the visioning process, and their report is in this packet. Also included in this packet are two separate proposals for addressing the matter of racial reconciliation; please review these carefully before arriving at the Presbytery meeting

We are grateful to the "High Country" team – clergy, officers, staff, students, and members – for hosting this meeting, and to Presbytery staff and committee leadership for preparing us for our time together. We look forward to seeing you.

Baird's Creek Presbyterian Church, located in rural Western Watauga County, began as a chapel of First Presbyterian Church of Boone, NC. The first record we can find is in the Session Minutes of the First Presbyterian Church, dated November 12, 1939. The first pastor of FPC of Boone was John I. Rhe. At some time during 1941, Baird's Creek Chapel became an organized church, but there is no formal record of the change. Twenty-three members were transferred on the roles from FPC Boone to Baird's Creek Presbyterian Church. Rev. J.K. Parker, Jr., became the pastor of the Boone church in October, 1944, and was stated supply at the Baird's Creek church until 1954. Since that time, the Baird's Creek church has had a number of supply ministers.

In 1971 Rev. Parker asked Rev. Spears Alexander to start the Presbyterian Campus Ministry at Appalachian State University and to serve as supply at Baird's Creek. Rev. Alexander served our church from September 1971 through the summer of 1995, preaching two Sundays each month.

The sanctuary of the original Baird's Creek Presbyterian Church, located on Baird's Creek Road, was built in the early forties. The Sunday School classrooms were probably built in the fifties. The women of the church raised money by making numerous crafts, and the youth cut and sold pulp wood and farm products supplied by their parents. It was a united effort. Fred Yates, Sr. donated farm property for the church cemetery and Fred Yates, Jr. deeded that cemetery property to the church.

In 1986, because of limited parking and classroom space, the congregation voted to look for land nearby and in 1987, purchased land from Mr. Thomas Barry, not very far from the original church site. Francis and Talmadge McGuire, owners of a saw mill, along with other church members, cleared the land and sawed logs that were suitable for lumber to be used in the construction. Trees not suitable for lumber were cut into firewood and sold with the proceeds going to the building fund. Dexter and Fred Yates, Jr., also members of our church, used their heavy equipment to prepare the site and to dig the basement for the new building. A well was also drilled. The women, men, young adults and youth group all contributed to the building proceeds by having numerous fund raisers such as bake sales, pig pickin's, bean suppers, etc.

In October, 1993, a bell ringing-out ceremony was held to transition from the first building to the new, during which every member of the congregation, from the youngest to the oldest, got to ring the bell for one final time before it was installed in the new facility. Those instrumental in building the new structure signed their names in the new bell tower. The first service in the current church building took place on the first Sunday in January, 1994, with an open-house celebration. Within 10 years the mortgage was paid off.

Elders Mack Brown, Francis McGuire and Talmadge McGuire faithfully served continuously on the session for over 20 years. Wanting everything to be in place before his 1995 retirement, Rev. Spears Alexander was very instrumental in forming the church as it exists today by starting the Session in its present format, including the first full Session comprising Elders Mark McGuire, Rebecca Landholm, Doug McGuire, Jim McGuire, Jinx Miller and Don Scholl.

Membership has fluctuated over the years, as it does in any church, but the commitment and consistency of the church has never wavered because new members will join and the heart of this wonderful church continues to beat. The giving spirit of this congregation and its commitment to the community at large goes well beyond the average membership number of 35. It's amazing how much can be achieved through a caring and giving spirit that mirrors God's purpose for our lives and that of His church.

Most of this history was written by Mrs. Bernice McGuire. Check our online sites:

<https://bairdscreekpres.org/> and <https://www.facebook.com/BairdsCreekPresbyterianChurch/>

Presbyterian Episcopal Campus Ministry & 3rd Place

Presbyterian Campus Ministry began in 1944 as a work of First Presbyterian Church, Boone. In the late 1960's, First Presbyterian Church was a member of Holston Presbytery and the Synod of Appalachia. In 1970, the church transferred to the Presbytery of Concord and the Synod of North Carolina. The Presbytery subsequently became involved in the ministry at Appalachian and began to provide support for program and a part-time worker.

In 1971, Rev. Spears Alexander became the student worker and served Baird's Creek Presbyterian Church, Vilas. He continued this work until 1979. Rev. Bille Knox was the first full-time Campus Minister, serving from 1981-1985. A student intern, Mr. Dave Garnett, worked with the campus ministry for a year until a call was issued to Rev. Rockwell ("Rocky") Ward who served as campus minister from 1986-2001.

The Episcopal Campus Fellowship began its ministry in the early 1940's with the help of St. Luke's Episcopal Church, Boone. In 1994, the Presbyterian and Episcopal ministries agreed to run a shared ministry for a one-semester trial period. The joining of the two campus ministries was so successful that it was extended for a second semester and the name was changed to Westminster-Canterbury Fellowship (WCF). In 1996, WCF's "marriage" was resoundingly approved by both denominations with a new Constitution and Bylaws.

Rev. Tommy Brown, was called as Campus Minister in 2002 and served until 2012.

In 2005, the Board hosted a Campus Ministry Summit to expand involvement and connection with Presbyterian and Episcopal congregations in the High Country. In addition to Salem Presbytery, the Diocese, and the two Boone Churches – four additional congregations in Blowing Rock and the Valle Crucis area sent representatives and have since continued as Partner Congregations.

Beginning in fall 2009, The Listening Post – a place on campus where students, faculty and staff have the opportunity to talk and be heard– was initiated by Jinx Miller from Baird's Creek Presbyterian Church. Jinx coordinates The Listening Post and currently, twenty three volunteer listeners from eight Partner Congregations provide weekly staffing.

In 2012 the campus ministry moved from a small office space to 3rd Place, a storefront next to campus.

In 2013 Rev. Stephanie Hankins was called as campus minister and 3rd Place coordinator. WCF was renamed Presbyterian Episcopal Campus Ministry (PECM). Currently PECM is a vibrant campus ministry serving thirty students weekly for a meal and programs including: worship, service, TED Talks, Moveable Feasts and Bible study.

The campus ministry space, 3rd Place has grown tremendously in five years and is well known in Boone as a ministry that provides opportunities for people to experience a sense of connection, community and belonging. Presbyterian Episcopal Campus Ministry (PECM) meets there every week. Additionally, we partner with a variety of congregations, faith communities, non-profits, student groups, and artists to create spaces where people can be known by their community, and know others and know God. In 2018, 3rd Place will offer over two hundred and fifty opportunities for connection.

Rumple Memorial Presbyterian Church

The church takes its name from the Rev. Dr. Jethro Rumple (1827-1906), pastor of First Presbyterian Church of Salisbury, N.C., a frequent missionary preacher in the mountains, summer resident toward the end of his life, and one of the most remarkable North Carolinians of his generation. The beautiful Tiffany-style stained glass window in the choir loft, as well as the "Rumple Memorial" stone on the portico, memorialize his vital role.

Presbyterians were the first to build a house of worship in Blowing Rock. Mrs. Emma Stewart, who ran a boarding house in Davidson during the academic year and one in Blowing Rock during the summer, was the first to make the public call. Among the other founders were Col. William J. Martin, Sr., and his son and namesake, both professors at Davidson College. In 1886 a small frame structure was built on this site and a congregation was organized the following year with eight members.

