Greetings: Teaching Elders, Commissioned Ruling Elders, Clerks of Sessions, Members of Presbytery Mission Cabinet & Others

The 105th Stated Meeting of Presbytery will be June 11, 2015 at Culdee Presbyterian Church, 916 NC-73 West End, NC. Directions are included in the Advance Packet.

The attached Advance Packet includes the meeting agenda, detailed reports concerning the various items of business to be conducted at this meeting, and several items of information. By going to the Presbytery’s website (www.presbycc.org), you will find Guidelines for a First Time Elder Commissioner & a form for requesting to be excused from the meeting.

Please note that your computer will enable you NOT to have to print the whole Presbytery packet attached here. You may choose to print just the pages you need/want for the meeting at http://presbycc.org/calendar/packets/

I urge you to study the agenda in advance, and please plan to stay for the entire meeting, until all items of business have been completed. We have a very full agenda this time; please plan accordingly.

CONCERNING REGISTRATION:
At each registration table there will be notebooks for you to print your name. There will be three registration groupings: (1) Pastors, (2) CRE’s & others eligible to vote and (3) Church elder commissioners who will register under their church name. Voting commissioners and minister members will be given a blue neck wallet. The blue neck wallets are to be returned in collection bins at the conclusion of the meeting. (Be aware that all “First Presbyterian” churches will be listed under “F”, not under the city name.) There will also be a fourth line for Church Educators and visitors. Visitors will receive regular name tags.

Lunch will be available for persons making advance reservations. Cost of lunch is $10, payable at the door. No money accepted prior to event. Reservations are due by Friday, May 29 and can be made online at http://presbycc.org/calendar/packets/

Childcare can be provided with advance notice. Contact Presbytery Office with the request to include ages of children (910-862-8300, ext. 202 or jankrause@presbycc.org) no later than 12:00 noon Friday, June 5, 2015. Be sure to bring a snack and a lunch for children.

In the unlikely event of severe weather, we will announce any postponement of the meeting on Presbytery’s web site (www.presbycc.org), in the voice mail message which answers incoming telephone calls (910-862-8300 or 800-277-7479), and/or via Presbytery’s email networks. If there is any question, check the web site or call the office number.

Moderator Joshua Bower will call the meeting to order promptly at 9:30 AM.

William T. Reinhold
General Presbyter & Stated Clerk
From Jacksonville:

Merge onto I-40 W toward Benson.  
Merge onto I-95 S via EXIT 328A toward Benson/Fayetteville. Take the NC-50/NC-242 exit, EXIT 79, toward NC-27/Benson/Newton Grove.  
Turn right onto E Main St/NC-50/NC-242. Continue to follow E Main St.  
E Main St becomes NC-27.  
Turn slight left onto NC 27 E/NC-27.  
Turn right onto E Cornelius Harnett Blvd/US-421 N/NC-27.  
Turn right onto W Front St/US-421 N. Continue to follow US-421 N.  
Turn right onto S Horner Blvd/US-421 N/NC-87.  
Turn left onto E Main St/NC-78. Continue to follow NC-78.  
Turn right onto NC Highway 73/NC-73.  
Go about 1 mile, Culdee Presbyterian Church is on your left.

From Wilmington:

Take US-74 W toward Lumberton.  
Enter next roundabout and take the 2nd exit onto US-15 N/US-501 N.  
Turn left onto NC Highway 73/NC-73.  
Go about 1 mile, Culdee Presbyterian Church is on your left.

From Sanford:

Take US highway1/15-501 South towards Carthage and Pinehurst, N.C.
Vere off US 1 following 15-501 South.
Follow 15-501 South to Hwy 73 West.
Take right onto Hwy 73 west.
Go about 1 mile, Culdee Presbyterian Church is on your left.

From Fayetteville (Route 1):

Start out going northwest on Hay St toward Winslow St.
Take the 1st right onto Hillsboro St.
Turn left onto W Rowan St/NC-210.
Turn slight right onto NC-210/Murchison Rd. Continue to follow NC-210.
Stay straight to go onto NC-24/NC-87/N Bragg Blvd.
Turn left onto Vass Rd/NC-690. Continue to follow NC-690.
Merge onto US-1 S/US Highway 1 N via the ramp on the left.
Take the Midland Road exit toward Sandhills Community College/Moore County Airport.
Turn right onto Midland Rd/NC-2.
Enter next roundabout and take the 1st exit onto US-15 N/US-501 N.
Turn left onto NC Highway 73/NC-73.
Go about 1 mile, Culdee Presbyterian Church is on your left.

From Fayetteville (Route 2): (Allow 1hr and 15 mins.)

Take Raeford Rd/US-401 Bus S. Continue to follow Raeford Rd.
Take NC-211 West toward Aberdeen.
At stoplight near Aberdeen, take right onto US Hwy 15/501 North.
Turn right at next stoplight and you should still be on US Hwy 15/501 North.
Take next left at stoplight which should be Hwy 5.
Follow Hwy 5 to intersection with Hwy 211.
Take right on Hwy 211.
At next stoplight, take left on Murdocksville Rd.
At next stop sign, take right on Hwy 73.
Go about a quarter of a mile and Culdee Church will be on your right.
Proposed Agenda
Presbytery of Coastal Carolina
One Hundred and Fourth Stated Meeting
Thursday, June 11, 2015
Culdee Presbyterian Church
916 NC-73, West End, NC 27376
Rev. Joshua Bower, Presbytery Moderator
Ms. Sue Lowery, Presbytery Vice-Moderator

Our Vision Is
Congregations Joyfully Committed to Christ as Lord
Called and Commissioned by God
Connected and Empowered by the Holy Spirit
For Worship and Service

8:45 AM Registration Begins
9:30 AM Call to Order and Opening Prayer  Rev. Joshua Bower, Moderator
9:35 AM Declaration of Quorum Rev. Bill Reinhold, Stated Clerk
9:37 AM Welcome  Rev. Joseph Washburn, Pastor
9:40 AM Appointments of Standing Committees Rev. Joshua Bower, Moderator
9:45 AM Morning Worship  Rev. Whitney Wilkinson
Offering is for Interfaith Prison Ministry for Women
10:30 AM Adoption of Agenda [4-5] Rev. W. Benjamin Burrows
10:40 AM Stated Clerk’s Report [6-18] Rev. Bill Reinhold, Stated Clerk
A. Recognition of first-time elders and visitors, seating of corresponding members
B. Reception of new Business (must be in writing)¹
C. Correspondence Received
A. Revisions to Manual of Operations
   1. Amendments for First Reading [19]
   2. Amendments for Second Reading [20-22]
   1. Code of Ethics (Second Reading) [23-29]
   2. Boundary Training and Certification (Second Reading) [30]
   3. Revised Separation Policy (Requires 2/3 vote) [31-40]
C. Finance and Property [41-42]
D. Personnel Committee [42]
11:20 AM Committee on Ministry [43-60] Mr. Jay Bender
11:50 AM Committee for Revitalization and Transformation [61-66] Rev. Evan Harrison
12:00 AM Committee for Stewardship Development [67] Rev. Chris Denny
12:05 PM Committee for Nominations and Volunteers [67-69] Mr. Richard Wurtzel
12:15 PM Committee on Strategic Planning and Organizational Review [70] Mr. Bill Ingle
12:30 PM Directions for Lunch, Announcements, and Grace Rev. Joseph Washburn

¹ All introduction of New Business must be in writing and placed in the hands of the Stated Clerk at the outset of the meeting.
12:30 PM Lunch
1:30 PM Opening Prayer
1:30 PM Installation of Moderator and Vice-Moderator
1:40 PM Committee on New Church Development [71]
1:45 PM Committee on African American Ministries [72]
1:50 PM Committee on Christian Education [72-77]
2:00 PM Committee on Mission and Outreach [78-79]
2:15 PM Sessional Records/Bills and Overtures Committee
2:20 PM Other Committee Reports – Highlights
   1. Presbyterian Women [80-81]
   2. Latino-Hispanic Ministries [82]
2:25 PM New Business/Standing Committee Reports
2:30 PM Closing Prayer & Adjournment

Moderator or Vice-Moderator
Rev. Joshua Bower, Moderator
Rev. Sally Henry
Dr. Robert James
Rev. David McDonald
Rev. LaVera Parato
Ms. Judy Davis
Moderator or Vice-Moderator
Rev. Bill Reinhold
Moderator or Vice-Moderator

Please
Tuck the cord back into your neck wallet and place in the containers by the doors as you leave.
Gather up any papers left over and place them in recycling boxes by the doors as you leave.

Thank you!
Correspondence Received
1. Pineland – request discernment process for dismissal to another Reformed body
2. Harmony – request discernment process for dismissal to another Reformed body
3. Bethel – request discernment process for dismissal to another Reformed body
4. Wayside – request discernment process for dismissal to another Reformed body
5. Holly Grove – announced that it had voted 100% to separate from the PC(USA)
The Committee on Ministry is in the process of appointing pastoral teams to work with each of these congregations.
6. Bowden Community – request dissolution of the congregation
At this meeting the Presbytery will be asked to appoint an Administrative Commission to work with Bowden Community.
7. Presbyterian Counseling Center – expressed thanks to Presbytery for gift of offering at the March presbytery meeting worship service. See flyer on page 83.
8. Midway – session announced that it would no longer pay per capita or shared mission.

Updates
1. Culdee and Peace – resumed paying per capita after negative vote on 14-F by Presbytery
2. Oak Island – negotiating team (Jay Bender, Maurice Hobbs, Bob Johnson, and Hannah Vaughan) have reached an agreement with session on terms of dismissal. Congregational gathering to take place before the June Presbytery meeting.
3. Flat Branch – negotiating team has been recruited (Jay Bender, Maurice Hobbs, Barbara Hedin, Bill Goodnight). Session is gathering the necessary documents for discussion.
4. Bensalem – The pastoral team (Dawn Stoker, Larry Lyon, Sandy Williams, John Howard, Tim Lea, and Martha Curry) working with them has concluded that a vast majority of the congregation desires dismissal to another Reformed body. A negotiating team is being set up.

Presbytery Rolls – on the following pages you will find
- Teaching and Ruling Elder Necrology
- Rolls of Minister Members, Commissioned Ruling Elders, and Certified Christian Educators
- Terms of Call for Ministers in Pastoral Relationships
- Past and Present Members of the Presbytery’s Permanent Judicial Commission (PJC)

Future Meetings of the Presbytery
- Saturday, October 10, 2015 – Duplin County Churches (Rose Hill–Wallace High School)
- Saturday, March 5, 2016 – Shallotte Presbyterian Church
- Thursday, June 9, 2016 – need invitation
- Saturday, October 8, 2016 – need invitation
Some meeting dates may change based on decisions made in relation to the Strategic Planning and Organizational Review (SPOR) Committee’s recommendations for Community Gatherings.
Presbytery of Coastal Carolina
June 11, 2015

2014 Teaching Elder Necrology

Rev. Walter L. Hartmann

Rev. Jerry Vuncannon

2014 Ruling Elder Necrology

ANTIOCH/RED SPRINGS: Gertrude Averitt
BENSALEM: Margaret Monroe, Edwin Monroe, Roy Williams
BETHEL/BEULAVILLE: Allen Nethercutt
BISCOE: Sidney Garfield Davis
BLUFF: Joe Gerald Jones
BROWNSON MEMORIAL: James Hayes, William Edward Samuels, Clarence M. Ziegler
BUFFALO: Jean Chester
BUNNLEVEL: Allen Brown
BURGAW: Lynwood Clark Bradshaw, Rena Mae Bordeaux Sparkman
CAMERON: Isabel M. Thomas, Paul Thomas
CAMERON HILL: Edward Cameron, Mildred Douglas
CAROLINA BEACH: Harry Slusser
CHESTNUT STREET: Priscilla Webb
CHURCH IN THE PINES: Dale Hollinger
CHURCH OF THE COVENANT: Dorothy Frazier
CLARKTON: Norman Reagan
COLLEGE HEIGHTS: Melvin R Pierce
COMMUNITY: Harris Blake, Monroe Diefendorf
CYPRESS: David Lain
EUPHRONIA: Wilber Baker
EUREKA: Opal Blue
FIRST PRESBYTERIAN/CARTHAGE: John Marshall Barringer
FIRST PRESBYTERIAN/DUNN: William Cunningham, Jr., Margaret Louise “Peggy” Smith
FIRST PRESBYTERIAN/FAYETTEVILLE: James Scott McFadyen, Jr., Virginia McQueen Rose, Raymond Clark Pfaff, Sr.
FIRST PRESBYTERIAN/JACKSONVILLE: Mary Southerland, Helen Lane, Linda Hawes
FIRST PRESBYTERIAN /LUMBERTON: Lee Werner
FIRST PRESBYTERIAN/SANFORD: Clyde Rosser
FIRST PRESBYTERIAN/WILMINGTON: Katherine Peay Hoyt, Charles Hussey Boney, Bruce Wayne DesChamps
GODWIN: Maybelle McIntyre, James McIntyre
GRAVES MEMORIAL: Edwin Lane Purcell, William Timothy “Little Bud” Matthis
HOPE MILLS: Shirley Speight
JACKSON SPRINGS: Betsy G. Cole
JONESBORO: Calvin Cox
LAKE WACCAMAW: Harriett Wilkes Council, D. June Stone
LAKEVIEW: Leon G. Caviness
LILLINGTON: Edith Ann Caviness
LITTLE CHAPEL ON THE BOARDWALK:
            Luther T. “Buddy” Rogers
MACPHERSON: Fred Patton
MCDONALDS CHAPEL: George Kirschner, Ruth Pope
MOUNT PISGAH: Brenda McNeill Willett
OAK ISLAND: Jackie Ely, Joan Griffin, J.C. Young
OLIVIA: Cyrus Watson Brown
PEACE: David V. McMillan, Sr.
POCKET: W. Allen Davis
RAEFORD: Franklin “Frank” R. Teal
REX: Mary Ann Crenshaw, Benjamin Franklin Shaw, Jr.
SARDIS: Laura Collier Phillips, Etta Mae Strickland
SHALLOTTE: Robert Ernest Allen, Joan Willard Williams
SHERWOOD: Upton Tyson, Norma Capper
SOUTHPORT: Joyce Galuski, Norman Praet
SPOUT SPRINGS: Marie Wilkerson
ST. ANDREWS-COVENANT: Edward C. McNair, Lottie Jo Skinner, William Hobbs Sutton
ST PAULS: Anderson Hoyt “Tinker” Jackson, Thomas Jefferson Willis
SUMMERVILLE: Helen McRae Parker, Thurman “Tim” Currin
SUNNYSIDE: Marie Murphy
TEACHEY: Olivia Dixon Wells
VASS: Billy Jessup
VILLAGE: William Snyder
WALLACE: William Burke Saunders
WESTMINSTER/FAYETTEVILLE: Gary Maffia, Barbara Haithcock
WESTMINSTER/WILMINGTON: Martha Hollis, Jim Fairfull
WHITE HILL: Charles Duncan McLeod
WHITE PLAINS: Rhonda S. Elkins
WINDERMERE: Nellie Baker, Richard Carnes
WINTER PARK: R. Thomas Sinclair, Franklin Williams, John Dickens

We thank God for the faithful service of these saints.
Presbytery of Coastal Carolina
Roll of Teaching Elders – June 11, 2105

Collin B. Adams
Garrett E. Albertson
Fred P. Albright
William M. Alexander
Karen C. Allen
Robert R. Allen
Louie V. Andrews Jr.
Michael W. Armistead
John (Jay) Alvin Atkinson
David L. Augustus
John S. Bacot
Michael Baker
Robert C. Bankhead
Glenn T. Batten
Robert W. Battles
Kathy Beach
James Belle (voted on 6-11-15)
Richard Bellomy
   (voted on 6-11-15)
Johnie Bennett
William H. Bland Jr.
Christopher J. Bobo
Warren L. Bock
Joshua Lee Bower
Sommer F. Bower
David Bowerman
Lucy S. Bowerman
Edward Laurence Boyce III
Richard C. Boyd
Robert D. Bradham
Ladson M. Brearley
Randal L. Bremer
Roy Brewton
D. Lyle Brickhouse
Ralph G. Bright
Ann Brinson
Jerry D. Bron
William P. Brown
John L. Bryan
James H. Bumgardner
W. Benjamin Burrows
David A. Bush
Donald G. Campbell
Christopher Carlisle
Marian Jean Carmichael
Henrietta J. Carmichael
James E. Carriker II
C. Owen Carriker
E. Neal Carter Jr.
John N. Causey
Gray V. Chandler
Melvin O. Childress
Robert R. Childs Jr.
David G. Coffey Jr.
John W. Coker Jr.
Edward G. Connette
Mark Cook
Nancy L. Cooper
W. Dudley Crawford
Timothy L. Croft
Ronald C. Crossley
Marion H. Currie
Doug Cushing
Eugene B. Davis
Kathleen Davis
Terry Davis
Willis Milton Davis
Robert S. Dendy
Chris F. Denny
Richard L. DePriter
Walter M. Dinkins
Brian C. Doles
Aaron Doll
David M. Dudley
Kathryn Dudley
Glenn S. Edgerton
Charles D. Elliott
Larry Hoyt Ellis
Eugene C. Ensley
Ralph M. Evans
James D. Ewing
W. Bruce Ezell Jr.
Whitney Fauntleroy
Mark Fisher
Patricia M. Fletcher
Joseph J. Fontana
Elizabeth G. Forester
Barbara T. Francis
Cynthia Freeman
Claude D. Gamble Jr.
Jean Yvonne Ganzel
Michael Garrett
   (voted on 6-11-15)
William M. Gettys
J. William Giles
Nancy J. Gladden
Philip K. Gladden
John R. Goodman
William C. Goodnight Jr.
Edmund W. Gordon
Allen K Grammer
Robert W. Gray
Dawes B. Graybeal
J. Decherd Guess
Glen J. Hallead
Jason Hammersley
P. Emile Harley
J. Evan Harrison
Vaughn Earl Hartsell
Timothy J. Havlicek
William C. Hayes
Robert W. Haywood
Barbara Ann Hedin
Steven Earl Hein
Matthew Henderson
Sally Henry
Billy H. Herring
H. Dewey Herring
June Hicks Highfill
Madison M. Highfill
G. Lee Hinson-Hasty
Douglas W. Hix
Roger E. Horne
Presbytery of Coastal Carolina
Roll of Commissioned Ruling Elders – June 11, 2015

Shirley T. Bain  Brett Johnson  Randa Scott
James D. Bartlett  Doug Jordan  Roger Simmons
Bebe Briggs  Leslie Kerr  Charles A. Smiley
Thomas D. Brown  Ishmael McDonald  James D. Smith
Julie Carriker  Wendell McGee  Annette Waldron
Nick Ferrante  Charles Monroe  Jim Wayne Jr.
Robert Fry  Herbert Pate  Susan Wells
Ronald Holmes  Johnny Pickett  Charles Wentz
Mark Houston  Robert Price  Richard Wurtzel

Roll of Certified Christian Educators – June 11, 2015

Karen C. Allen  Beth Elliott  Charlyne Jones
Diana Askins  Ralph Evans  Betty Pope
Kris Brammer  Vivian Hare


Past Members of the PJC:
2008: Richard (Dick) Rodda, Joyce Ward
2010: R. Ted Davis, Timothy Havlicek, Garrett Ludlum
2012: J. William Giles, John Griffin

Current Members of the PJC:
2014: J. William Giles, Robbie Phillips, Betty Williams
2016: Doug Hix, Kenneth P. Stealing
2018: Doris Dees, Robert Price, Troy Slaughter
## 2015 Pastor Terms of Call

NOTE: 1. Presbytery's Minimum Terms of Call for 2015 is $65,296. 2. P/T denotes call is not full-time.

<table>
<thead>
<tr>
<th>CHURCH (membership)</th>
<th>EFFECTIVE CASH SALARY</th>
<th>BOARD OF PENSIONS</th>
<th>PROFESSIONAL REIMBURSEMENTS</th>
<th>OTHER/SECA</th>
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## 2015 Pastor Terms of Call

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Revisions to Manual of Operations

Your Mission Cabinet recommends the following amendment to the Manual of Operations. This is for first reading and will be debated and voted on at the October 10, 2015 meeting.

8.20 Committee for Church Revitalization and Transformation
8.23 Responsibilities
c. be amended to be read as follows: “to work with sessions who seek to develop cooperative arrangements with one or more other churches, working in close collaboration with the Committee on Ministry.”
8.23 Revitalization h. be deleted

Action Items
A. The Mission Cabinet recommends to Presbytery the Administrative Commission for Haymount be dismissed with our thanks.

Actions Taken by the Mission Cabinet on Behalf of the Presbytery
- Mission and Outreach – approved the offering at the October 10, 2015 worship service be designated for Scotland Family Counseling Center
- The Mission Cabinet approved minutes from the Presbytery Meeting held March 7, 2015.
Amendments to Manual of Operations
Your Mission Cabinet recommend the following amendments to the Manual of Operations. This is the second reading and these suggestions will be debated and voted on at the June 11, 2015 meeting.

1.00 Governing Principles

1.02 Incorporation

The Presbytery is incorporated as a non-profit corporation under the laws of the State of North Carolina and with corporate name “The Presbytery of Coastal Carolina, Inc.” and for purposes defined in the Book of Order, F-1.0304. The Board of Directors of the corporation shall consist of the members of the Executive Committee of the Presbytery Mission Cabinet (consisting of the Cabinet Chair and Vice Chair, the Chairs of the Standing Committees of the Presbytery Mission Cabinet and the General Presbyter/Stated Clerk of Presbytery.) The Chair of the Cabinet shall serve as Chair of the Board of Directors; the General Presbyter/Stated Clerk shall serve as the Secretary-Treasurer of the Board of Directors; the Treasurer of the Presbytery shall serve as the Treasurer of the Board of Directors.

4.00 Staff

4.06 Non-Exempt Support Staff

Non-exempt support staff of Presbytery provides staff services for the GP/SC and for the Presbytery Mission Cabinet and Committees of Presbytery. All non-exempt support staff positions shall be approved by the Presbytery Mission Cabinet upon recommendation of the GP/SC, and shall include accountability, and salary level, with position descriptions attached as appendices to the Manual.

Non-exempt support staff positions may be full-time or part-time. Persons may be employed by the Presbytery Mission Cabinet upon the recommendation of the GP/SC. A proper process for search and selection shall be followed, in accord with the principles of participation and representation found in the Book of Order, G-3.0103 and affirmed in Principle Six of the Principles of Agreement for the formation of new Presbyteries in North Carolina.

Non-Exempt Support staff positions in the office of Presbytery shall include:

a. Administrative Assistant
b. Secretary and Receptionist
c. Financial Assistant & Computer Administrator
6.00 Mission Cabinet

6.03 Responsibilities

b. to establish and maintain working relationships and open lines of communication with regional and community leadership;

d. to identify three primary locations in each of the three Communities of the Presbytery: east, central and west, with meetings of Presbytery ordinarily rotating among these locations with a priority concern for meeting space conducive to the participation and comfort of those attending Presbytery;

7.00 Committees of Presbytery

7.02 Geographical Representation

Each committee of Presbytery, insofar as possible, shall have elected members from all three geographical communities of Presbytery, as follows:

East Community
Central Community
West Community

Unless otherwise provided in specific cases, each committee of Presbytery shall have representation from all the communities of Presbytery with ordinarily no more than one person from one particular church, except for committee representatives on the Mission Cabinet.

8.00 Christian Education

8.13 Responsibilities

f. to promote vocational guidance programs, especially for youth, and to encourage consideration of church vocations; to provide information on special Presbyterian emphases throughout the church year; and encourage a sense of "Presbyterian Identity" within the local congregation;

8.70 Committee for African-American Ministries

8.73 Responsibilities

h. to join in planning and conducting an annual multi-cultural event in conjunction with the Committee for Latino-Hispanic Ministries.

8.80 Committee for Latino-Hispanic Ministries

8.83 Responsibilities

h. to join in planning and conducting an annual multi-cultural event in conjunction with the Committee for African-American Ministries.
Amendment of the Manual of Administrative Operations may be proposed by ruling elder or teaching elder members of a meeting of Presbytery, by sessions, committees, Presbyterian Women and Presbyterian Men of the Presbytery, the Black Caucus, the Youth Council, and the Stated Clerk/Executive Presbyter. All proposed amendments to the Manual shall be referred to the Presbytery Mission Cabinet for study and recommendations to Presbytery. Amendments can be made to the Manual in either of two ways: 1) Recommended amendments to the Manual shall be submitted in writing to a stated meeting of Presbytery for a first reading and then be brought to the next stated meeting of Presbytery for a second reading. At the second reading, proposed changes to the proposed amendment may be acted on by Presbytery through normal parliamentary procedure; or 2) Recommended amendments to the Manual shall be submitted in writing to each session and teaching elder member of the Presbytery at least six (6) weeks before a stated meeting of the Presbytery which can then discuss and vote on the proposed amendment. At that meeting, proposed changes to the proposed amendment may be acted on by Presbytery through normal parliamentary procedure. When all amendments to the proposed changes have been acted on by Presbytery, final approval of the Manual as amended requires a two-thirds affirmative vote of the members of Presbytery present and voting.
Presbytery of Coastal Carolina
Code of Ethics for Pastors and Other Church Professionals

The Purpose of These Guidelines: These ethical guidelines for ministerial conduct serve two purposes: first they are a guide to what is expected professionally of ministers and other church professionals in Presbytery of Coastal Carolina. Secondly they also inform members of the church what they can expect from Pastors and other church professionals (this includes Ministers of the Word and Sacrament (Teaching Elders), Certified Christian Educators, Commissioned Ruling Elders, and Qualified Ruling Elders trained and recommended by Presbytery who serve within the Presbytery of Coastal Carolina; officers and employees of the Presbytery of Coastal Carolina; and volunteers and lay persons serving on Presbytery committees, boards, councils and commissions, and other entities in support of Presbytery programs, (hereafter referred to as “Pastor”) and other church professionals serving our congregations as defined in G-2.05 in the Book of Order. It is the expectation of Presbytery of Coastal Carolina that individual sessions shall adopt similar standards for all of their other employees.

These guidelines do not presume to speak to all areas of Pastors’ and other church professionals’ lives. They are minimum expectations and the Pastor must also be guided by Scripture, personal conscience, the Book of Order, Christian tradition and peer approval. They assume basic honesty and integrity of conduct. Expectations of Pastors and styles of behavior change. The ethical behavior of Pastors is a topic which should be regularly considered, discussed, and mutually agreed upon by the members of Presbytery. This code, however, does articulate certain customs and practices which have been largely accepted within the profession of ministry. They are subject to regular review.

Pastors and other church professionals will:
• conduct their lives in a manner that is faithful to the gospel by practicing the disciplines of study, prayer, reflection, worship, stewardship, and service, speaking the truth in love;
• recognize the limits of their own gifts and training, and refer persons and tasks to others as appropriate;
• participate in continuing education and seek the counsel of mentors and professional advisors;

These principles are not designed to be a basis for analysis of the civil liability of those persons guided by them.

A. Some Fundamental Principles

1. In all professional matters, Pastors are to maintain practices that give glory to Christ; advance the goals of the Church; and nurture, challenge and protect the welfare of church members, parishioners, clients and the public.
2. Pastors are to act in such a manner as to uphold and enhance the honor, integrity, morality and dignity of the profession.
3. Pastors are to limit their ministries to those positions and responsibilities for which they are qualified.
4. Pastors will conduct all professional matters in a manner which assures confidentiality and avoids conflicts of interest.

5. Pastors will seek to maintain professional competency throughout their careers.

6. In personal as well as professional relationships Pastors are to demonstrate honest and sincere motives evidencing respect, honesty and fairness; uphold the peace, unity and purity of the church; and share faith, hope and love with all people.

B. Pastors as Persons

1. **Pastors Bear Unique Expectations.** In considering the ethics particular to ordained ministry, it is well to remember that Pastors are expected to live in the same manner of faithfulness, forgiveness and obedience as are all members of Christ’s church. While all who follow Christ are subject to the same human weaknesses, nevertheless, those who are called as ordained servants are set apart with particular expectations.

   People expect high standards of Pastors. To deny or ignore this is unrealistic and irresponsible. Pastors will show sensible regard for the moral, social and religious standards of the Christian community and the community at large, realizing that any violation on their part may be damaging to their congregants, to colleagues in ministry, to their professions and to the body of Jesus Christ.

2. **Pastors and Freedom of Conscience.** Though the Reformed tradition emphasized the freedom of individual conscience, Pastors are still subject to the discipline of the church (see Book of Order G 2.0105.) Violations of this code may be cause for disciplinary procedures. (Cf. also Pastors and the Civil Law in Section D. 4. below.)

   Standards for ministerial conduct grow out of a vision of the Christian life and a sense of calling to a particular service. Like other Christians, Pastors experience sin, grace, alienation and forgiveness. Along with other Christians, they are expected by the Christian community to witness to the renewal of humanity in Christ by demonstrating in their daily lives love, compassion and respect for other persons; fidelity in marriage; responsibility in parenthood and other family obligations; joy in service; and integrity and trustworthiness in all their dealings with others.