Used mostly by summer residents and visitors during its first years, the building was damaged by lightning and replaced with the present stone sanctuary, started in 1905 and finished by 1912. Local people did most of the work: stones were hauled from Flat Top Mountain and other nearby sites. Summer people pitched in with support and money. The impressive slate roof and stone buttresses, along with the chestnut ceiling and support beams and other interior appointments, give it an English country church appearance. A bell in the tower still chimes the hour at the start of Sunday worship.

Two other prominent early summer residents and part-time ministers were Dr. James I. Vance of Nashville, Tennessee; and Dr. Charles G. Vardell, founder and long-time president of Flora MacDonald College in Red Springs, N.C. Their contributions are also memorialized with stained-glass windows: Vance by a depiction of Jesus the Good Shepherd, Vardell by one of Jesus the Risen Lord.

The professionally designed portico, added in 1929, provides a handsome backdrop to our well-maintained gardens and grounds. The window memorializes the Rev. Edgar Tufts, founder of Lees McRae College, Banner Elk Presbyterian Church, and Grandfather Home for Children. Rev. Tufts was the first called to minister here, part time, 1897-1923.

Summer resident Annie Cannon, wife of Joseph C. Cannon of Concord, N.C., who taught Bible lessons to generations of children, generously supported construction of both educational buildings. The 1936 shingled structure now houses a music room named for Rev. Walter K. Keys. Many of today's programs have their home in the beige brick Cannon building, completed in 1969, renovated during the pastorate of Rev. Larry Lyon, and faced with stone during the time of Rev. Lynn Stall.

The most recent stained-glass window, depicting Jesus and the little children, memorializes the contributions of Rev. Dr. Jim Stewart, interim pastor for seven years in the 1980s and 90s.

A manse, on Wallingford Street, was completed in 1960 with local labor. The Rumple House next door and cottage behind it were purchased in 2002 from the estate of George and Mary Kinnard. Regular and affiliate members provided the time, talents, and gifts to fully refurbish both properties.

Rumple is an active community of faith composed of year round members and nearly 100 affiliate members who are active in the church's mission, ministry, and worship during the summer months.

Directions to Blowing Rock and Rumble Memorial Presbyterian Church

VIA Highway 321 North: As you enter Blowing Rock, turn left onto Main Street at the Blowing Rock Furniture Gallery. The church is located at 1218 Main Street...from this direction it will be on your left at the corner of Main Street and Chestnut Street...Chestnut Street leads to the parking lot behind the church.

VIA I-40 West/Highway 421 North- From I-40 West take exit 188 towards 421 North. Continue on 421 North to Boone. Once in Boone, turn left onto Highway 105 Extension (multi-lane traffic with a stoplight). Take Highway 105 Extension to intersection with Highway 321 South or Blowing Rock Road (this is a major intersection with a two-story Wendy's slightly to the left)...turn left onto Highway 321 South towards Blowing Rock (approximately 8 miles). Blowing Rock Road will become Valley Boulevard as you come to Blowing Rock. Turn right at Sunset Drive (third traffic light). Take Sunset Drive (dead ends at Main Street)...turn left onto Main Street and the church will be on the right at 1218 Main Street. Parking is behind the church...turn right onto Chestnut Street which runs beside the church to find parking.

Grounded . . .
Connected . . .
Growing . . .

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

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

Our Vision

We as Salem Presbytery strive:
To be a visible witness to Jesus Christ, **REACH** –
To equip and strengthen our congregations and leaders for ministry in the world, **EQUIP** –
To inspire and model local and global mission, **SEND**.

Grounded . . .

Morning Worship and the Celebration of the Lord's Supper

Connected . . .

10:10v	Organization of Presbytery	Moderator
	Welcome from Hosts	Rev. Kathy Beach
	Establishment of Quorum	Elder David Vaughan, Stated Clerk
	New Business (Written proposed motions to be given to the Stated Clerk before the meeting convenes.)	
	Approval of Docket	
	Moderator's Welcome	Moderator
	Corresponding Members	
	(Teaching Elders from other Presbyteries and ministers of other Christian denominations)	
	Ruling Elder Commissioners attending for the first time	
	Visitors and Guests	
	Introduction of Presbytery Vice-Moderator, Elder Lee Woods (Logan)	
	Ecumenical Welcome	The Rev. Corey Kundert, Episcopal Campus Minister Appalachian State University
	North Carolina Council of Churches	Rev. Rob Jackson

Growing . . .

10:30	Executive Council	pg. 8	Rev. Jennie Hemrick
	Manual changes	pg. 9	
	Per Capita Task Force		Rev. Ken Broman-Fulks
	Budget and Finance Committee	pg. 10	Rev. Jay Lambeth

10:50	Report from Dream Team	For report, click HERE	Rev. Ron Shive
12:20 pm v	Invitation to Lunch and Prayer		Rev. Kathy Beach
1:10 p.m. v	Gathering Singing, Prayers for Intercession and Thanksgiving		Moderator
1:20	Committee on Representation	pg. 13	Rev. Sandra Kern
1:30	Peace and Justice Task Force	pg. 15	Rev. Jon Gaska
2:00	Committee on Preparation for Ministry Chris Speaks – Inquirer to candidacy	pg. 24	Rev. John Senior
2:15	Examinations Ordination candidate to preach: Travis Milam	pg. 27	Rev. Bill Hoyle
2:30	Commission on Ministry Quarterly report for Presbytery action, including Introduction of New Members, and Presentation of Calls Welcome Liturgy 2019 Minimum salary recommendations	pg. 38	Rev. Joe Blankinship, Elder Larry Hooker
2:50	SEND – Missions Committee	pg. 46	Rev. Ray Mims
3:00	Presbyters' Reports		Rev. Steve Scott Rev. Bryan McFarland Elder Dianna Wright
3:15	Stated Clerk Communications & Report	pg. 48	Elder David Vaughan
3:20	New Business and Announcements Adjournment with Benediction		Moderator

Next Presbytery Meeting:
Tuesday, February 12, 2019
Guilford Park Presbyterian Church, Greensboro, NC

Jennie Leake Hemrick, Moderator

The Executive Council (EC) met on September 20 and October 18, 2019.

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.

For Action –

1. The Executive Council moves the adoption of minor changes to Salem Presbytery’s *Manual*, as outlined on the attachment.
2. The Executive Council asks that the Moderator recognize the Rev. Ken Broman-Fulks, who will speak to the Presbytery concerning the work of the PerCapita Task Force.
3. The Executive Council asks that the Moderator recognize the Rev. Jay Lambeth, Moderator of the Budget and Finance Committee, to present remarks.
4. The Executive Council asks that the Moderator recognize the Rev. Ron Shive and members of the Dream Team, who will present an extensive report from that body.

PROPOSED CHANGES TO SALEM'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.