3. **The Pastoral Care of Pastors.** Pastors also need pastoral care. They should take the initiative in establishing relationships with other Pastors, with the General Presbyter and with the Committee on Ministry to provide support in difficult times, caring concern, encouragement for Christian growth, and sharing in both successes and failures.

4. **Pastors and Fees, Honoraria and Discounts.** Pastors should ordinarily not require or solicit fees for pastoral services to families or individuals within the congregation. Such services include performing baptisms, marriages, funerals and counseling. However, the sessions should establish their guidelines. In those cases in which an unsolicited gift is given Pastors may use their own best judgment as to what to do with the gift. All Pastors stand ready to render services to individuals and communities in crisis without regard to financial remuneration.

   While fees for the use of the church facilities are set by the session, honoraria or fees for the Pastor’s services to non-members can be set by the Pastor in consultation with the
session. The Pastor must be aware of and responsible to civil authorities regarding the possible tax consequences of receipt of honoraria, gifts, etc.

5. **Participation in Non-Parish Activities.** Though Pastors are expected to participate in Presbytery (by attending Presbytery meetings and serving on Presbytery committees), ecumenical and other activities beyond the particular church, it is wise for the Pastor to discuss the time involved in such activities with the session. (“Discussion” does not mean “seek permission,”) as pastors are expected to participate in the governing bodies of the church by virtue of their ordination vows, (see *Book of Order* W-4.40.03, 4.4005.)

If any honoraria are received for duties outside the particular church (such as speaking, lecturing or teaching), and these duties are carried on during time which would otherwise be understood as available to the congregation, a common understanding between the Pastor and the session should be established as to the disposition of such honoraria. This presupposes agreement between Pastor and session concerning the limits of the congregation’s claim on the Pastor’s time. Conversation between Pastors and their sessions should arrive at mutual concurrence as to expectations regarding the Pastor’s work time and free time.

C. **Pastors and the Presbytery**

1. **The Pastor and Colleagues.** Whenever a colleague’s conduct is believed to be harmful to any individual or group, including that person himself or herself, the concerned person should speak directly to that colleague or consult the General Presbyter or the moderator of their Community Committee on Ministry. Anyone registering a concern with regard to the behavior of a colleague will be encouraged to make her or his own identity known.

2. **The Pastor and the Non-Member.** Pastors are sometimes called upon to officiate at weddings and funerals for persons who are not members of the congregation. It is appropriate in such situations to ascertain to what particular church these persons belong and to suggest that they procure the services of their own Pastor.

3. **The Pastor and Other Churches.** Ordinarily Pastors should not knowingly call upon members of another church in the community to administer pastoral care unless the initiative and interest shown by such a person requires it as a courtesy. If such a visitation occurs, it is a helpful courtesy to, after obtaining the parishioner’s permission, inform the colleague to whose church the person belongs regarding visitation. Invitations to officiate at marriages, funerals and baptisms are not to be accepted by Pastors unless an invitation has been extended by the Pastor of the church involved.

4. **The Pastor and the Multiple Staff.** All Pastors are installed in their positions by action of presbytery and any change in the pastoral relationship must be approved by presbytery. While the pastor serves as head of staff in a congregation and bears the responsibility which this implies, the spirit within the staff should be that of a shared ministry where all bring their particular gifts to the work of ministry. To this end, everyone should be understanding of the mistakes of colleagues and seek to give support and help when needed. Care should be taken to avoid inappropriate criticism, negative suggestions and innuendo. It is not appropriate to attempt to seek to ally other church members and/or co-workers in disagreements. A staff member should not aspire to succeed any other person on staff.
The principles of ethical, healthy staff relationships apply equally to professional, paraprofessional, support staff (secretarial and custodial employees) and volunteers. All staff members are given equal respect without regard to sex, race, ethnic origin, disability, or marital status.

5. **The Pastor in an Interim Situation.** The purpose of an interim Pastor is to provide pastoral service and to prepare a particular congregation for new pastoral leadership. An interim Pastor should avoid seeking to mold loyalties to the interim Pastor and should instead direct a congregation’s attention to the new challenges in mission and ministry that manifest themselves in a period of transition to new pastoral leadership. Under no circumstances should an interim Pastor become involved in the work of the pastor nominating committee beyond preparation of the Church Information Form. Presbytery representatives should make this policy clear to the congregation at the time the congregation elects a pastor nominating committee.

6. **The Pastor and the Successor.** When a Pastor accepts another call, the Pastor should exercise due care not to influence directly or indirectly the policies of the successor. Frequent visits to one’s former parish should be avoided. Even when occasional visits occur, it is a courtesy to pay one’s respects to one’s successor and to inform the successor about the nature and purpose of the visit. During the period of temporary supply or interim, the former Pastor should avoid performing ministerial services (weddings, funerals, baptisms, etc.). Moreover, even when a successor issues an invitation to a former Pastor to assist or take part in a ministerial function, it is a wise idea for the former Pastor to take the initiative in a candid discussion with the successor about the propriety of such functioning and the possible harmful effects of the life of the congregation in terms of its new ministry. In general the former Pastor should decline invitations to serve in a pastoral function in a former congregation. This practice pertains also to pastors emeriti. Any exception to this practice requires the written permission of the moderator of the Community Committee on Ministry or his/her designee in addition to the Moderator of the Session (See Book of Order G-2.0905).

7. **The Pastor and the Predecessor.** If the former Pastor or retired Pastor bears primary responsibility for making clear that the ministry in a given location should be directed to the future rather than to the past, it is the primary responsibility of the successor or the currently installed Pastor to show respect and gratitude for the heritage of that church and for the positive work of the predecessor. Ordinarily it is wise for the successor to take the initiative in making contact with a predecessor to discuss the mission and work of the church. There maybe occasions when it is appropriate to invite a predecessor to return to the church for a visit, possibly to celebrate a special occasion or event or, if deemed appropriate by all concerned, to assist in a ministerial function with the permission of the Moderator of the Session and moderator of the Community Committee on Ministry or his/her designee.

8. **The Pastor and Retirement.** The above discussions (#s 6 & 7) are relevant for the retired Pastor, but some additional matters also require comment. See Appendix A of the Committee on Ministry Handbook for Details.

9. All teaching elders who fall into the category of the *Book of Order*’s listing of Validated Ministry, Member-at-Large and Honorably Retired (See Book of Order G-2.0503) are
expected to be active in the life of a particular congregation while respecting the position of installed Pastors regarding all ministerial functions within the community. Counselors should also refer to their own code of ethics.

Pastors may administer the sacraments only at the request of the Pastors or session concerned, or by permission of the presbytery.

D. Ethical Issues of Particular Concern

1. **Pastors and Confidentiality**. Pastors shall not disclose confidences to anyone except in any one of the following situations:
   a. required to do so by law [Most states will not require this].
   b. disclosure is consented to by the person communicating confidences, which consent is normally given in writing.
   c. disclosure is necessary to prevent the person from harming himself or herself or others. Harmful behavior is that which is a violation of law or poses a threat to the physical well-being of the self or others
   d. disclosure is necessary to defend a Pastor against claims made by a person who asserts that particular communications related to the claim were made in confidence.

2. **Pastors and Special Privileges**. Pastors, as servants of the Servant of God, need to be sensitive to the danger of any use of the authority of the pastoral office for personal benefit. Boundaries should be set, in consultation between the Pastor, the session and the Community Committee on Ministry to determine how much and in what manner a Pastor may promote among the members of the congregation any of the Pastor’s private business endeavors, tours or products. The same consultation should occur concerning the Pastor’s private use of church resources, business machines, secretarial time, etc.

3. **Business and Finance**. The Pastor’s integrity in personal business and financial dealings is also an ethical concern. Pastors are expected to conduct their financial affairs with the utmost integrity. Many Pastors manage discretionary funds on behalf of the congregation. It is suggested that wherever possible the Pastor identify someone in the congregation or presbytery to audit the use of this money. This suggestion is made to protect the Pastor both from the temptation to use the funds unwisely and from rumors in the congregation about his/her misuse of the funds. Pastors are not to solicit clergy discounts for merchandise or services rendered them.

4. **The Pastor and the Civil Law**. The Pastor shall him/herself obey the civil law and insist leaders and members of his/her congregation do likewise. This includes, but is not limited to, matters related to taxes, copyrights, insurance, marriages, and the keeping of records. The continuing problem in many churches is the photocopying use of Copyright materials. Proper licensing and compliance of these licenses must be adhered to.

There may be times when the Pastor affirms the necessity of civil disobedience for moral reasons. Whether this is done alone or in conjunction with others (including officers and members of the congregation), it shall be done openly and with a willingness to accept the consequences of the law. However, in such cases no moral justification for violence against another person or property is acceptable.
5. **Preaching and Writing.** The Pastor’s public preaching, teaching and writing shall always be her or his own work with appropriate academic acknowledgment. In sermons this includes the exegetical work, the organization and the words of the sermon, and the use of examples and illustrations.

6. **Language and Behavior.** The Pastor shall recognize her or his unique position in the eyes of the congregation. It is a position of trust. This position shall not be abused through misuse of ministerial authority. In visits, counseling sessions, or other contacts with members of the congregation, the Pastor shall maintain strict decorum. Pastors shall not treat persons arbitrarily based on their gender, race, nationality, age, physical, emotional or mental condition, sexual orientation, or economic condition.

Pastors shall avoid discriminatory or harassing treatment of any person or group. Ministerial language shall not include slurs or other verbal conduct relating to gender, race, etc., which has the purpose or effect of creating an intimidating, hostile, or offensive environment. Sexual harassment shall not take place. This includes but is not limited to verbal or non-verbal behavior such as sexist remarks, demeaning statements relating to gender, pressure for sexual activity and threats of punishment or promises of rewards for sexual behavior.

Sexual abuse of or misconduct with a congregational member shall be understood as strictly forbidden. The professional has the responsibility to set the boundaries and to maintain them. See the separate Presbytery of Coastal Carolina Policy on Sexual Misconduct which supersedes any perceived discrepancy with this Code of Ethics.

Due to the issues of power and trust involved, it is recommended that single pastors or professional church workers not date members of their congregations. The same is true for Presbytery staff members regarding the members of committees or other groups they staff.

These provisions shall include Pastors of Presbytery who are involved as teachers, counselors, or supervisors in programs which train for special work in ministry, e.g., Clinical Pastoral Education or Spiritual Development. As professionals, Pastors are aware of the variation in spiritual and psychological dynamics at work in a person. Where the Pastor himself or herself feels compulsions to behavior which is either criminal or unethical he or she will seek immediate help from an appropriate counselor. This standard shall apply to those caught in substance, drug, or alcohol abuse or addiction. If therapy or counseling seems to be unfruitful the Pastor shall lay aside the office of ministry.

7. **The Pastor and Rumors.** The Pastor may find her/himself the subject of rumors in the congregation or community. Response to these shall be carefully considered. No action including verbal response shall be taken without consultation with the session or an appropriate committee of a higher governing body. The goal of whatever action taken shall be to end such rumors; hostile action toward the bearer of such rumors endangers the life of the congregation as well as the spiritual or emotional health of the perpetrator. It is not acceptable.
E. Circulation of Ethical Standards
Coastal Carolina Presbytery will circulate this code of ethics among its member churches and Pastor members. Each Pastor shall submit a signed statement certifying he/she has read the code of ethics, is aware of the standards of the Presbytery, and will make a sincere, good faith effort to abide with both the spirit and the letter of this code of ethics.

F. Violations and Sanctions
The Presbytery considers that fidelity to these standards enhances the peace, unity, and purity of the church. Violations of these standards may be viewed as a breaking of ordination vows and subject to the disciplinary processes of the *Book of Order* of the Presbyterian Church in the United States of America.

G. Candidates and Inquirers
The Committee on Preparation for Ministry shall circulate these standards to its inquirers and candidates for the ministry. It shall make clear that these standards apply also to those under its supervision.

H. Conclusion and Rationale
Central to the vocation of Pastors of Word and Sacrament [Teaching Elders] is leadership of the people of God in a peculiarly Christian lifestyle which has at its core the embodiment of Jesus’ words in John 15:12. “This is my commandment, that you love one another as I have loved you.”
These ethical standards are an attempt, not at setting legalistic limitations but rather guiding us all in showing the kind of love for each other that Christ has shown. So may all be encouraged to live in such a manner as to promote the health and growth of the Church, and give glory to God in Jesus Christ.

References:
- National Capital Presbytery’s *Code of Ethics for Clergy and other Church Professionals*, January 24, 1995
- Presbytery of the James, *Expectations for Faithfulness in Ministry for Teaching elders and Certified Educators*, October 8, 2002
- Presbytery of Coastal Carolina *Sexual Misconduct Policy*, Amended October 2, 2004 and Updated with *Book of Order* References, April 20, 2013
Presbytery of Coastal Carolina

Proposal for Boundary Training and Certification

The *Sexual Misconduct Policy* of the Presbytery calls for regular training and certification of all pastors (and other church leaders) in boundary (sexual misconduct) issues:

2. **Training and Education:** The Presbytery, through its appropriate entities, shall annually present educational programs designed to explain the need for this Policy, to acquaint persons with its contents, and to guard against sexual misconduct. All Ministers of the Word and Sacrament and other persons covered by this Policy shall be encouraged to attend such programs. The Presbytery of Coastal Carolina will require that all new ministers, all Commissioned Lay Pastors [CREs], and all employees of the Presbytery attend a training workshop. Failure to attend such training (see Attachment C for syllabus) will result in dissolution of the relationship. Sessions will be encouraged to use these training materials as part of officer training, and a training module for sessions will be posted on Presbytery’s web site. There will be a training event presented annually as a part of a stated meeting of Presbytery. (From the *Sexual Misconduct Policy*, 2002.)

We have in place a process for doing background checks on incoming pastors and those moving from one call to another. Our policy requires (and good stewardship demands) a more complete process.

**Proposal**

The Committee on Ministry recommends to the Presbytery the adoption of Safe Gatherings ([https://safegatherings.com/](https://safegatherings.com/)) as our provider of both background checks and regular training in boundary issues (especially sexual misconduct training) and that all persons serving congregations in a pastoral relationship, or serving as staff of the presbytery be required to pass the training and certification process provided by Safe Gatherings at least once every three years. As detailed in the Sexual Misconduct policy (extract above) pastors failing the background check or the examination on the course would have their pastoral relationship dissolved.

**Details**

Safe Gatherings has a comprehensive nation-wide background check process including the checking of three references (including a clergyperson) provided by the candidate for certification. The candidate must also watch a video that goes over boundary issues and which gives advice for avoiding potential pitfalls while underlining the serious consequences to children and others of those abused by church-related persons. At the end of the presentation there is a written exam that must be passed with an 80% accuracy score before the person is certified. The background check and training and examination process is repeated every 3 years.