MICHAEL G. CALLISON, CPA
BRADLEY O. GRAY, CPA
ERNEST V. LOGEMANN, CPA
WILLIAM D. RENDLEMAN, CPA, CMA
MARGARET L. WEEGAR, CPA



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July 3, 2018

COMMUNICATION OF SIGNIFICANT DEFICIENCIES AND MATERIAL WEAKNESSES

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

In planning and performing our audit of the financial statements of Salem Presbytery's as of and for the year ended December 31, 2017, in accordance with auditing standards generally accepted in the United States of America, we considered Salem Presbytery's internal control over financial reporting (internal control) as a basis for designing our auditing procedures that are appropriate in the circumstances for the purpose of expressing our opinion on the financial statements, but not for the purpose of expressing an opinion on the effectiveness of the Salem Presbytery's internal control. Accordingly, we do not express an opinion on the effectiveness of the Salem Presbytery's internal control.

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

MATERIAL DEFICIENCIES

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

Separation of Duties:

a. Cash Receipts

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

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

(Continued)

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

b. Finance Committee/Treasurer Oversight Responsibilities

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

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

c. Cash Disbursements

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

SIGNIFICANT DEFICIENCIES

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

Loan Guarantees

Salem Presbytery serves as the guarantor for three loans to churches from the PCUSA Investment & Loan Program and two loans with the financial institutions. At December 31, 2017, the six loans had an outstanding principal balance of approximately \$1,495,000. Salem Presbytery may become liable for the unpaid balance and any accrued interest in each instance in which a church defaults on its loan obligations. We noted Salem Presbytery has policies and procedures in place to monitor each church's progress towards retiring their outstanding principal and accrued interest obligations. However, for one of the financial institution loans, we understand the Church loan was modified twice, extending the due dates of the loan. It remains unclear whether Salem Presbytery continues to be a guarantor of this indebtedness.

Page 3.

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

OTHER MATTERS

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

Financial Statement Preparation

An adequate system of internal control over financial reporting includes Salem Presbytery's ability to prepare financial statements and disclosures in accordance with GAAP. Per Salem Presbytery's request, we have prepared the financial statements and disclosures for the year ended December 31, 2017. Management and those charged with governance have reviewed and approved the financial statements and disclosures, and Salem Presbytery maintains the ultimate responsibility for the financial statements and disclosures.

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

Periodic Review of Designated Funds

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

Accounting Policies and Procedures Manual

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

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

Kroy, Callahan & Co., P.A.

Ray Mims and Sandy Kern, Co-Moderators

The Committee on Representation met on September 24, 2018.

For Information:

1. Ministers and Elder Commissioners are encouraged to nominate individuals for service on Presbytery committees. A flyer describing committees of Presbytery, together with a nominating form, is a part of this meeting's packet.

For Action:

1. The Committee on Representation nominates the following for service on 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

**If you have agreed to serve on a Presbytery committee and your name is not listed on this report, please tell the Stated Clerk or the COR Moderator so that a verbal addition may be made at the time of the report on the docket. Information received after the packet has been printed may not be reflected in writing in this report.*



Introductory Remarks from Presbytery Officers

At the August 2018 meeting of Presbytery, the Peace and Justice Task Force introduced a resolution addressing the ongoing need for racial reconciliation. The Presbytery agreed to study this proposal, following the provision of Salem's Manual as it addresses controversial issues at meetings of Presbytery: "When any commission or committee of Presbytery desires to present a matter that in the opinion of Executive Council is likely to produce a considerable division of opinion, such a matter shall be presented one meeting prior to the time that action is to be requested." The plan of Peace and Justice Task Force was to have gatherings in each neighborhood to present its resolution and facilitate discussion.

Following the August meeting of Presbytery, we received concerns about a particular element of the original resolution. We asked those expressing concerns to meet with the Peace and Justice Task force – to determine if the original resolution could be modified in such a way to address the concerns. These groups have met together, and have conducted neighborhood meetings to further educate Salem on this matter. Mutual respect and forbearance has characterized these meetings.

As a result of this interaction, the Peace and Justice Task Force has recrafted its resolution and will introduce this resolution at the November 13 meeting. This resolution is included in this packet. We also publish here an anticipated "substitute motion" which we expect will be introduced at the November meeting. Both documents have been discussed in neighborhood "circle meetings" and have been made available each week through *Salem Matters*.

The process at the November Presbytery meeting will be as follows:

THE SUBSTITUTE MOTION

Source: Office of the General Assembly
Presbyterian Church (U.S.A.)

The substitute motion is a form of amendment applied when the desire is to amend a motion in several different, nonconsecutive places. It also is used when the text to be amended is longer than a paragraph. The following procedure is used after a substitute motion is made:

1. *Main Motion*: A motion is on the floor, and the individual moving the motion will have an opportunity to speak to the motion.
2. *Substitute Motion*: A substitute motion is presented; if seconded, the individual moving the motion will have an opportunity to speak to the motion.
3. *Perfecting the Main Motion*: The Moderator calls for amendments to the main motion. The amendments may be debated. Nothing else is in order. Once the

amendment process is over for the main motion, the Moderator declares the motion perfected, which is equivalent to closing debate on the main motion.

4. *Perfecting the Substitute Motion:* The Moderator calls for amendments to the substitute motion. The amendments may be debated. Nothing else is in order. Once the amendment process is over for the substitute motion, the Moderator declares the motion perfected, which is equivalent to closing debate on the substitute motion.

5. *Question before the body:* The Moderator puts the question before the body: "Shall the substitute motion become the main motion?" At this time, the merits of the main motion and the substitute motion may be debated and no further amendments are in order.

6. *Vote on the Substitution:* The Moderator takes the vote on whether the substitute motion will become the main motion.
a. If approved, the main motion disappears and the substitute motion is before the assembly for debate and vote. Substantive amendment is out of order since the motion has been perfected by the body. Editorial amendment is in order.
b. If defeated, the substitute motion disappears and the main motion is before the assembly for debate and vote. Substantive amendment is out of order since the motion has been perfected by the body. Editorial amendment is in order.
c. If the body wishes to further amend the motion, a motion to reconsider the declaration of perfection would be necessary. If approved by the body, the motion on the floor would, again, be open to amendments.

7. *Vote on the current Main Motion:* The body must then vote on the current main motion on the floor.

Felicia Stewart Hoyle, Moderator
David Vaughan, Stated Clerk

MAIN MOTION FROM PEACE AND JUSTICE TASK FORCE

**Recommendation for Racial Justice:
A Vision for Inter-racial Justice Ministry and Reconciliation**

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7

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.



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

11

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

16

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

23

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

27

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

30

31 a. Providing resources, such as brochures, articles, and study guides which may include a
 32 clear understanding of *the principles and values* of the Black Lives Matter movement and other
 33 platforms led by people of color for the liberation of people of color. Resources should be based
 34 on biblical principles of justice and in accordance with the teachings of Jesus Christ, including
 35 but not limited to, denominational resources such as *Facing Racism: A Vision of the Intercultural*
 36 *Community Churchwide Antiracism Policy* and the *#SpeakAntiRacism Campaign*, as well as other
 37 materials which address the systemic nature of racism and white privilege in our churches and
 38 society.