Our current background check process applies only to those coming into the presbytery or entering into a new pastoral relationship. It costs $25.00 for us to run the report. Safe Gatherings provides the same background check process and provides the training required by our Sexual Misconduct Policy. The total cost for this service is only $35.00; to be paid for by the employer or congregation or by the pastor from continuing education funds.
Recommendation
The Mission Cabinet recommends that the following revised and enlarged *Policy for Churches Seeking to Separate from the Presbyterian Church (U.S.A.)* be adopted by a two-thirds majority vote of this Presbytery.

Rational
On June 18, 2009 the Presbytery of Coastal Carolina adopted a brief Policy that (in essence) laid out the procedure to be taken to hold a vote of the congregation to determine the level of support for requesting dismissal of the congregation to another Reformed body as specified in the *Book of Order* (G-3.0301) and General Assembly Action 2008, 14, 15, 546, Item 07-13. This 2009 Policy was edited in 2012 to bring it into conformity with the new Form of Government.

When it came time to use the Policy in the case of the request of the Calabash Church to be dismissed to the Covenant Order of Presbyterians, the teams appointed by the Committee of Ministry and the Presbytery Mission Cabinet found that they had to invent many details of the process needed to arrive at the congregational vote called for in the 2009/2012 Policy. In addition there had been changes in the constitutional requirements for considering the dismissal of a congregation to another Reformed body due in particular to two Permanent Judicial Commission (PJC) rulings known in brief as “Tom” and “McGee”. The teams working with the Calabash Church also discovered that holding a congregational meeting to vote on dismissal is not listed as one of the items that can properly come before a meeting of the congregation in *Book of Order*, G-1.0503.

Thus in an effort to bring our policy into compliance with the *Book of Order* and decisions of the General Assembly Permanent Judicial Commission (PJC) as well as to lay out the procedure that worked well in the case of the Calabash Church, your Mission Cabinet submits the following revised and expanded Policy for Churches Seeking to Separate from the PC(USA). We wish to acknowledge our debt to the good people of New Harmony Presbytery (SC) and San Gabriel Presbytery (CA). A comparison with their policies would show how heavily we borrowed from them in filling out the details of an orderly process.

Any policy being formulated today must take into consideration the fiduciary responsibility of presbyteries on behalf of the Presbyterian Church (U.S.A.). This has been made crystal clear in the PJC rulings mentioned above (Tom and McGee). The *one new* provision of the proposed revision of our Policy (which is now before you) is the recommendation of the Mission Cabinet to begin negotiations between the congregation seeking dismissal and the Presbytery on the basis of land value *alone* – recognizing that any improvements on the land are the result of much loving sacrifice on behalf of the members of the congregation – often over generations. We believe that this honors both the Trust Clause in our Constitution and the contribution of members of the congregation to their church.
The Presbytery of Coastal Carolina

Policy For Churches Seeking To Separate From
The Presbyterian Church (USA)

(Approved & adopted at the 6/18/09 Stated Presbytery Meeting)
(Edited 2/17/12 for conformity to Book of Order amendments)
(This DRAFT edited and revised on 5/14/15 following
the PJC rulings known as “Tom” and “McGee”)

I. Principles of Presbyterian Order

A. “The Foundations of Presbyterian Polity” in the first part of the Book of Order are sufficient to
guide the Presbyterian Church (USA) and the Presbytery of Coastal Carolina in any crisis if
honored by all in the church including its officers and congregations. The Presbyterian Church
(USA), the Presbytery of Coastal Carolina, and its particular churches are members of the Body
of Christ. Faith-group affiliation does not alter such membership. Should a congregation, through
the action of its session, express a desire to separate from the Presbyterian Church (USA), the
Presbytery of Coastal Carolina under the guidance of the Holy Spirit shall maintain
communications and a relationship in service of Our Lord to the extent possible. The Presbytery
of Coastal Carolina does not intend to appeal to civil authorities to judge or decide its relationship
and responsibilities with its member churches.

“The Foundations of Presbyterian Polity,” Part One of the Book of Order, is the recommended
foundation for discussion.

Separation from the Presbyterian Church (USA) is a serious issue for the congregation and for the
Presbytery of Coastal Carolina. Even if a congregation is dismissed to another Reformed body, it
is the intent of the Presbytery of Coastal Carolina that the relationship not be permanently broken.
In an effort to enable a proper discussion during the process, the following topics in Part One of
the Book of Order are recommended for careful consideration.

1. The Head of the Church. All power in heaven and earth is given to Jesus Christ who calls
the church into being and who gives his church its faith and life, its unity and mission, its
officers and ordinances. (See F-1.02)

2. The Great Ends of the Church. The areas listed focus on the proper tasks and mission of a
Presbyterian Church. These are “the proclamation of the gospel for the salvation of mankind;
the shelter, nurture, and spiritual fellowship of the children of God; the maintenance of divine
worship; the preservation of the truth; the promotion of social righteousness; and the
exhibition of the Kingdom of Heaven to the world.” (F-1.0304)

3. The Historic Principles of Church Order. The following are brief references to the
concepts in this section that may be subject matter for any discussion.

   a. (F-3.0101a, b) “God alone is Lord of the conscience, and hath left it free from the
doctrines and commandments of Men…” “Therefore, we consider the rights of private
judgment, in all matters that respect religion, as universal and unalienable: We do not
even wish to see any religious constitution aided by civil power…”

   b. (F-3.0104) “That truth is in order to goodness…” and its tendency is to promote holiness.
   “And that no opinion can either be more pernicious or more absurd than that which
   brings truth and falsehood upon a level, and represents it as of no consequence what a
   man’s opinions are….we are persuaded there an inseparable connection between faith
   and practice, truth and duty.”
c. (F-3.0105) “…we also believe that there are truths and forms with respect to which men of good characters and principles may differ. And in all these we think it the duty of both of private Christians and societies to exercise mutual forbearance toward each other.”

d. (F-3.0107) “That all Church power, whether exercised by the body in general or in the way of representation by delegated authority, is only ministerial and declaration; that is to say, that the Holy Scriptures are the only rule of faith and manners;…”

e. (F-3.0108) “Since ecclesiastical discipline must be purely moral or spiritual in its object and not attended with any civil effects, it can derive no force whatever but from its own justice, the approbation of an impartial public, and the countenance and blessing of the great Head of the Church Universal.”

4. **The Principles of Presbyterian Government**

(F-3.02) “That the several different congregations of believers taken collectively constitute one Church of Christ, called emphatically the Church;” All parts of the Church are to be united and the majority shall govern with the minority having right of appeal but ultimately decisions are to be made “…by the collected wisdom and united voice of the whole Church. For these principles and this procedure, the example of the apostles and the practice of the primitive Church are considered authority.”

5. **Historic Presbyterian Polity Regarding Property** Held in Trust as Expressed in the Book of Order.

All property held by or for a congregation, a Presbytery, a synod, the General Assembly, or the Presbyterian Church (USA), whether legal title is lodged in a corporation, a trustee or trustees, or an unincorporated association, and whether the property is used in programs of a congregation or of a higher council or retained for the production of income, is held in trust nevertheless for the use and benefit of the Presbyterian Church (USA). (G-4.0203).

a. The Trust Clause, one of the most historic principles of Presbyterian polity, is meant to reflect the church’s organic unity as it fulfills “The Great Ends of the Church,” strengthening its ability to guide its member congregations into their witness to the broader community. “Unity is God’s gift to the Church in Jesus Christ. Just as God is one God and Jesus Christ is our one Savior, so the Church is one because it belongs to its one Lord, Jesus Christ.” (F-1.0302a) We believe our unity and our true connection comes from Christ, our Chief Cornerstone, and that our unity in Christ serves as an essential basis for evangelism. (John 17:20-23) It is our prayer that we would all be one in Christ, just as Christ and the Father are one. Because the trust clause is meant as a means of witness to our unity in the covenant of common mission, it is incumbent upon the Presbytery to exercise forbearance, not coercion, to act graciously rather than adversely to its member congregations in regard to its provisions.

b. Under the Trust Clause, a congregation’s property, including land, buildings, and fixtures, is held in trust for the Presbyterian Church (USA). Generally speaking, a congregation cannot sell, lease, or encumber real property without the permission of Presbytery. A congregation may not take property with it to another denomination unless Presbytery voluntarily releases its beneficial interest in the property. The fact that a congregation may have exercised its limited right, created at the time of reunion, to be exempt from the requirement of Presbytery approval of certain property transactions (G-4.0208) does not affect or supersede the general, historic polity of the Church that all property of a congregation is held in trust, as set out above, and does not create the right
for a congregation to be dismissed from the Presbyterian Church (USA) and retain its property.

c. The Trust Clause also reflects our understanding of the church as a communion of saints across time, with responsibilities not only to those within the congregation today, but also to those who came before and, maybe even more importantly, to those who will follow. When a congregation seeks to leave the Presbytery, it is breaking what is often a significant historic relationship spanning centuries in some instances; it is also departing from a fellowship in which its officers have freely and joyously participated, by whose polity they all solemnly vowed to be governed (W-4.4000), and with which many members may feel bonds of devotion and affection. This policy therefore cautions any congregation seeking to separate from the Presbytery to consider its actions carefully.

d. The Trust Clause should not be used as a weapon to threaten civil action against a congregation. In considering enforcement of the provisions of the Trust Clause, it is important that Presbytery and its member congregations act with grace rather than as adversaries. Scripture calls us to seek in all humility to resolve our disagreements and avoid the harm that is done to the Gospel and Christ’s body when Christians resort to civil litigation and public disputes over property.

e. The Trust Clause should not be used to bind congregations to the institution of the Presbyterian Church (USA) if a congregation genuinely desires to depart over matters of conscience. At the same time, matters of conscience may not be asserted to contradict or nullify the general, historic polity of the Church that all property of a congregation is held in trust, as set out above.

f. Presbytery will not preemptively initiate civil litigation based on the Trust Clause. If a congregation initiates civil action, the presbytery may take legal action to defend its mission strategy for the presbytery and the interests of the whole Church.

II. **Principles of Resolution**

In times of dispute over issues of conscience, the Presbytery will adhere to, and member churches are encouraged to adhere to, these Principles of Resolution. Guided by our Presbyterian form of government:

A. We affirm the mission of the Kingdom of God and not the maintenance of any particular institution as our highest calling;

B. We believe that the local congregation is the primary mission unit of Presbytery, and that issues of property and money are always secondary to people and mission;

C. We will not abdicate all decisions regarding property and finance to the local congregation;

D. We understand that property is maintained and administered locally by the congregation on behalf of the denomination;

E. We maintain accountability and connection by shared, representative leadership and oversight;

F. We understand that regarding issues of conscience, “Divorce” can be a relevant analogy in releasing congregations. Each side must confront difficult realities, confront what it perceives to be a broken trust, speak of those realities to each other, and be forced to consider the ongoing health and viability of the other;
G. While upholding the Constitution of the Presbyterian Church (USA), we will not approach property issues in such a way as to constrain local congregations in their ability to do mission and ministry;

H. We may use Pastoral Teams and Negotiating Teams as described in Section IV below instead of the use of an Administrative Commission, where appropriate;

I. We will encourage all presbyters and congregations to “concur with or passively submit to” (G-6.0108(b), footnote 1, the old Book of Order) concerning the vote and wisdom of the majority of the Presbytery. If their consciences will permit neither, the Presbytery will be generous in allowing congregations and presbyters with strong issues of conscience to pursue peaceable withdrawal, which will include dismissal to another Reformed body in accordance with our interpretation of the Trust Clause, found in I. A. 5, above.

J. We understand that pastors and ruling elders shall act in accordance with their ordination vows in the upholding of this covenant as established between the churches of the Presbytery of Coastal Carolina;

K. The Presbytery, through the Pastoral Team, shall determine whether or not a viable continuing congregation committed to remaining as a part of the Presbyterian Church (USA) exists which may make use of the property, and if that should not be the case, what provisions have been made for their care of congregation members who will continue their membership in the Presbyterian Church (USA);

L. The intent of any dispute within the life of the church is to achieve reconciliation. The Presbytery of Coastal Carolina wishes to make clear our intention to seek that goal. We assure any congregation that should separate from us of our continuing prayers for them and willingness to welcome them back to that part of God’s family known as the Presbyterian Church (USA).

III. Principles of Negotiation

The Presbytery, through the process of negotiating issues of conscience and property with congregations, will act in such a manner that will reflect its primary concern for the ongoing mission and vitality of Christian witness in the area impacted by ministry of that congregation. Therefore:

A. The Presbytery recognizes that “the church” in a particular area is not its building or financial assets, but the people of the congregation;

B. The Presbytery must be mindful both of congregation members who, for reasons of conscience, desire that their congregation be dismissed to another denomination, and also those congregation members who wish to remain within the Presbyterian Church (USA);
C. The Presbytery must honor any legal restrictions or reversion clauses as well as historic covenants on the property;

D. When there is a group that desires to remain within the Presbyterian Church (USA) and a group that desires to be dismissed to another Reformed body, the goal of any negotiations is that both congregations be as healthy as possible in the aftermath of separation;

E. Specific requirements for dismissal are listed in Section IV.D.2, below;

F. The financial settlement portion of a dismissal agreement between the Presbytery and a particular church will be used to maintain or re-establish a mission of the Presbyterian Church (USA) in that locale, for new church development elsewhere within the Presbytery, or for other mission work of the Presbytery as directed by the Presbytery.

IV. Processes for Resolution

In the Presbyterian tradition, an inter-connected relationship is assumed between the Presbytery and its congregations. Our process is meant to ensure that the congregation is fully informed on the issues at hand, equipped with knowledge of this Presbytery’s process, as well as the processes and values that have guided other congregations and presbyteries in their decision-making. Therefore, no congregation will be dismissed to another Reformed body unless and until, at a minimum, the following process is followed:

A. If after prayer and study, the Session and its pastor/moderator by a majority vote decide that they have serious concerns about matters of conscience, they shall invite the Presbytery to form a Pastoral Team in order to engage the congregation in discussions about potential resolution of the issue(s) or dismissal of the congregation to another Reformed body.