39

40 b. Offering trained liaisons from the Presbyterian Inter-racial Dialogue (and others within
 41 our presbytery) who are equipped to facilitate meaningful and transformational dialogue
 42 regarding racial justice issues by creating space for open dialogue throughout our presbytery.
 43 This dialogue must lead to practical and social actions of justice which bears the fruit of equity
 44 for people of color and authentic racial reconciliation for all.

45

46 c. Increasing the visibility of anti-racism efforts in the presbytery by: 1) Allotting time during
 47 Presbytery meetings for congregations to report on their efforts and seek advice; 2) Preparing
 48 case studies of congregational efforts to overcome structural racism to inspire and guide similar
 49 efforts across the presbytery; 3) Forming an “Anti-Racism Coalition” (A.R.C.) in our presbytery
 50 tasked with equipping, supporting and creating opportunities for education, dialogue and
 51 collective action toward achieving racial justice in our churches and communities. This coalition

52 will be overseen by Salem Presbytery’s Peace and Justice Task Force and will consist of a
 53 diversity of voices who are called to eradicate racism with energy, intelligence, imagination and
 54 love.

55

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

58

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

69

70 **Rationale:**

71

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

81

82 Historically, black lives have endured with resilience the outrageous evils of slavery, segregation,
 83 and murderous practices of public lynching during the Jim Crow era.[2] Today, black lives
 84 continue to face systemic evils of injustice, including: mass incarceration[3], brutal treatment by
 85 law enforcement[4], under-resourcing of their neighborhoods and schools[5], disproportionate
 86 exposure to hazardous waste[6], voter suppression, gerrymandering, and hostile displays of
 87 white supremacy on the streets and in their churches. Throughout history the church has been
 88 called by the Holy Spirit to respond with visible signs of promoting racial justice, equality, and
 89 unity so that, in the words of the Confession of Belhar, "the world may believe that separation,
 90 enmity, and hatred between people and groups is sin... may have no place in the church, and
 91 must be resisted" as an expression of God’s will "to bring about justice and true peace among
 92 people." [7] Now is such a time.

93

94 Understanding that the church is not called to be silent or to avoid conflict, but is called to
 95 "witness against and strive against any form of injustice... [as well as] against all the powerful

96 and privileged who selfishly seek their own interests and thus control and harm others,”[8] we
 97 take a stand to declare that Black Lives Matter.

98
 99 This does not mean, however, that all lives are not important. The polarization and politicization
 100 which has pitted black lives against blue lives is not our intention.[9] We declare that our
 101 struggles are not primarily with these individuals, but with the “cosmic powers of this present
 102 darkness”[10] which have sustained and perpetuated systemic cycles of violence, poverty, and
 103 oppression toward people of color for centuries. As people who worship a God that shows
 104 unwavering special concern for people who are poor and vulnerable (Deuteronomy 24:17-19;
 105 Mark 7:25-30; Luke 6:20-22), it is appropriate to affirm that “Black Lives Matter” to direct
 106 particular attention and energy toward communities of color, which have been marginalized,
 107 under-resourced, and oppressed. Jesus does not say “Blessed are *all people*,” but “Blessed are
 108 *the poor...*” (Luke 6:20). When Jesus proclaims good news to the poor, release to the jailed, sight
 109 to the blind, and freedom to the oppressed (Luke 4:16-19) he does not mention the rich, the
 110 prison-owners, the sighted and the oppressors.

111
 112 In a denomination that is currently 90% white[11], it is the church’s calling to do our part in
 113 dismantling the demonic presence of white supremacy and systemic racism. The first step in
 114 this process is, as our Brief Statement of Faith (1991) puts it, “to hear the voices of peoples long
 115 silenced,” [12] allowing the values, concerns, and leadership of people of color to guide our
 116 efforts toward racial justice and reconciliation. People of color did not create a racist society;
 117 white people alone have done this. Through the liberating movements of the Holy Spirit (2 Cor.
 118 3:17), we recommend that the congregations of Salem Presbytery take a visible stand against
 119 racism in all its forms, as one united church, by educating ourselves openly, honestly and non-
 120 defensively; by learning how to communicate to others about the systemic nature of white
 121 supremacy and racism in our institutions and individual lives; and through the exemplification of
 122 the Kingdom of God to the world by making visible and sacrificial commitments in our churches
 123 for the sake of racial justice and reconciliation. Until we stand together collectively, racism will
 124 continue to persist. Until we can proclaim with one voice that “Black Lives Matter,” all lives do
 125 not matter.

126

127

128 [1] The Confession of 1967, 9:43-44

129

130 [2] Over the past two years a task force from Salem Presbytery’s Peace and Justice Committee
 131 has been locating and commemorating sites where public lynchings have occurred in our own
 132 cities and towns. Some commemorating sites have been in the townships of Graham and
 133 Salisbury and they are continuing to explore others directly related to our cities and towns.

134

135 [3] In 2016, blacks represented 12% of the U.S. adult population but 33% of the sentenced
 136 prison population. Whites accounted for 64% of adults but 30% of prisoners. And while
 137 Hispanics represented 16% of the adult population, they accounted for 23% of inmates. In 2016,
 138 there were 1,608 black prisoners for every 100,000 black adults – more than five times the

139 imprisonment rate for whites (274 per 100,000) and nearly double the rate for Hispanics (856
 140 per 100,000) according to
 141 [http://www.pewresearch.org/fact-tank/2018/01/12/shrinking-gap-between-number-of-blacks-](http://www.pewresearch.org/fact-tank/2018/01/12/shrinking-gap-between-number-of-blacks-and-whites-in-prison)
 142 [and-whites-in-prison](http://www.pewresearch.org/fact-tank/2018/01/12/shrinking-gap-between-number-of-blacks-and-whites-in-prison).
 143

144 [4] African Americans are two to three times more likely to face a hostile situation during a
 145 routine traffic stop and 84% of police officers have stated in a recent survey that they have
 146 directly witnessed a fellow officer using more force than was necessary. (US Department of
 147 Justice)
 148

149 [5] According to the most current briefing on public education held before the U.S. Commission
 150 on Civil Rights, "Students who live in high-poverty neighborhoods often attend schools that lack
 151 the financial resources to provide them with quality educational opportunities, as school
 152 resource are so closely tied to the wealth of the surrounding community. An achievement gap
 153 has resulted and persisted, largely between students who attend well-funded schools in low-
 154 poverty neighborhoods and the most disadvantaged students--often students of color and
 155 students from poor households--who attend poorly-funded schools in high-poverty
 156 neighborhoods" (page 5). In Forsyth county, 43 of the 81 schools are Title One according to the
 157 Winston Salem/Forsyth County Schools webpage. See: www.wsfcs.k12.nc.us.
 158

159 [6] Bullard, R.D., P. Moahai, R. Saha, and B. Wright. 2007. Toxic Wastes and Race at Twenty: A
 160 Report Prepared for the United Church of Christ Justice & Witness Ministries. Online at:
 161 http://www.ucc.org/environmental-ministries_toxic-waste-20. This study shows that people of
 162 color comprise a majority (56%) in neighborhoods with commercial hazardous waste facilities,
 163 and a large majority (> 66%) in neighborhoods with clustered facilities, while non-host
 164 neighborhoods are 30% people of color. Race is a stronger predictor of where hazardous waste
 165 facilities are located than income, education, and other socioeconomic indicators.
 166

167 [7] Confession of Belhar 10.3 & 10.7
 168

169 [8] Confession of Belhar 10.7
 170

171 [9] "Two-thirds of police officers (67%) say the highly publicized deaths of blacks during
 172 encounters with the police are isolated incidents, while 31% describe them as signs of a broader
 173 problem. Moreover, the survey finds that majorities of officers in virtually every major
 174 demographic group share this view, with one striking exception. A majority of black officers
 175 (57%) say these deaths are evidence of a broader problem between police and blacks, a view
 176 held by only about a quarter of all white (27%) and Hispanic (26%) officers. Black female officers
 177 in particular are more likely to say these incidents signal a more far-reaching concern. Among
 178 sworn officers, 63% of black women say this, compared with 54% of black men. By contrast,
 179 roughly equal proportions of white male officers (27%) and white female officers (29%) say the
 180 same. Among Hispanic officers, about a quarter of men (26%) and 32% of women say the
 181 incidents reflect a broader problem." See, [http://www.pewsocialtrends.org/2017/01/11/police-](http://www.pewsocialtrends.org/2017/01/11/police-fatal-encounters-and-ensuing-protests/)
 182 [fatal-encounters-and-ensuing-protests/](http://www.pewsocialtrends.org/2017/01/11/police-fatal-encounters-and-ensuing-protests/).

- 183 [10] Ephesians 6:12
- 184
- 185 [11] In Salem Presbytery there are 139 churches of which 20 are African American, 5 are
- 186 Hispanic, and 1 is Korean.
- 187
- 188 [12] A Brief Statement of Faith -- PC(USA), 11.4.70 (1991)

ANTICIPATED SUBSTITUTE MOTION

Proposed Substitute Motion Regarding Racial Justice and Reconciliation

Offered by the Session of Bethel Presbyterian Church, McLeansville,
as conveyed by the Rev. Paul Rhodes, Moderator 10-28-2018

This proposal comes with the following endorsements:

- Session of First Presbyterian Church, Asheboro – as conveyed by the Rev. Brian Gawf, Moderator
- Session of Franklin Presbyterian Church – as conveyed by the Rev. John Elam, Moderator
- Session of Lloyd Presbyterian Church – as conveyed by the Rev. Laura Spangler, Moderator

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

192
193 Whereas the witness of the Bible is that every human being is equally created in the image of
194 God (Gen. 1:26-27), equally in need of grace (Rom. 3:22-24), and equally precious to and
195 beloved by God as evidenced in that Christ has given his life for each (John 3:16), and

196
197 Whereas the Constitution of our church, in accord with the Scriptures, includes in the Great
198 Ends of the Church “the shelter, nurture, and spiritual fellowship of the children of God... the
199 promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world,”
200 and

201
202 Whereas our time and place in history cries out for the Church to bear powerful and fruitful
203 witness in word and action to the unity of the human race before God and in God’s family, to
204 focus attention upon those communities which are not being accorded the equal respect and
205 opportunity – including African Americans - and to lead in the work of racial justice and
206 reconciliation with all the opportunity, power, wisdom and love given us by the Holy Spirit,
207 “until justice rolls down like water and righteousness like an ever-flowing stream” (Amos 5:24)

208

209 Be it resolved that the Presbytery of Salem of the PC(USA) calls upon its congregations to each
 210 take at least one new intentional step toward racial justice and reconciliation within the coming
 211 year.

212

213 a) God is the Author of all true justice and reconciliation, and so the whole rich and multi-
 214 faceted Biblical meanings of “justice”, “reconciliation” and other such terms are always
 215 intended in this document. The practices of repentance and forgiveness in the context of God’s
 216 grace given in Jesus are foundational to justice and reconciliation.

217 b) Each congregation will determine what is appropriate to its own context, with objectives
 218 that include establishing or improving positive relationships across racial lines, and undermining
 219 the foundations of racism. Possibilities include shared prayer, worship, fellowship, education or
 220 service with sister congregations of different racial composition, working with community
 221 partners to identify and address a local issue affecting justice or quality of life for people of a
 222 color different from the congregation’s majority, doing similar work on a broader level to
 223 change systems that intentionally or not cause or maintain injustice, and more.

224 c) Opportunities will regularly be given at Presbytery meetings for congregations to report
 225 on and discuss what God is doing throughout our churches and communities to achieve racial
 226 justice and reconciliation.

227 d) The Presbytery will identify and prepare resources, including people with expertise, to
 228 equip and encourage congregations, groups and individuals in the work of racial justice and
 229 reconciliation. Resources will be taken from our denomination and elsewhere, and will include
 230 selections from differing political, social and academic perspectives, including the breadth of
 231 wisdom of people of color, which can be used in consistency with the Biblical witness and the
 232 foundations of our faith in Christ (Psalm 127:1).

233 e) The Presbytery will establish a Racial Justice and Reconciliation Coalition (RJRC), seeking
 234 robust representation from all races within the presbytery, to lead in providing discernment,
 235 encouragement, exhortation, direction, resources and periodic evaluation of our work together
 236 in transforming racial divisions into just, mutually respectful and appreciative relationships no
 237 longer defined by skin color, to the glory of God and in keeping with the unity of Christ’s
 238 kingdom. (Gal. 3:25-29, John 17:20-23)

239 f) Within 18 months of adoption of this motion, the Presbytery will consider the fruit of
 240 this action and decide whether to issue the same or a similar call again.

241

242 **Rationale:**

243 While this substitute motion shares much of the rationale of the *Resolution(s) to Endorse “Black*
 244 *Lives Matter”* that it seeks to replace, some differences and perspectives are highlighted here:

245

246 1) The political group and movement “Black Lives Matter” is not endorsed or referenced. For
 247 many of the same reasons that religious bodies supposedly do not (and legally cannot) endorse
 248 political candidates, it is unwise to endorse a group or movement, especially one that does not
 249 articulate any accountability to that to whom and to which we as Presbyterians claim to be
 250 entirely accountable: the Triune God and God’s word articulated in Scripture. In the way
 251 society and media currently work, an endorsement would link Salem Presbytery to all the
 252 stances and actions of “Black Lives Matter” regardless of how we might explain or protest.

253

254 Of course we affirm with urgency that black lives matter! By this we mean that all people with
 255 black skin bear the image of God equally with every other person, their value is proved by the
 256 infinite value of the gift of Jesus Christ on their behalf, their histories, stories, talents, and
 257 perspectives are to be respected as valuable and essential parts of the human community, and
 258 their mortal lives are to be protected and treasured from beginning to end, in every way equal
 259 to the lives of those with any other color of skin. We further acknowledge that the lives of
 260 black people have too often been and still too often are treated as expendable and of little
 261 matter, and **we repudiate that disregard as evil**. We confess that unless we can say with
 262 integrity that black lives matter, we cannot say with integrity that all lives matter.

263

264 Yet the political and social movement “Black Lives Matter” adds and subtracts meaning to and
 265 from our understanding of the truth that black lives matter, and includes affirmations and
 266 alliances that many Presbyterians in good faith find troubling or incompatible with our
 267 understanding of the word of God.