B. When churches engage and complete a process of discernment concerning issues with the Presbyterian Church (USA) prior to involvement in the process with the Presbytery, such unilateral action disregards the covenant established by and between the churches of the Presbytery in developing our current gracious discernment guidelines. When the leadership of the Presbytery becomes aware, either through formal session action or discussion, or through informal contacts with congregational leaders or members, that a significant number of members in a congregation are in serious disagreement with the denomination to the extent of considering leaving the Presbyterian Church (USA), the Presbytery may respond with any of the following actions:

1. The Committee on Ministry may appoint a Pastoral Team to begin work with the session and congregation in order to fulfill the covenantal intent established in the current guidelines for mutual discernment;

2. If the Presbytery determines that the actions taken by a session and congregation are in serious violation of the covenantal intent of these guidelines, the Presbytery may appoint an Administrative Commission to work with the session and congregation. The Administrative Commission will be given powers in accordance with those authorized by the Book of Order (G-3.0109.b.5, G-3.0303.e, D-3.0101.b). Specific approval of Presbytery is required before the Administrative Commission dissolves a pastoral relationship. (Book of Order, G-3.0109.b.5)

C. The Pastoral Team: Assignment of Members, and Preliminary Responsibilities with the Session.

1. The Pastoral Team will be appointed by the Committee on Ministry and specifically trained by the Presbytery in their tasks.
3. The session will be required to submit an active membership roll to the Pastoral Team that is based on the number of active members reported in the previous year’s statistical report to the General Assembly.

4. The Pastoral Team will meet with the session, and the pastor(s)/moderator will be asked to voluntarily excuse him or herself from the meeting. When the moderator does so, he or she will appoint a member of the Pastoral Team to act as moderator in his or her absence. The first action in that initial meeting will be to agree to the Principles of Negotiation listed in Section III.

5. The Pastoral Team and the session and the pastoral staff will be encouraged to seek ongoing dialog in the hope of resolution.

6. The Pastoral Team will not determine the merits of the concerns raised by the session, but will work to assure that before the issues are brought before the congregation, they have been addressed fairly and accurately.

7. The Pastoral Team will promptly report the results of the initial meeting and its recommendations to the Committee on Ministry through its Chairperson.

8. The Pastoral Team will hold a series of conversations with the session and with members of the congregation in small groups affording to all persons affected fair notice and an opportunity to be heard. (Book of Order, G-3.0109)

9. The Pastoral Team will respond in written form and/or in a town hall gathering(s) to the questions and issues raised in the small group conversations.

10. If the Pastoral Team discerns that a large majority of the congregation desires to seek dismissal to another reformed body they shall ask the Mission Cabinet to appoint a Negotiating Team to work out terms for dismissal. [Note: COM recommends adding “including some members of the Pastoral Team if at all possible” to the last sentence above.]

D. The Negotiating Team

1. The Negotiating Team will meet with representatives of the church appointed by the session to discuss terms of dismissal.

2. In compliance with the latest decision of the Permanent Judicial Commission of the General Assembly concerning the disposition of church property, an appraisal of the property is required.

   a. The church shall be responsible for the cost of the appraisal.

   b. If the Presbytery determines that the church has received an appraisal for the property that is unreasonably low, the Presbytery will also receive an appraisal, and the average of the two appraisals will be used to determine the property value.

   c. An agreed-upon alternative between the Negotiating Team and the session may be sought in order to establish a valid appraisal value of the property.
3. Any loans or other financial obligations to the Presbytery of Coastal Carolina or any Presbyterian Church (USA)-related group must be paid in full.

4. The historical and present name of the church may not be used by the departing congregation. New signage must reflect the new name and denominational affiliation of the church.

5. In accord with the Book of Order G-3.0107, all original copies of session and congregational minutes, congregational registers, and any other ecclesiastical records that have been produced throughout its history as a member of the PC(USA) and its predecessors, through the date of dismissal from the PC(USA), shall be deposited with the Stated Clerk of the Presbytery of Coastal Carolina. These original documents shall be submitted to the Presbyterian Historical Society for permanent safekeeping. If it so desires, the departing congregation may make arrangements with the Presbyterian Historical Society to have copies made at the congregation’s own expense.

6. Since the Presbyterian Church (USA) does not dismiss congregations to independence but only to another Reformed body and since through the historic Trust Clause we understand that Presbyterian congregations were established to advance the mission of our Reformed understanding of the Christian faith, and since not all Reformed bodies to which the Presbytery of Coastal Carolina might dismiss congregations have such a Trust Clause in their constitutions, the Negotiating Team shall require that a clause be put into the deed of transfer of any property which a dismissed congregation is allowed to take into its new Reformed body that provides that if the congregation ceases to be a member of that denomination (or its successor) within a period of five (5) years that the presently held property would revert to the Presbytery of Coastal Carolina (or its successor). Nothing in this paragraph would require that the Presbytery of Coastal Carolina (or its successor) accept the property back if it was not in the Presbytery’s missional interest to do so.

7. The ecclesiastical status of all members of the departing congregation who are currently commissioned ruling elders, inquirers or candidates for ministry must be confirmed prior to dismissal.

8. **Teaching Elders** (Ministers of Word and Sacrament) If a congregation is dismissed by the Presbytery, one of the paramount concerns of this process is to ensure that the rights and status of teaching elder members are considered and handled properly.

   a. Teaching elders may request transfer to the Reformed body to which the congregation is requesting dismissal. Transfers may be requested concurrently with the congregation’s request.

   b. Transfers to another Reformed body will normally be approved, unless the teaching elder member is the subject of any pending judicial or investigatory action. Members under discipline of the Presbytery may not be transferred until the administrative process is complete and any required remedial actions completed. At that point the transfer may be completed, but a record of the Investigative Committee or Permanent Judicial Commission must be transmitted to the other body prior to the transfer being requested so proper disclosure on any issue can occur.

   c. If the pastor(s) currently serving the departing congregation do not wish to be dismissed from the Presbyterian Church (USA), their relationship with the departing congregation will be dissolved by the Presbytery upon dismissal of the congregation or at such a time when the Committee on Ministry determines that the pastoral relationship is no longer tenable, whichever comes first. The congregation will pay to the Presbytery, in advance, the amount equal to six months of salary, housing, and Board of Pensions benefits, which
will be administered to the pastor(s) over the six months following the dissolution of the pastoral relationship.

d. The presbytery shall vote separately on the dismissal of each teaching elder.

9. **Sessions** – The following items need to be considered by the Negotiating Team as they work with sessions and congregations seeking dismissal to another Reformed Body.

   a. The missional concerns of the Presbytery and the PC(USA) for ministry in the area.
   
   b. The spiritual needs of members of the congregation (especially those who wish to remain part of the PC(USA)).
   
   c. A full assessment of the financial situation of the congregation including its property.
      (This information shall be shared with the Presbytery when they are asked to act on the dismissal of the congregation.)
   
   d. The covenantal nature of our life together as PC(USA)
   
   e. Any special circumstances that might apply in this particular case.

In light of these considerations and in keeping with the Presbytery’s fiduciary responsibility under the Trust Clause as spelled out in recent PJC rulings the Negotiating Team will ordinarily begin its negotiations at the land value of the congregation’s real estate (excluding any buildings).

   f. Any dates for the completion of mutual obligations shall be spelled out in the final agreement reached.

10. **Confirming the Congregation’s Will** – At the conclusion of negotiations, it will be necessary for the Presbytery to confirm the congregation’s desire to be dismissed to the specified Reformed body and upon the terms worked out with the session; to ascertain the congregation’s unity in that decision; and to ensure that the interests of those members wishing to stay within the PC(USA) have been fully considered. The Presbytery will gauge that validation through a consultative meeting and an “informational” vote of the congregation. This is an integral part of the requirement for the Presbytery to consult with a congregation in such matters (G-3.0301.a). At least two-thirds of the current active membership shall attend the meeting in order for a vote to be taken. An affirmative vote of at least 75 percent (75%) of those present and voting is required to concur in the Session’s request that the Presbytery dismiss the congregation to another Reformed body. This vote shall be taken by secret ballot.

This validation meeting will be called by the Presbytery through the Pastoral Team and members must be notified of the meeting at the congregation’s expense at least two full weeks before the meeting. The Presbytery (though the Pastoral Team) shall also arrange for the moderator of such a meeting.

The following steps shall be observed in any congregational gathering:

   a. Forty-five days prior to the Congregational Meeting to vote on the issue a list of the active members of the church is to be provided to the Pastoral Committee.

   b. On the Tuesday before the Congregational Meeting a list of any members who have been added to the active membership by joining the church or by transfer from an inactive roll is to be provided to the Pastoral Committee.

   c. Whether or not a member voted to separate from the Presbyterian Church (USA) shall not be recorded but each member voting shall sign a roll provided by the Pastoral Committee for the sole purpose of verifying that only active members of the church voted.
d. The question to request dismissal from the Presbyterian Church (USA) will be voted on together with the terms arrived at through the negotiation process. **No amendments to these terms is allowed.** In the case of a negative vote by the congregation, continued dialogue will be sought.

11. The Presbytery, at a regular or specially called meeting, will vote on whether to accept the terms of dismissal and to allow the congregation to be dismissed to a specified Reformed body according to G-3.0303 b of the *Book of Order* of the Presbyterian Church (USA). **No amendments shall be allowed to the terms as presented.** In the case of a negative vote of Presbytery, continued dialogue will be sought.

12. If the Presbytery concurs with the request of the session and the will of the congregation as expressed in the validation meeting (section 10 above) then the Moderator will lead the Presbytery in a period of worship of Almighty God and thanksgiving for the witness and ministry of the departing congregation. The departing congregation may also invite representatives of the Presbytery to share in a service of worship organized by the congregation.

13. Within 30 days of the Presbytery’s vote approving dismissal of the congregation or members thereof to another Reformed body, the Presbytery will prepare a letter to members of the congregation informing of their option to be dismissed with the congregation or to remain in the Presbyterian Church (USA). The congregation will mail the letter to all active members promptly and will bear all costs associated with this mailing. The letter will direct that responses are returned to the Presbytery of Coastal Carolina. The Presbytery will then ensure that contact is made with those members wishing to remain in the Presbyterian Church (USA) and that they are assisted in joining a new congregation of their choice, if there is to be no continuing Presbyterian Church (USA) congregation.

**V. Adoption of This Policy**

Since this policy specifies that the terms of dismissal are not open to amendment by either the congregation or the Presbytery (see sections IV.D.10.d. and IV.D.11 above) when they meet to approve them, this is a limit on the usual right of members to offer amendments. For that reason, this policy must be adopted by a two-thirds majority of members present and voting at the Presbytery meeting where this policy is presented.

[End of Policy]
1. **Action Items:** none. (West End request to sell property is with Cabinet report)

2. **YTD Revenue Summary:** April 30, 2015

   As of Apr. 30, 2015 the Presbytery revenue exceeded expenses by $7,307.85.

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   Culdee PC has remitted their 2014 Per Capita and Shared Mission funds and the first quarter of 2015 Per Capita after notifying the Presbytery that they would be withholding them last year. Peace PC has also remitted the funds which they were withholding until after the vote at the March Presbytery meeting.

   Several churches have decided to not give either Shared Mission or Per Capita, and several do not remit any support at all. We have been notified of at least $40,000-$70,000 in decreased giving this year.

   It was decided not to take any action toward amending the budget at the current time. We do ask that committees limit their spending to what is necessary to do the work of their committee as we have done in the past.

   Thanks to all of the congregations who support the Presbytery and the PCUSA, and we hope that every church will see their way to do so as a part of their faithfulness to the work of the Holy Spirit through our organization and denomination.

3. **Other Informational Items:**
   a. Investment Report: Balance as of May 22, 2015 was $2,006,085.32 and was $1,916,851 on Dec. 31, 2014

   b. Bill Reinhold reported that the St. Pauls Hispanic congregation would like for the radio tower to be taken down, and it was approved to contact Tommy Hall to see
if LFM Forestry would still be willing to do it for $6,500 with removal of the tower and any scrap metal or other debris. The cost would be shared with the Saint Paul Hispanic Ministry, and the remainder would come from the Presbytery. A copy of his liability policy would be required. Bill will convey to the SPHM the cost-share requirement, which can be deducted from the funds we are currently holding of theirs or added to their mortgage principal to be repaid.

c. Bill Reinhold gave an update on the work of the Thompsons and CSPOR regarding the realignment of the Presbytery stating that it could affect both committees, budgeting, and staffing. CCRT has voted to commit $8,000 of the PCUSA grant funds to the Thompsons for their work to train 6-8 pastors in transformation work.

d. Approved request by Rev. Bill Reinhold to have access of up to $600 from the Opportunity Fund to be used as discretionary funds when needed.

e. Approved using up to $2,500 from the Opportunity Fund for the East Community Fall Faith and Worship even to be held in the fall.

Personnel Sub Committee of Mission Cabinet
Report to Presbytery
June 11, 2015

Action Item:

Renewal of General Presbyter/Stated Clerk
On behalf of the Personnel Committee, the Mission Cabinet recommends the renewal of the contract between Rev. Bill Reinhold and the Presbytery of Coastal Carolina for three years to include coaching at $100/month and one month Spanish immersion in Mexico in 2016.
Presbytery of Coastal Carolina
Committee on Ministry
Report to Presbytery
June 11, 2015

Action Items:

A. Examination of Candidate
   1. That Candidate, Richard “Hank” Bellomy III, under our care, be admitted to the floor for examination for ordination
      *Faith and Bio Statements [47-48]*

B. Reception of New Ministers
   1. James Belle of the Presbytery of New York City [49-50]
   2. Michael Garrett of the Greater Atlanta Presbytery [51-52]
   3. James Johns of the Charlotte Presbytery [53-54]
   4. Joan SalmonCampbell [55-56]
   5.

C. Dismissal from PC(USA) to EPC
   1. Walter Taylor’s request for dismissal with Oak Island to EPC pending congregational vote to accept terms of dismissal

D. Waiver of Book of Order Requirement
   1. Teachey Presbyterian Church requests waiver of BOO G-2.0404 not to rotate session members for a period of three years

E. Dismissal of Administrative Commission
   1. Elder Ellen Newbold made a report on the work of the Administrative Commission for Haymount. At their request, the COM recommends that the Administrative Commission for Haymount be dismissed with our thanks.