268

269 2) This substitute motion uses both terms that stand **for** a goal, like “racial justice”, and terms
 270 that stand **against** an evil, like “undermining... racism”. As people of God we are called to stand
 271 against evil in all its individual and systemic forms, human and spiritual (Ephesians 6:10-17), as
 272 well as align ourselves with God’s vision for the New Creation in Christ (2 Corinthians 5:17). As
 273 racism and related evils are confronted and overcome, we emphasize that they must be
 274 replaced by relationships and systems of respect and justice, and that racist history cannot be
 275 erased, but must be transformed by justice and reconciliation (Luke 11:24-26).

276

277 3) This substitute motion seeks to keep the person, word and work of God in Christ at the
 278 center of awareness as the foundation of what we do regarding race and why we do it. We
 279 believe that racial justice and racial reconciliation is God’s plan, and the very best that we (or
 280 anyone) can bring to these issues is rootedness in the transforming work of Jesus Christ and his
 281 Holy Spirit, who calls us to be his Body, the Church, in this time and place.

Margaret Almeida and John Senior, Co-Moderators

Recommendations:

1. That the Salem Presbytery examine Christopher Speaks, a member of Forest Hills Presbyterian Church and a student at Union Presbyterian Seminary in Richmond, and that following his successful examination, he be enrolled as a Candidate for the office of Teaching Elder.

Updates:

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.

Christopher Speaks, Spiritual Autobiography
(Candidacy Interview for November 2018 Presbytery Meeting)

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.



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

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

Faith Journey

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.

Statement of Faith

Nathan Sell

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.

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. Every 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.

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 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 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.

Faith Journey

Kate Morrison

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.

Statement of Faith

Kate Morrison

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.

Joe Blankinship and 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

1. That 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 be found in order; and the terms of the call (printed below) be approved; and that upon the signing of the Book of Ministerial Obligations, the call be placed in his hands. The Commission on Ministry is satisfied that this congregation has complied with the EEO provisions of the **Book of Order** (G-3.0307) and the AAEEO Policy adopted by Salem Presbytery (July 1993) in offering this 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

1. That call of the **John Calvin Presbyterian Church**, Salisbury, North Carolina to the **Reverend Laura Kate Morrison** to serve as Pastor be found in order; and the terms of call (printed below) be approved and the call 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

D. REQUEST FOR HONORABLE RETIREMENT

1. That the **Reverend Sid Batts** be granted the status of Honorably Retired effective October 31, 2018. Rev. Batts' retirement will be recognized and celebrated at a future meeting.
2. That the **Reverend Joel Long** be 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

1. That **Elder Dianna Wright** be 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.
2. That **Elders Doug Brinkley, Sue Flippin, Cindy Ingle, Steve Marks, Sue Moore, Rick Purcell, Ethan Sherrod, and Fred Terry** be 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

1. That Salem Presbytery adopt a 2.8% increase in the minimum compensation salaries of Ministers and Certified Christian Educators for 2019.
2. That Salem Presbytery approve the addition of a sabbatical leave of 3 months in the seventh year of service for Certified Christian Educators.

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.



2019 MINIMUM ANNUAL COMPENSATION
for FULL TIME INSTALLED MINISTERS OF WORD AND SACRAMENT

Salary	\$30,274.00
Housing Allowance (or free use of manse including utilities) <i>(Note: If given a housing allowance it must be specified in writing and recorded in the minutes of the Congregational meeting that approves the terms of call each year.)</i>	\$9,378.00
Auto Reimbursement <i>(This means that all business miles approved by the church's treasurer are to be reimbursed at the current Federal Allowable Rate)</i>	Provided
Board of Pensions	
Pension & Disability Dues:	Provided
Medical Dues: <i>(Use BOP Dues Calculator at www.pensions.org)</i>	*Provided
Continuing Education and/or Book Reimbursement	\$1,125
Vacation: Four (4) weeks is to be defined as, twenty-eight (28) calendar days, including four (4) Sundays)	4 weeks
Study Leave	2 weeks
Maternity Leave (with full pay) or Paternity Leave (with full pay)	2 months 1 month
Days off per week	1 day minimum
Moving (to the field) expense reimbursement	Provided

In order to recognize the value of experienced church professionals, the COM recommends to hiring agencies of the church that \$100 per year's experience in the ministry (up to 10 years) should be added to the minimum salary adopted by Presbytery.

If ministers are provided with a manse in which to live, the churches to which such ministers are called are encouraged to establish an equity allowance for the minister.

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

The church may wish to include supplemental income to the Pastor for ½ of Social Security costs; the Pastor is responsible for paying 100% of this cost.

These figures do not include the cost of someone to fill the pulpit when the pastor is away, or the cost of Worker's Compensation insurance, or other similar expenses.

* "It is the ethical duty of the church, and therefore all churches are mandated to provide 100 percent of the cost of the major medical insurance premiums to cover Teaching Elders/Certified Christian educators and members of their families."
Presbytery policy as of 3/2014

It is recommended that churches consider a 2.8% raise for all current employees.

**2019 COMMISSIONED RULING ELDERS
MINIMUM COMPENSATION**

Salary **\$20.40 per hour**

In addition, there is a \$100 per year for every year of service,
up to ten (10) years.

Vacation: **4 weeks**

(Four (4) weeks is to be defined as, twenty-eight (28)
calendar days, including four (4) Sundays)

2019 CERTIFIED CHRISTIAN EDUCATOR MINIMUM ANNUAL COMPENSATION

Salary:	\$39,665
Auto Reimbursement: (This means that all business miles approved by the church's treasurer are to be reimbursed at the current Federal Allowable Rate)	Provided
Board of Pensions Pension & Disability Dues: Medical Dues: (Use BOP Dues Calculator at www.pensions.org)	Provided *Provided
Professional Development:	\$1,125
Vacation:	4 weeks
Study Leave:	2 weeks
Maternity Leave (with full pay): or Paternity Leave (with full pay):	2 months 1 month
Days off per week	1 day

In order to recognize the value of experienced church professionals, the COM recommends to hiring agencies of the church that \$100 per year's experience in church education (up to 10 years) should be added to the minimum salary adopted by Presbytery.

These figures do not include position costs such as, Worker's Compensation, Social Security and Medicaid tax.

In the seventh year of service, the congregation is encouraged to provide for a three-month Educator Renewal Leave (Sabbatical), continuing the salary and benefits for that period.

* "It is the ethical duty of the church, and therefore all churches are mandated to provide 100 percent of the cost of the major medical insurance premiums to cover Teaching Elders/Certified Christian educators and members of their families." Presbytery policy as of 3/2014

It is recommended that churches consider a 2.8% raise for all current employees.

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

Respectfully presented:

Rev. Ray Mims, Committee Moderator

Cell phone: (336) 202-6093, E-mail: raymims1@gmail.com

WISH LIST

November 2018

The following items are needed by our mission teams for quarterly trips to Los Manos de Cristo (*Hands of Christ*) Clinic in Chiapas, Mexico. The Presbytery office also accepts cash donations for purchasing prescription drugs and other items needed by the teams. Contact Ray Mims for more information - 336.202.6093, raymims1@gmail.com

Drop off items at Salem Presbytery office
3950 Clemmons Rd, Clemmons, NC 27012
by **January 15, 2019**.