F. 2016 Minister Terms of Call, Certified Christian Educator, Assoc. Certified Christian Educator [57-60]

Consent Agenda:
A. Michael Garrett
   1. Recommend the following terms of call of First Presbyterian Church, Fayetteville, NC to Rev. Michael Garrett as Interim Associate Pastor:

      Salary: $40,000
      Housing Allowance: $39,000
      SECA: $ 4,500
BOP $28,835  
Professional Reimbursements $ 9,400  
Moving Costs $ 5,000

Additional benefits as stated in PCC 2015 Minimum Terms of Call

B. Richard “Hank” Bellomy III
   1. Recommend the following terms of call of Beulaville Presbyterian Church, Beulaville, NC to Richard “Hank” Bellomy as Pastor:

   Salary $33,450  
   Utilities Allowance $  6,000  
   Manse Value $12,975  
   Supplemental Insurance $ 2,500  
   BOP 20,522  
   SECA $ 4,301  
   Professional Reimbursements $ 6,200

   Additional benefits as stated in PCC 2015 Minimum Terms of Call

2. Recommend the following commission be approved to ordain Richard Bellomy as a Minister in PC(USA) at MacPherson Presbyterian Church on June 14, 2015 at 4:00 PM:
   Teaching Elders: Steuart link, James Randall, Rogers Randall  
   Ruling Elders: Barney Treneman, Coleen Athey, Brenda Harrell

3. Recommend the following commission be approved to install Richard Bellomy as Pastor at Beulaville Presbyterian Church, Beulaville, NC on June 28, 2015 at 4:00 PM:
   Teaching Elders: Bill Reinhold, Jim Randall, Emily Harley  
   Ruling Elders: Johnny Williams, Barney Treneman, Dory Anderson, Sue Lowery

C. Approval of Pastoral Relationships
   1. Michael Garrett as Interim Associate Pastor at First Fayetteville effective 7/1/15  
   2. David Holloway, TS, at Big Rockfish through 2015  
   3. Ronald Hughes, TS, and First Fairmont through December 2015  
   4. James Belle, SS, and Haymount through 2015  
   5. Gary Borcherding, TS, and First Spring Lake, 7-1-15 through 12-31-15  
   6. Robert Dendy, SS, and First Maxton through 12-31-15  
   7. C.F. McDowell, TS, and Chadbourn, 5-1-15 through 4-30-16  
   8. Joan SalmonCampbell, TS and Senior Pastor, and College Heights from 6-1-15 to 12-31-15  
   9. Delton Farmer, TS and Associate Pastor, and College Heights from 6-1-15 through 12-31-15  
12. Jim Wayne, Jr., CRE, and Smith through 2/28/17
13. Robert Fry, CRE, and Winter Park through 6/30/15
15. Tom Currie as Stated Supply at Horseshoe through 2015
16. Robert Whitehouse, SS, and McDonald’s Chapel through 12-31-15
17. Archie Stevens, TS, and Priest Hill through 12-31-15
18. Wendell McGee, CRE, and Vass 5-17-15 through 12-31-15

D. Dissolution of Relationships
   1. Bill Waterstradt, IP, and Brownson Memorial effective May 15, 2015
   2. Bill Goodnight, Pastor, and Lillington, effective August 31, 2015
   3. Joshua Bower and First Whiteville effective 4-30-15
   4. Sommer Bower and Lake Waccamaw effective 6-11-15
   5. Jay Coker and First Fayetteville effective 7-12-15
   7. Owen Carriker and Topsail

E. Moderators
   1. Cassandra Thomas at Ingram Branch
   2. Tom Currie at Priest Hill
   3. Karen Allen at Brownson Memorial
   4. Roger Horne at Bunnlevel
   5. James Belle, SS, at Haymount
   6. Steuart Link at First Whiteville
   7. Cassandra Thomas at First Spring Lake
   8. Andrew Smith at Lake Waccamaw

F. Supply List
   1. Jay Bender
   2. John “Wes” Hunter
   3. Eric Blahut

G. Dissolution of Relationships
   2. Owen Carriker and Topsail
   3. David Vanderbilt and Pineland effective 5/31/15

H. Honorable Retirement
   1. Rev. Bill Goodnight effective August 31, 2015
   2. Ray Mendenhall effective 10/31/15
   3. Steve Hein effective 12/31/15
I. Other
   1. Approve Lumber Bridge moved to West Community
   2. David Sherrod to labor outside the bounds at Glenaire Retirement Community in Cary
   3. Approve Barbecue to elect PNC
   4. Validate the ministry of Jay Coker as Mission Advocate at the Outreach Foundation

J. The reports of the following commissions were found in order and they were dismissed with our thanks:
   a) Rev. LaVera Parato was installed as Pastor at Antioch Presbyterian Church, Jacksonville, NC on March 15, 2015 at 4:00 PM: Teaching Elders: David Vanderbilt, Eduardo Moreno, Nancy Gladden, CRE Leslie Kerr: Ruling Elders: Sandra Mihalcik, Norwood Blanchard, Danny Raynor
   b) Rev. Jay Atkinson was ordained as Interim Associate Pastor for Congregational Care and Administration at First Presbyterian Church, Wilmington, NC on March 22, 2105 at 10:15 AM: Teaching Elders: June Highfill, Peter Brown, Ernie Thompson, Ruling Elders: Johnette Fields, Bettie Glenn, Joyce Southerland
   c) Rebecca Raynor was commissioned a Ruling Elder Pastor, CRE, at Acme Presbyterian Church, Riegelwood, NC on April 12, 2015 at 9:30 AM: Teaching Elders: Chris Denny, John Goodman, Ruling Elders, Cheryl Batten, Julie Cox, Amy Underhill, Ken Boykin, Maurice Hobbs
   d) Rev. David Ruth was installed as Pastor at First Presbyterian Lumberton, Lumberton, NC on April 19, 2015 at 4:00 PM: Teaching Elders: Clarence Page, Robert Allen, James McLeod, Ruling Elders; Doris Dees, Laurie Blashford, Andrea Ruth
Statement of Faith  
Richard “Hank” Bellomy III

I believe, as a child of God, in the living Triune God manifested through God the Father, God the Son, Jesus, and God the Holy Spirit. I believe God created all and continues to create today. After God created the world sin entered the world as a result of Adam and Eve’s disobedience causing their separation from God. Sin separates us from God. As a consequence of sin, death entered the world and with it our need for an intercessor. The intercessor is Jesus.

I believe that God the Father through His compassion sent His Son, Jesus, to be the sacrifice and payment for the sins of all. Following Jesus’ death and burial, God raised Jesus from the dead enabling us to receive eternal life because the punishment had been fulfilled. Jesus then ascended to heaven and is sitting on the right hand of His Father, empowering Christians here to be a witness to others of His grace and mercy.

I believe that God then sent the Holy Spirit to earth to work in and through Christians on earth. He was sent to be the comforter for Christians. God speaks to us and guides us through the Holy Spirit. The Holy Spirit is actively guiding and directing each Christian. The Holy Spirit continually intercedes for us.

I believe in the sacraments of the Church. The sacraments are Baptism and the Lord’s Supper. In each of these we express our faith outwardly to those gathered in participation. Jesus Christ established these sacraments. Through Baptism, we experience the sign and seal of God’s grace in our lives. The Lord’s Supper is an opportunity for us to participate in the sacrifice on the cross of Jesus Christ. It is as well through the work of the Holy Spirit in the Lord’s Supper that we experience the grace of God. In the Lord’s Supper we also experience the sign and seal of God’s grace on our lives.

I believe that through the Holy Spirit and the Bible God speaks to us. God gave the words to each author to write the Bible, through the Holy Spirit. Through the Bible we are instructed, guided, and encouraged in life as we live for God. Also we are instructed to live faithfully to God through Jesus as we worship, serve and share God’s good news with all people.

I believe we learn much of this through communal worship in our local church. Through the Church we are able to grow as Christians, serve God faithfully, share God’s love with others, and encourage each other to live faithfully for God. I believe through the Church, believers in Jesus, and the work of the Holy Spirit many come to know and follow God. It is through this belief in Jesus that we receive eternal life and eternal communion with God.

I believe the connected theology of the Church. This connection is throughout time, past, present and future to all believers. As we continue to worship faithfully we grow in our connectedness. I believe that this connectedness is vital for the life of the Church and accomplishing God’s mission.
Richard “Hank” Bellomy III
Biographical Sketch

I was born into a Christian family that is faithful to their belief and understanding of God’s call and sending. At a young age I believed and accepted Christ as Savior. My journey with Christ began then. As a young man I began to serve and work in the church. This is due in part to the servant’s hearts of my parents, Rick and Pam, who faithfully serve God in their lives as well as in their church.

I grew up in a non-denominational church that was planted by a group of people following God’s call, of which my parents were involved. Through this ministry I grew in my relationship with Christ and learned who He is in my life. I was also given the opportunity to serve faithfully in multiple ways.

As I grew, both spiritually and physically, I began to feel the call of God to move deeper in my relationship with Him and deeper in my commitment to His mission. Missions were a way that God grew my understanding of His mission in the world and my understanding of the needs of the world. As a teenager I began going on trips focused on sharing the gospel of Christ to the world and assisting them with their needs. Through these mission trips I began to become more aware of God’s call.

After high school I went away from my hometown of Fayetteville, NC to Southwest Virginia to college. There I would study religion with a minor in sociology, play baseball and soccer collegiately and be involved with a local congregation serving in the youth and young adults ministries. It was through this volunteer work that God began to reveal to me that I am always a part of God’s mission and that I am always a messenger of the gospel.

Following college I returned to Fayetteville to begin working in a local private school ministry teaching Bible and coaching sports. Teaching was difficult for me but I understood that God called me there for a time and a season. It was a great time of growth, learning and discernment. I spent three years teaching before God called me to MacPherson Presbyterian Church as the youth director, where I have been for seven plus years now.

During my time at MacPherson God continued to reveal His calling on my life. He continued to make me hungry for missions, evangelism, study, worship, prayer and partnering with other Christians for the furthering of the gospel. God called me to pastoral ministry while at MacPherson and it came in multiple ways. Throughout my seminary journey, which began in August of 2011 at the University of Dubuque Theological Seminary, I have been challenged, encouraged, and strengthened. There has been great learning and growth both in spirit and knowledge. I have been challenged and prepared for ministry. It has molded me into more of the man that God wants me to be today than before and I hope continues to do so for the future.

If I were to try to summarize who I am I would say it this way. I am a husband, to Amelia; a father, to Zoe, Cassie and Esther; a son; a brother; a friend; and ultimately and most importantly a child of God striving to be faithful to His calling and sending.
Statement of Faith: James A. Belle

The foundational concept of my theology is the **Sovereignty of God.** God is the self-existing, all-powerful, all-knowing, ever-present Creator and Sustainer of the Universe. Because God is sovereign, we are freed from the sinful tendency to consider ourselves sovereign, and are compelled to discern the **will of God** for our lives.

God’s sovereign love and commitment to us is so great that God would not spare God’s own son, that through this great sacrifice, we are redeemed from our sins. Jesus the Christ, the resurrected Son of God and Savior of the world, now reigns as the Head of the Church, which is the body of believers who are Christ’s agents of reconciliation, restoration, and reformation in a world full of sin, complacency, and uncertainty. This body of “elect” is called out for **witness** and **service** to God through service to the world, and to **glorify and praise God forever.**

As believers, we are empowered by the Holy Spirit. The Holy Spirit is the third member of the Godhead, (Father, Son and Holy Spirit), and is the person Jesus described as the “Comforter” who would empower and sustain Christ’s followers until his return. The Holy Spirit is the Convictor of our sins, who reminds us of the continuous need for confession and restoration of relationship with God and others.

The life, death, resurrection, and reign of Christ as recorded in the New Testament are the fullest manifestation of the revelation of God. This revelation is recorded in the **Holy Bible,** and along with the Old Testament, form the authoritative word and witness of the power, majesty, love, compassion, mercy and faithfulness of God. We may come to some understanding of God through experience and the wonder of nature, but it is the **Word of God** which clarifies, convicts, and consoles us with the sure presence of God. This understanding of the **Word of God** is central to our faith, and its formation. Consequently, **education** is at the **core** of our individual and collective worship and witness. Evangelism is active Christian Education, as we share our faith with the world in word, continuous study, and in deeds. Our **covenant** faith “walk” is more credible than our mere faith “talk.”

Our initial covenant is with God, who created us in God’s image. Our covenant as believers is in Christ, who has redeemed us, and in whose name we pray. As disciples, we are called to the “**ends of the earth to make disciples of all nations,**” in covenant evangelism. Our Sacraments claim and empower us as covenant believers. At Baptism, we acknowledge God’s claim on our lives and enter into covenant relationship with the church universal. At the Lord’s Table, we are elevated to the spiritual awareness of God’s sovereign love in the sacrifice of Christ, and reminded of our unity within Christ. Christ is the host at this sacrificial meal in which Ministers are “waiters” at the Lord’s Table. The covenant nature of both sacraments empowers, claims, and commissions us to witness.
The Reverend James Andrew Belle, pastor of Church of The Master Presbyterian, since November 1, 2010, is a native of Carthage, North Carolina. His undergraduate training was obtained at the University of North Carolina at Chapel Hill (Bachelor of Music in Vocal Performance – B.Mus. in 1979). His Seminary training was obtained at the Johnson C. Smith Theological Seminary, the Presbyterian constituent member of the Interdenominational Theological Center in Atlanta Georgia (Dual Degree: Master of Divinity – M.Div., concentrating in Homiletics and Worship, and the Master of Arts in Church Music – M.A.C.M.) in 1996. Prior to coming to Church of The Master as Pastor, his pastorates included serving in Philadelphia, Pennsylvania, Nebraska and two pastorates in North Carolina (Haymount PC in Fayetteville and St. James PC in Greensboro). During his four-year seminary course of study pursuing the Dual-Degree, he served as “Assistant-to-the-Pastor” of New Life Presbyterian Church in College Park (Atlanta) Georgia, and served as Supply Pastor to churches in Anniston, Alabama, Anderson, South Carolina, and Huntersville (near Charlotte), North Carolina.

Rev. Belle is a fourth-generation Presbyterian, and the son of a Presbyterian minister, the late Rev. Milton Moses Belle, Sr. While a music Student at the University of North Carolina at Chapel Hill, he was active in the UNC Men's Glee Club, Air Force R.O.T.C. and the R.O.T.C. Band, the Carolina Choir and the UNC Opera Theatre. His roles with the UNC Opera Theatre included: portraying the “Witch” in the Opera “Hansel and Gretel,” “Basilio” in Mozart's “Marriage of Figaro” and as the “Primo Tenore” in Martin Kalminoff's spoof on opera entitled: “Opera, Opera.” James was also a part of the Music and Youth Ministry staff of the University Presbyterian Church of Chapel Hill from 1974-80, and was an adjunct voice instructor for the University of North Carolina at Chapel Hill.