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

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.

David Vaughan, Stated Clerk

Salem Presbytery
Statement of Financial Position
as of September 30, 2018

Assets		
Cash		66,970
Pledges Receivable from previous year end	6,335	
Allowance for Doubtful Pledges	<u>(2,914)</u>	
		3,421
Investments		1,600,028
Note Receivable		30,927
Sales Tax Receivable		261
Other Receivables		<u>0</u>
Current Assets		1,701,608
Land, Building, Equipment		894,959
Less Accumulated Depreciation		<u>(316,804)</u>
Non-current Assets		578,155
Total Assets		<u><u>2,279,763</u></u>

Liabilities and Net Assets

Liabilities:		
Accounts Payable	10,359	
Capital Leases	2,031	
Other Liabilities	<u>531</u>	
Current Liabilities		12,921
Net Assets:		
Unrestricted	2,013,718	
Temporarily Restricted	291,846	
Permanently Restricted	124,792	
Net Income	<u>(163,513)</u>	
		2,266,843
Total Liabilities and Net Assets		<u><u>2,279,763</u></u>

Salem Presbytery
Statement of Activities
Through September 30, 2018

	<u>Actual</u>	<u>Budget</u>	<u>Variance</u>
<u>GENERAL FUND</u>			
Revenue			
Undesignated	386,471	484,000	(97,529)
Per Capita	55,518	31,000	24,518
Church Dismissals	34,936	11,250	23,686
	<u>476,925</u>	<u>526,250</u>	<u>(49,325)</u>
Other Receipts	10,183	10,750	(567)
Rental Income	8,745		8,745
Income from Investments	23,187	18,900	4,287
Gain (Loss) on Investment	(1,265)	0	(1,265)
Other Interest	2,031	1,890	141
Conference/Retreat Revenue	7,301	11,625	(4,324)
Transfer from Seminary Education Scholarship Fund	6,542	0	6,542
Withdrawal from Reserves		150,000	(150,000)
Total Revenue	<u>533,649</u>	<u>719,415</u>	<u>(185,766)</u>
Expense			
Campus Ministry	105,000	105,381	381
GA & Synod Support	49,004	114,768	65,764
Defined Ministries	3,000	3,000	0
Hispanic Ministries	72,414	0	(72,414)
Council / Committees	28,198	37,880	9,682
Administrative			
Compensation	379,343	402,805	23,462
Continuing Education	8,504	8,244	(260)
Travel Expense	20,670	22,131	1,461
Communications	19,578	21,780	2,202
Insurance	15,023	13,500	(1,523)
Other Administrative	28,196	29,875	1,679
Closed Church Expense	13,896	0	(13,896)
Loss on Disposal of Asset	2,400	0	(2,400)
Building Maintenance	12,987	17,250	4,263
Total Expense	<u>758,213</u>	<u>776,614</u>	<u>18,401</u>
General Fund Expenditures in Excess of Revenue	<u>(224,564)</u>	<u>(57,199)</u>	<u>(167,365)</u>

**Salem Presbytery
Statement of Activities
Through September 30, 2018**

Non-Budget

Pass-Throughs

REVENUE

PCUSA	92,179
Local Validated Causes	<u>16,718</u>
	108,896

EXPENDITURES

PCUSA	92,179
Local Validated Causes	<u>16,718</u>
	108,896

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

REVENUE

Black Caucus	100
Catawba Camping Scholarships	898
Church Growth	10,858
Duke Synod	667
Hispanic Ministry	73,437
Hunger	72,436
New Covenant Funds	1,741
Peace & Justice	1,728
Presbyterian Foundation	1,396
Seminary Education Fund	721
Youth Triennium	<u>2,500</u>
	166,482

Expenditures

Camp Scholarships	823
Campus Ministry	2,000
Church Growth	32,680
Church Growth - Whispering Pines	1,200
Hispanic Ministry	3,723
Hunger	57,000
Mission Challenge	3,600
Peace and Justice	1,988
Seminary Education Fund	<u>6,542</u>
	109,556

Revenue in Excess of Expenditures	<u><u>56,926</u></u>
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Total Expenditures in Excess of Revenue	<u><u>(167,637)</u></u>
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Overview of the Educational Paths to Becoming a CRE in Salem Presbytery

Salem Presbytery Program, CRE Education Requirements

Dubuque Seminary

Union Presbyterian Seminary

Western North Carolina Presbytery

Biblical Interpretation	Introduction to the Old Testament Introduction to the New Testament	Survey of Old Testament Survey of New Testament	Old Testament Survey New Testament Survey
Preaching	Introduction to Preaching	Preaching the Bible	Preaching
Christian Education	Foundations of Christian Education	Teaching the Bible	Christian Education
Presbyterian Polity	Presbyterian Polity	Polity and Administration	Polity
Pastoral Care	Pastoral Care	Pastoral Care	Principles of Pastoral Care
Reformed Theology	Reformed Theology	Reformed Theology/Church History	Theology I and II
Reformed Worship and Sacraments	Reformed Worship and Sacraments	Worship and Sacraments	Directory for Worship, Book of Common Worship, Music and Proclamation, Baptism, Communion
Church History	History of Christianity (not routinely offered)*	Reformed Theology/Church History	Church History
Performance of Weddings**			Weddings

Other Information

Cost	\$350 per course plus online learning certification of \$75	\$100 per course	\$95 per semester covering 2 to 6 topics
Total Cost	\$2875 without History of Christianity	\$700 to \$800	\$570 (Includes most textbooks and a \$75 student orientation session)
Course Length	12 weeks	5 weeks (The surveys are 10 weeks)	5 to 6 weeks per semester
Usual Length of the Program	1½ to 2 years	2 years	2 years
Location of the Program	Online	Online	First Presbyterian Church, Morganton, NC
Web Address	https://udonline.dbq.edu/mod/page/view.php?id=301860	https://www.upsem.edu/leadership-institute/pathways-learning-leadership-2/	https://presbyterywnc.org/church-leadership-school

General Note

These courses represent the minimum educational requirements of Salem Presbytery for CREs. Additional courses may be taken for interest and/or convenience.

*If History of Christianity is not available, please contact the CRE Oversight Committee

**For Dubuque and Union students wedding training is offered through the Presbytery as demand indicates.

Wedding Training is not required if the candidate does not wish to perform marriages.

APPENDIX A
APPLICATION
COMMISSIONED RULING ELDER PROGRAM
SALEM PRESBYTERY



Name: _____

Mailing Address: _____

City _____ State and Zip Code _____

Telephone: Home: _____ Work: _____

Cell: _____

Email address: _____

Present home church: _____

Year joined: _____ Year ordained an Elder: _____

Social security # _____ Date of Birth: _____

Ethnic Origin: _____ Sex: _____

Describe your activities in the life and mission of the Church.

Education and training: _____

Work experience: _____

I hereby apply for admission to the Commissioned Ruling Elder Program of Salem Presbytery. I understand that satisfactory completion of the training is a requirement of commissioning. I also understand that the completion of the training is not a guarantee that such a commission will be granted.

Signed: _____

Date: _____

STATEMENT OF INTEREST:

Please answer the following question in the space below.
Why do you want to be a Commissioned Ruling Elder?

SESSIONAL ENDORSEMENT

The Session of _____ endorses this applicant for the
Commissioned Ruling Elder Program of Salem Presbytery.

Moderator of Session

Date

Clerk of Session

Date

APPLICATION PROCEDURE

1. Present your statement of interest and application to your Session.
2. Meet with the Session to secure their endorsement for the Commissioned Ruling Elder program.
3. Forward this completed application to: Commissioned Ruling Elder Program, Salem Presbytery, P. O. Box 1763, Clemmons, NC 27012



Does your church implement the following Best Financial Practices?

- 1) Written cash and check procedures
- 2) At least 2 unrelated counters at church for all incoming money
- 3) All funds deposited promptly
- 4) Pre-number checks used in order, accounted for and locked up at church
- 5) Issue checks only when there is support documentation and on a preset schedule (same day each week)
- 6) The person who writes the check is **NOT** the person who signs the check
- 7) Bank accounts and deposits must be made in the name of the church and the checkbook kept secured at the church
- 8) You are up to date on all IRS taxes and reporting forms

If so then you may be on your way to healthy church finance.

If not, it might be time to consider a refresher course in Healthy Church Finance!

Share this information with the session and your finance team.

Course information coming soon

Equip Support Team
and
Commission on Ministry



Advocacy Training Day
March 2, 2019
Sedgefield Presbyterian Church
Greensboro, NC

Purpose: Education and Awareness on faith and public policy issues, connecting with other community advocacy leaders. This will be an opportunity to introduce you to the work that is being done through our Washington Office on Public Witness and help you determine how you can be involved.

Tentative Schedule

9:00-10:15	Opening Worship and Plenary
10:15-10:30	Break
10:30-12:00	Morning Workshops
12:00 -1:00	Lunch (provided with registration)
1:00 -2:30	Afternoon Workshops
2:30-4:00	Hands on Advocacy Activity Closing Worship

Possible Workshops:

Racism, Policing and Communities of Color,
Grassroots Advocacy, Presbyterians and Social Justice,
Poor Peoples Campaign, 2020 Election, suggestions?

\$10 due at Registration, lunch provided.

Complete workshop outline will be available January 2, 2019

Sponsored by Peace and Justice Task Group

Equip Support Team

with support from our Presbyterian Office of Public Witness

frank.m.dew@gmail.com

Salem Presbytery Youth Spring Retreat

Merrivood Christian Camp,

Clemmons, NC

March 30 - 31, 2019

Where is the Love?

with Rev. David Ealy,
Hawfields Presbyterian Church

What does love look like? Where do you find love? How do you DO love? Come joins us on this journey to discover what love is all about.

For youth grades 6th – 12th

Bible study, worship, and recreation -
including canoeing, archery, climbing wall,

Registration information
will be available in January

“Love you neighbor as yourself.”

“For God so loved the world...”

Hosted by Salem Youth Leadership Team (PYC)

Contact Dianna for more info - dwright@salempresbytery.org

<http://clipart-library.com/clipart/733017.htm>

The Fruit of the Spirit is love...

Day Retreat for Church Professionals at Saint Frances Springs Prayer Center

477 Grogan Road Stoneville, North Carolina 27048

Gather with your colleagues for a day to relax, relate, release!
Go for a walk, get to know other church leaders in our presbytery
and breathe deeply a fresh breath of
God Spirit in this wonderful place.

Monday, May 20, 2019

10:00 a.m. – 3:00 p.m.

Cost: \$25 (Includes Lunch)

First Time Registrants \$20

Tentative Schedule

10:00-10:30	Gather with coffee and Fellowship
10:30-11:15	Community Building
11:30-12:00	Prayer in the Chapel
12:00-1:00	Lunch
1:00-2:30	Personal Time and Networking
2:30	Closing Worship

For more information, Contact Dianna Wright
336-766-3393 x 126 - dwright@salem-presbytery.org

Hosted by the EQUIP Team of Salem Presbytery

Registration begins February 12, 2019

Back to School... Again!!

Salem PYC ~ Mission Project
Hurricane Relief School Kits

The Youth of Salem Presbytery invite and encourage all of our congregations to take part in this hurricane relief project. Many schools in our state are still not back in session due to damage and flooding.



Please join together with neighbors across Salem Presbytery to provide "Back To School... Again" bags to school children who have lost everything due to hurricanes.

-
- **Pack the bags locally, in your church...
(1st two weeks of November)**
 - **Deliver the completed kits to our Presbytery Meeting
(November 13 ~ Rumble Memorial PC)**
-

School Kits include:

- 1 — pair of blunt scissors (rounded tip)
 - 3 — 70-count spiral notebooks or
tape-bound pads of 8" x 10 1/2" ruled paper or
pads with 200-210 sheets of ruled paper. Do not include filler paper.
 - 1 — 30-centimeter ruler (12")
 - 1 — hand-held pencil sharpener
 - 6 — new pencils with erasers
 - 1 — large eraser
 - 1 — box of 24 crayons
 - 1 — cloth bag, 12" x 14" to 14" x 17" finished size
cotton cloth bag with cloth handles;
(Please, do not use reusable shopping bags or backpacks.)
- Pack all items in the cloth bag.

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Make use of different groups in your church for this mission project!  
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If you have any extra items collected, be sure to offer them to your local school system for underprivileged children in your community.

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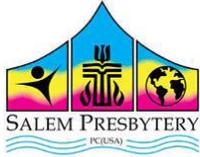
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Be a part of a Presbytery Committee

Budget and Finance

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

Campus Ministry

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

Church Growth

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

Committee on Preparation for Ministry

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

Commission on Ministry

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

Executive Council

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

Equip

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

Examinations

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

Hunger Domestic

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

Hunger International

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

Committee on Representation

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

Permanent Judicial Commission

Meets when a legal case arises, only as needed.

Personnel

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

Property

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

Presbyterian Youth Ministry Team

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

Send

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

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



Nomination for Salem Presbytery Committees

For the use of the Committee on Representation

Date: _____

Nominee Information:

Name of Nominee: _____

Telephone: _____

Mailing Address: _____

E-mail: _____

Church: _____

Status: Teaching Elder/Clergy

Ruling Elder

Deacon

Church Member

Committee of interest: _____

Briefly state relative experiences:

Nominator Information:

Recommended by: _____

Telephone: _____

E-mail: _____

Please return form to:

Salem Presbytery

P.O. Box 1763

Clemmons, NC 27012

Fax: 336-766-7153

lscott@salempresbytery.org



Commissioner Report Form

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

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

a. The main ACTIONS of the Presbytery were: **REACH, EQUIP, SEND**

1)

2)

3)

b. The RESOURCES offered were:

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

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

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

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

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

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

VII. **Next Presbytery Meeting:** Tuesday, February 12, 2019, Guilford Park Presbyterian Church, Greensboro, NC

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