Rev. Belle then served for ten years in the U.S. Army Band Program, functioning as a pianist, vocalist, tubist, auxiliary percussionist, resident composer, and ultimately as a Chief Musical Arranger. He is an accomplished composer, having won the National Parade of American Music Competition three separate times, and holding over 40 copyrights for original works of music and poetry. As a performer, he starred in the first off-Broadway production of the award-winning musical, Raisin, (as Joseph Asaghi) with the Fayetteville Little Theatre in 1979, played the role of “Judas” in Andrew Lloyd Weber’s Jesus Christ Superstar with the Raleigh Pullen-in-the-Park Series, and sang the title role in the concert version of Porgy and Bess with the American Chorus and Orchestra at the Paris Conservatory in Paris, France in 1988. He also won first place in the U.S. Army Europe theatrical competition in 1988 as “Best Musical Director” for directing “Fiddler on the Roof” in Heidelberg, Germany. He has been a featured soloist for three U.S. Presidents, including singing for the opening of the Carter Presidential Library. He has also been a featured soloist for several European Heads-of-State while stationed in Germany with the Army, including singing for the former German Chancellor, Helmut Kohl. He has sung the national anthem for six Atlanta Braves Games and one Atlanta Hawks game, in addition to singing the anthem for the 1985 Peach Bowl in Atlanta, Georgia. While stationed in Atlanta, James also served as Director of Music and Assistant Youth Director for East Point Presbyterian Church in East Point Georgia, working with a dual congregation of European and Korean Americans. In the Fall of 2005 Rev. Belle portrayed the role of “Jim” in the Musical “Big River” with the Fremont High School Drama Department, Fremont, NE.

Rev. Belle is a nationally recognized clinician in the areas of music, worship and liturgy. As a Presbyter, he has served as the Chair of the Presbytery Meeting Function Group for Salem Presbytery in North Carolina, which had oversight and responsibility for Worship, scheduling and the logistics for all Presbytery meetings. Serving in Homestead Presbytery in Nebraska, he was Chair of the Congregational Development Committee of Homestead Presbytery (which also had responsibility for Presbytery Worship), and was a member of Presbytery Council. While living in Nebraska, he gave “Benefit Concerts” for four community charitable events with totals approaching $30,000. He was a member of a national committee writing a new Common Worship Liturgical Resource for the Presbyterian Church, (USA), focusing on African-American Worship Traditions, chaired by Dr. Melva Wilson Costen, who also chaired the last Presbyterian Hymnal Committee. He has been recognized nationally for his understanding of Presbyterian Polity, and was the Instructor for the Book of Order and Book of Confessions for the annual leadership Academy for Coastal Carolina Presbytery, and currently teaches the class for Elders for the Presbytery of New York City. He has often been used as a consultant by Johnson C. Smith Seminary for preparing seminarians for their Ordination Exams, and by churches as a consultant on church administration and reorganization, music and worship, and Presbyterian polity. He is currently Chair of the Committee on Ministry for the Presbytery of New York City, having served for four years on that committee in Philadelphia Presbytery. In 2010 he was a candidate for Moderator of the 219th General Assembly of the Presbyterian Church, USA. Rev. Belle is the proud parent of a one daughter, Brianna Angelica, who is a junior college student majoring in Drama and Voice at UNC-Greensboro.

Rev. James A. Belle ~ 229 W. 139th Ave., Apt.4, New York, NY 10030    646-912-9283 (H) 646-316-4801 (cell)
Statement of Faith

Michael W. Garrett

I believe the Christian faith tells the truest story of this world. It is best seen as a play with four acts, the last yet to be finished: Creation, Fall, Redemption, and Re-creation.

I believe in the Trinitarian God, who in love created all that is, declaring it good. We were created to shepherd God’s world, delight in its abundance, and live in relationship with a God whose image is stamped on every aspect of our being. For reasons beyond our comprehension but resident in our hearts, men and women violated this relationship, falling into a fundamental pride called sin which separates us from God. This separation has left us in conflict not only with our God, but with God’s creation, and each other. The good image of God in us has not been destroyed, but has been defaced. We are often good by God’s grace, often guilty by our own hand, and often hurt by the guilty hands of others.

At the same time, the story of our fall is the beginning of our redemption. The God who created us has a missionary heart and from the earliest times – especially through Abraham, the patriarchs and matriarchs, and the covenant people Israel – has sought to redeem the world and its peoples. God’s mighty acts in history, prophetic Word, and promise of a new heaven and a new earth reveal God’s intent and goal. In the fullness of time God the Father spoke redemption in a new and definitive way through the sending of God the Son. (Hebrews 1:1-2) Through Jesus the Son the missionary heart of God is revealed in the Word made flesh. Jesus came to us announcing the coming of the Kingdom of God, inviting men and women to repent and believe, and enter into the salvation of God in this world and the world to come.

I affirm Jesus Christ as the unique Son of God, fully God and fully human. The Scriptures of the Old and New Testament find their center in him and are fully authoritative and inspired in their witness. Jesus lived for us that we may learn the way of disciples. Jesus died for us on the cross that the power of sin in creation and our lives may be broken. Jesus rose for us, his resurrected body validating God’s power to forgive and redeem this world. In the risen Christ the outlines of our final hope appear. Not a disembodied life in an immaterial heaven, but a new body fully able to love and serve the Lord in a new heaven and new earth.

The final unfinished act, re-creation, begins with the missionary Son sending God the Holy Spirit to be resident in our lives and be the agent of God’s transforming power in the world. Through the Spirit, men and women are called to the church to become a community of faith, discipleship, and worship. In the power of the Pentecost Spirit we too are called to do the mission of Jesus Christ in the world, not in our strength, but in his. In power of the Spirit we hope in the day glimpsed by the Apostle John in which he saw a new heaven and a new earth. One over which God’s benediction will be spoken, “Behold I am making everything new!” (Rev. 21:5)
Dr. Michael W. Garrett

Biographical Sketch

I grew up in Richmond, Virginia with my mother, father, and sister. My introduction to the church was in junior high school through an invitation to the local Presbyterian church youth group, delivered by the cute girl at the end of the block. I was confirmed and baptized not long after that, and have continued in relationship with Presbyterian Church since that time.

I was also nurtured in the faith through parachurch ministries in my high school and college years such as Young Life and Intervarsity Christian Fellowship. The practices of discipleship I learned through these organizations have deeply influenced my model of ministry in the decades since.

My sense of call to pastoral ministry emerged at the end of my college years. A combination of personal experiences, encouragement from friends, and conversation with several pastors led me to apply to seminary. I graduated from Union Theological Seminary in Virginia in 1987 with an M.Div.

My wife, Marcia and I met during the post-college and early seminary years and were married in 1984. Marcia was a real estate agent for a number of years and is now pursuing a new direction. We have two children. Our oldest is Tricia who is getting a graduate counseling degree and is married to a Presbyterian pastor who recently began his first call near Long Island, New York. Our younger son Baxter lives in Orlando, works in the entertainment division of Walt Disney World, and is moving through a college a bit at a time.

I was ordained as an Associate Pastor in 1987 and began my called ministry at the First Presbyterian Church of Danville, VA. Approximately 5 years later I knew I wished to do a ministry more aligned with outreach and was called as Associate Pastor to the North Avenue Presbyterian Church in Atlanta, GA. Much to everyone’s shock, the Senior Pastor died a year and half after my arrival because of a long battle with cancer. I was named the Acting Head of Staff and became the primary preacher in this urban church of about 900 members. After I held this position for more than two years the church called a new Senior Pastor. Within a year it became clear that the time had come for me to pursue another call.

In 1998 I became the Senior Pastor at Corona Presbyterian Church, an urban congregation of 300 members in Denver, Colorado. I served there for 7 years. Corona was a difficult congregation to lead and both my wife and I wished for our children to grow up closer to family on the east coast. In 2004 the Westminster Presbyterian Church, a 600 member congregation, called me to become their Senior Pastor. I have recently completed ten years of ministry at Westminster.

Key moments in my growth as pastor include receiving in 2002 a D.Min. in Missional Theology through Columbia Theological Seminary. I also received the Lilly Endowment Clergy Renewal Grant in 2012 which allowed me to experience and study ancient and living Celtic Christianity in Ireland and its unique melding of both deep spiritual formation and robust mission outreach among non-Christian peoples. In 2012 I completed 25 years of ordained ministry.

Once again I sense the time has come to pursue a new call. I’ve never assumed pastoral ministry was a lifetime calling but each time the door has opened to another place of congregational leadership and service. It is this journey that brings me to where I am today.
Faith Statement
Reverend Jim Johns

I believe in one God the Father Almighty who is omnipotent, omnipresent, creator of heaven and earth and all things out of nothing. The created world is good and life is good because God is good. God alone is sovereign and rules with perfect justice, righteousness, and grace. For God’s good pleasure, God created humankind in God’s image giving humans the capacity to love, forgive, and have compassion and empathy for one another.

I believe in Jesus Christ, God’s only Son who is the visible image of the Father. He is the reflection of God’s glory and the exact imprint of God’s very being. Jesus collaborated with the Father at the beginning of creation and took on human form in order to come to earth to bring good news to the poor, proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim the year of the Lord’s favor. At the right time, according to the will of the Father while the rest of the human race was sinning, Jesus took the sins of the world upon himself and became the atoning sacrifice for the sins of the world.

I believe in the Holy Spirit who works in and through human beings to bring us to faith, to empower us to serve God and to cleanse us from sin. The Holy Spirit is the presence of the living God working in the world, in the church, and in our individual lives. The Spirit is our teacher, counselor, comforter, and advocate who argues on our behalf before God. The Spirit renews and restores life and brings all, who trust in Jesus, resurrected life in this world and in the world to come.

Though we were made in the image of God that image has been distorted by sin. Sin is not only disobedience to God but our inclination to trust in ourselves more than we trust in God. It is our inclination to be centered on ourselves exclusively not caring about God or about our neighbors.

But, by God’s grace, according to divine providence, God sent his only Son Jesus Christ to deliver us from sin and death and in so doing God reconciled humanity to God’s self restoring the relationship that was broken by sin. By God’s grace through faith in Jesus Christ, God adopts us as God’s children making us joint heirs with Jesus granting us our inheritance of everlasting life.

I believe that there are two sacraments instituted by Christ, the Lord’s Supper and Baptism. Through the Lord’s Supper, we remember the suffering death of Jesus who died on the cross for the forgiveness of our sins. It is also a celebration of God’s grace in creation, covenant, the gift of the church, and the coming kingdom that Jesus promised to all who trust in him and live according to his word. Through Baptism, God claims us as God’s children. In response we turn from sin and turn to the ways of Jesus Christ. Baptism is a sign of the believer being grafted into Jesus, having sins washed away, and being incorporated into the body of Christ which is the church.

I believe that scripture is God’s word to me and my guide to living a blessed life in accordance to God’s will.
Biographical Sketch
Reverend Jim Johns

I was born a cradle Presbyterian in the town of Front Royal, Virginia, a small town in the Shenandoah Valley about an hour and a half west of Washington DC. My father was an elder and clerk of session in a small Presbyterian church and my mother was a homemaker who supported her husband and took care of the children. We lived on a farm and my father supported the family by farming. In addition to attending church, I took part in youth fellowship activities, attended church camp, and played on the church softball team.

Upon graduating from high school, I attended Madison College, now James Madison University, where I attained my Bachelors Degree in Business Administration. Following my graduation from college, I entered retail management and managed a chain drug store for thirteen years in various locations in Virginia and West Virginia. I was also privileged to work in the construction and marketing industries. It was while I was managing the drug store that I was reunited with one of my high school friends and married Terry, the love of my life. We have three children, all grown and married. We also have three grandchildren.

Since high school I have felt called to the ministry and at the age of 45, with the blessings of my wife, we sold our home and marched off to Richmond, Virginia and Union Theological Seminary and the Presbyterian School of Christian Education where I received my Master of Divinity Degree. In July, 1998 I was ordained in the Coastal Carolina Presbytery and served my first church, the Montpelier Presbyterian Church, in Wagram, North Carolina. In March 2001 I accepted the position of pastor at Indian Trail Presbyterian Church located in the Charlotte area and in the Charlotte Presbytery. This is where I continue to pastor today.

In 2008, I began work on my Doctor of Ministry degree and was awarded the Doctor of Ministry degree in 2011. My particular field of interest during this experience was learning how to effectively teach the diverse meanings related to the Lord’s Supper. Because I eventually wanted to work as an interim minister, I took the Interim Ministry Training course offered by Union Presbyterian Seminary in November 2013.

After almost 14 years as pastor of Indian Trail Presbyterian Church, I believe it is time to pursue a new chapter in my ministry. By God’s grace, I was led to inquire about an opening for an interim minister at Carolina Beach Presbyterian Church and by God’s grace I have been given this opportunity. I am grateful for the trust Carolina Beach Presbyterian Church has shown in me. It is my prayer that with God’s help, I will assist this church in its search for an installed pastor that will continue the church’s history of praising God, making disciples, and serving the Lord.
2015 Statement of Faith RJSC

(Abstract-a brief statement of essential content)
In The Beginning - God, Creation
Humanity - Sin
God’s Chosen People - Israel
God Sends Warnings and Encouragement - Prophets
The Incarnation- Jesus, the Christ
Purpose of Presence
The Sacraments Baptism and Eucharist
Ministry of Compassion - Teaching and Healing
Persecution, Death, Resurrection
Gift of The Holy Spirit - Pentecost

I believe that...

I. .......the beginning was In the Mind, Heart, and Soul of God. All that is
In the Universe radiates God’s Infinite Spirit Energy which is
experienced as Life force.

II. .......the eternal, living water of God’s unconditional Love provides
and extends Grace, Justice, Harmony, Healing, Compassion and
Forgiveness to all humans.

III. .......because God is O³ (Omnipresent, Omnipotent, and Omniscient)
humanity is never abandoned but has Divine potential to live in the
likeness of Jesus, the Christ

IV. .......to live and be a Christian, one must have faith and accept Jesus
Christ as the Son of God and as their Lord and Savior and be
baptized and participate regularly in the Lord’s Supper.

V. .......this life on earth is not all there is, for “whoever believes that
Jesus is the Son of God, shall not perish but will inherit eternal life.”

VI. .......that my faith is challenged daily within the reformed tradition
to ‘be reformed and constantly reforming” every day of my life.
Profile of
+Rev. Dr. Joan SalmonCampbell
2627 – D Adams Lake Drive
Fayetteville, NC 29304

- Founder and Senior Spiritual Guide, Practitioner and teacher of The Spiritual Spa - a special place for Spiritual
- Energy Management of Chronic Illness and Pain -
- Former Pastor of Christ's Church in Hough (UCC) in Cleveland, Ohio. Rev. Joan retired from pastoral ministry
  in December, 2003 after 43 years of work in urban church ministry across the USA.
- Evangelism and Spiritual Growth preaching missions, revivals, retreats and workshops have carried her to
  every state in the USA except Oregon and many countries including: Geneva, Switzerland, Rome, Italy (audience
  with the Pope), Turin, Italy, - Waldensian Presbyterian Church, Nairobi, Kenya, Addis Ababa, Ethiopia, Havana, Cuba,
  and Cape Town, Johanesburg, Namibia, Lavender Hill, South Africa.

- Pastorates served:
  St. Marks Presbyterian Church – Potomac, MD. Associate Pastor
  Takoma Park Presbyterian Church, - Takoma Park, MD. Associate Pastor
  Arlington Presbyterian Church – Arlington, VA. Interim Senior Pastor
  Linwood United Church (United Presbyterian Church, Presbyterian Church, US; United Methodist) Kansas City,
  MO. Co-Pastor
  St. Paul Presbyterian Church, Kansas City, MO. Pastor
  Philadelphia Presbytery – Philadelphia, PA. - Associate Executive for Mission

- 1982 Reunion General Assembly, PCUSA- served as Vice Moderator with Dr, Randolph Taylor
- Bicentennial General Assembly of Presbyterian Church USA –
  First Clergywoman elected as Moderator

- Third, Scots, and Mariners (Old Pine) Presbyterian Church – Philadelphia, PA. - Pastor
- St. Mark Presbyterian Church – Cleveland, OH. - Senior Pastor
- Christ Church Contemporary – Cleveland, OH. - Pastor
- Christ Church in Hough, UCC – Cleveland OH. - Lead Pastor
- Pilgrim Congregational UCC – Cleveland, OH – Intentional Interim Associate
- Archwood United Church of Christ – Cleveland OH – Intentional Interim Pastor

- The founder and director of Spirit Associates.
  Associated entities and services include:

  Executive and Pastoral Coaching –
  Spiritual Guidance
  Reiki master/practitioner offering treatments and training. Reiki is a harmonizing energy; it enters and
  balances out any imbalances within the system.
  Aromatherapy Practitioner

Diversity Management and Organizational Development for Religious and Voluntary Systems

Education –
- Bachelors of Music - University of Rochester's Eastman School of Music – Rochester, NY.
- Masters of Divinity from Interfaith Metropolitan (InterMet) Seminary – Washington D.C. (Lancaster Seminary);
- Masters of Arts in Psychology – Cleveland State University;
- Honorary Doctorates – Westminster College – New Wilmington, PA; Austin College – Sherman, TX;
- St. Andrews Presbyterian College – Laurinburg, NC
- Reiki Master/Teacher – Ursuline College, Beachwood, OH, (RP, IARP – Registered practitioner), International
  Association of Reiki Professionals
  Currently – Ph.D. Candidate for Metaphysics – University of Sedona

Special Events/Meetings –
- Audience with Pope John Paul in Rome;
- Meeting with Bishop Tutu in preparation for the Truth Hearings in Johannesburg, So. Africa;
- Meeting with members of Castro's Cabinet in Havana, Cuba;
- Preacher for the World Council of Churches, Geneva Switzerland;

Tent Making Ministries –
- Reiki Master Teacher/Practitioner;
- Executive and Pastoral Coach,
- Professional Musician

- Personal – widow and mother of three sons, two daughters, six grandchildren. Hobbies and free time – Tabby –
  (my pet Shih Tzu); spiritual growth pursuits; reading, writing, karate, quilting; tennis, reading, singing, playing the
  piano, listening to hymns and classical music - Bach, Brahms, Chopin and Franck; jazz; dancing and vigorous
  discussions!
### Total Minimum Compensation for 2016

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Minimum Compensation for 2016</td>
<td>$65,296.15</td>
</tr>
</tbody>
</table>

**Recommended breakdown for compensation:**

- **Effective Salary** (may be allocated between salary and housing allowance) | $41,100.00   |
- **SECA** (7.65% of salary and housing)                                      | $3,144.15    |

**Benefits**

- Pension, Death and Disability (12% of **PCC** minimum of $41,100)          | $4,932.00    |
- Medical Dues 23% of **BOP** minimum of $44,000 (**individual coverage only**) | $10,120.00   |

**Professional Expenses** – to be used for Continuing Education and Professional Expenses | $6,000.00

---

The Board of Pensions offers a helpful booklet on *Understanding Effective Salary*. Go to their website: [http://www.pensions.org/AvailableResources/BookletsandPublictions/Documents/pln-103.pdf](http://www.pensions.org/AvailableResources/BookletsandPublictions/Documents/pln-103.pdf)

### Important Notes:

1. The **Salary** may include a suitable amount designated for **housing**, as allowed by IRS Guidelines, to provide a dwelling for the pastor and family.

2. The division of funds between Professional Expenses and Continuing Education should be determined by the session in consultation with the pastor. The division of funds can vary from year to year.

   - Reimbursable **Professional Expenses** are usual, customary and reasonable expenses incurred in support of the ministry provided to the congregation by the pastor. They do not include commuting from home to church/office. Expenses are reimbursed upon the submission of appropriate receipts or mileage logs and should not be paid in regular monthly installments. **If** Professional Expenses are paid in monthly installments then they must be counted as income and listed on the pastor’s W-2 form. Pension, Disability, and Medical Dues would also have to be paid on them. It is up to the pastors to monitor their use of Professional Expense funds so as not to run over by the end of the year. Any unused funds revert to the church treasury at the end of the year. Unexpended budgeted funds for Professional Expenses are not available to a pastor as compensation.

   - Since **Continuing Education** funds are provided by the church in order to equip the pastor to be a more effective leader in the congregation, it is the responsibility of the pastor to consult with the session about the content, location, and cost of any continuing education before taking time off or incurring costs. The expenses will be reimbursed (within the limits of the agreement) upon presentation of receipts. Accrued Continuing Education time and money are forfeited upon dissolution of the pastoral relationship. Unexpended Continuing Education money are not available to a pastor as compensation.
3. **Board of Pensions**: Each church is responsible to pay the 23% of medical dues for the BOP member (pastor). Beginning in 2015 the BOP charges an additional 1.5% for family coverage. The Committee on Ministry has decided not to require congregations to pay the additional 1.5% for family coverage. This means that congregations can ask BOP members (pastors) to pay none, some, or all of the 1.5% for family coverage. This should be spelled out in the terms of call presented annually to the congregation.

4. For negotiations for service **less than full-time**, a normal (full time) work week is considered as 40 hours.

5. **Other benefits** (part of minimum terms of call):
   a. Vacation of 4 weeks including 4 Sundays.
   b. Study Leave of 2 weeks including 2 Sundays. The purpose of Study Leave will be planned in consultation with the Session.
   c. Holidays as established by Presbytery policy.
   d. Full usual, customary, & reasonable cost of moving to the field by a licensed carrier.
   e. **FAMILY LEAVE** is recommended.

   **EITHER**
   
   A. FAMILY LEAVE is a mutual agreement between the Session and Pastor for the good and welfare of the whole of God’s holy people. *A Covenant of Care and Compassion* is a formal opportunity to express agreement in family leave policies. Guidelines for *A Declaration of Family Leave Policy* and *A Covenant for Care and Compassion* are available at the Presbytery Office.
   
   OR
   
   B. FAMILY LEAVE is time released for medical care and treatment.
   
   - **Sick Leave** shall accumulate at least 1 ¼ days each month to 90 days total. Sick Leave of 5 days shall be accrued to newly installed pastors. When sick leave taken exceeds 5 days in a 6-month period, a church may require a statement from the attending physician.
   - **Maternity Leave** – 4 weeks with payment of salary and benefits excluding reimbursable expenses. An additional two (2) weeks may be granted from accumulated sick leave if needed.
   - **Adoptive Leave** – 2 weeks with payment of salary and benefits excluding reimbursable expenses.
Salaries

Presbytery of Coastal Carolina
Committee on Ministry Minimum 2016 Terms of Call
Full Time Certified Christian Educators

Salary $45,000.00
Benefits – suitable health coverage and retirement savings plan.
Continuing Education – Annual provision of continuing education approved by session $1,200.00
Total Minimum compensation for 2015 $46,200.00
Plus suitable health and retirement plans.

For negotiations for service less than full-time, a normal (full time) work week is considered as 40 hours.

Other benefits (part of minimum terms of call):

a. Vacation of 4 weeks including 4 Sundays.
b. Study Leave of 2 weeks including 2 Sundays. The purpose of Study Leave will be planned in consultation with the Session.
c. Holidays as established by Presbytery policy.
d. Full usual, customary, & reasonable cost of moving to the field by a licensed carrier.
e. FAMILY LEAVE is recommended.

EITHER

A. FAMILY LEAVE is a mutual agreement between the Session and Pastor for the good and welfare of the whole of God’s holy people. A Covenant of Care and Compassion is a formal opportunity to express agreement in family leave policies. Guidelines for A Declaration of Family Leave Policy and A Covenant for Care and Compassion are available at the Presbytery Office.

OR

B. FAMILY LEAVE is time released for medical care and treatment.

- Sick Leave shall accumulate at least 1/4 days each month to 90 days total. Sick Leave of 5 days shall be accrued to newly installed pastors. When sick leave taken exceeds 5 days in a 6-month period, a church may require a statement from the attending physician.
- Maternity Leave – 4 weeks with payment of salary and benefits excluding reimbursable expenses. An additional two (2) weeks may be granted from accumulated sick leave if needed.
- Adoptive Leave – 2 weeks with payment of salary and benefits excluding reimbursable expenses.
Presbytery of Coastal Carolina
Committee on Ministry Minimum 2016 Terms of Call
Full Time Certified Associate Christian Educators

Salary $40,000.00

Benefits – suitable health coverage and retirement savings plan.

Continuing Education – Annual provision of continuing education approved by session $1,200.00

Total Minimum compensation for 2015 $41,200.00
   Plus suitable health and retirement plans.

For negotiations for service less than full-time, a normal (full time) work week is considered as 40 hours.

Other benefits (part of minimum terms of call):

f. Vacation of 4 weeks including 4 Sundays.
g. Study Leave of 2 weeks including 2 Sundays. The purpose of Study Leave will be planned in consultation with the Session.
h. Holidays as established by Presbytery policy.
i. Full usual, customary, & reasonable cost of moving to the field by a licensed carrier.
j. FAMILY LEAVE is recommended.

   EITHER
   C. FAMILY LEAVE is a mutual agreement between the Session and Pastor for the good and welfare of the whole of God’s holy people. A Covenant of Care and Compassion is a formal opportunity to express agreement in family leave policies. Guidelines for A Declaration of Family Leave Policy and A Covenant for Care and Compassion are available at the Presbytery Office.
   OR
   D. FAMILY LEAVE is time released for medical care and treatment.
      • Sick Leave shall accumulate at least 1 ¼ days each month to 90 days total. Sick Leave of 5 days shall be accrued to newly installed pastors. When sick leave taken exceeds 5 days in a 6-month period, a church may require a statement from the attending physician.
      • Maternity Leave – 4 weeks with payment of salary and benefits excluding reimbursable expenses. An additional two (2) weeks may be granted from accumulated sick leave if needed.
      • Adoptive Leave – 2 weeks with payment of salary and benefits excluding reimbursable expenses.
Presbytery of Coastal Carolina  
Committee for Church Revitalization and Transformation  
Report to Presbytery  
June 11, 2015

Action Item:
That the Presbytery endorse the Certificate in Mission Transformation Coaching program. [62-65] Explanation: Seminaries do a lot of great work preparing people for ministry. Presbyteries, like ours, can lead our denomination in a new and exciting model of presbytery-level training, which mixes rigorous academic study with down-to-earth practical training and experiences that make a difference in congregational transformation. The Thompsons are just beginning a pilot for a new Missional Transformation Coaching certificate program for 9-12 people each year. CCRT enthusiastically endorsed this program at our last meeting. The cabinet has also endorsed it. We ask that the Presbytery as a whole also endorse this coaching certificate.

Informational Items:
1. CCRT voted unanimously to increase the Thompsons’ 2015 contract extension funding from $24,000.00 (plus expenses) to $32,000.00 (plus expenses) since they are meeting the terms of their previous contract and are doing more and more to better reach congregations and leaders in need of transformation help. The $8,000.00 difference would come from the Presbytery-Level General Assembly Transformation Grant we received for this exact purpose. Since coming into the Presbytery, the Thompsons have started a group pastors taking new calls in this presbytery; they began the first Community of Practice with five congregations and are about to begin a second community of practice. They started a new program for smaller-membership congregations called Hidden Embers and are now going to offer special retreats for smaller congregations (and eventually larger congregations) that appeals to more and more congregations who are interested in doing something but are not ready to commit to a lengthy process. They have also responded faithful to helping SPOR when called upon (such as the Listening, Learning, Dreaming initiative). The $24,000.00 already approved was done as a stop-gap measure to make due until their contract had been fully evaluated. Upon evaluation from CCRT the Thompsons work is helping sustain itself to an appropriate degree and they have shown their ability to adapt as needed to best encourage transformation in congregations and leadership.

2. See the flyer below for the August Evangelism Workshops by Chris Walker in Jacksonville, NC and Sanford, NC! [66]

3. CCRT voted to request that the following amendment be included to the new Manual of Operations being considered: These proposed changes are part of the Mission Cabinet report.
   a. 8.23c be amended to be read as follows: “to work with sessions who seek to develop cooperative arrangements with one or more other churches, working in close collaboration with the Committee on Ministry.”
   b. Item 8.23 Revitalization h. be deleted
Certificate in Missional Transformation Coaching

Offered by The Presbytery of Coastal Carolina and
Rev. Drs. Beverly and George Thompson,
Missional Transformation Coaches, Presbytery of Coastal Carolina

**PURPOSE:**
To provide the Presbytery of Coastal Carolina with long-term, home-grown human resources for supporting congregational vitality in ministry and mission.

**Application Requirements** Applicants must include a statement that addresses the following questions:
- What is your understanding of the purpose and value of congregational coaching to the mission of Coastal Carolina Presbytery?
- Why are you interested in Missional Transformation Coaching?
- What gifts and experiences would you bring to this program?
- What are the names and addresses of two qualified persons who can speak to your skill, experience, and motivation for a program like this one?

Applicants must also be willing to pay for books, related materials, and the participant’s fee (that fee is still under discussion: for more information, see the Thompsons or Evan Harrison)

**Missional Transformation Coaching Certificates will be granted to those participants who demonstrate:**

- A clear grasp of the models, terms and concepts
- Ease with Biblical and theological spiritual practices
- Effective use of program resources
- Collaborative skills
- Effective coaching outcomes in supervision.

**Timeline and Nature of Program:**

- The program will consist of about 8 hours of master’s-degree-level face-to-face, introductory instruction on each one of the six course topics, typically one day per course.
- Participants will be reading various books, completing homework assignments and weekly internet-based activities for six weeks. New courses begin approximately every 2 months.
• Participants who complete the work for all courses and the practicum, and demonstrate mastery of the material and techniques, will be presented with a Coaching Certificate. Certificate recipients will be better equipped to serve their congregation and to help other congregations in the Presbytery in a number of ways.

COURSE DESCRIPTIONS

Course 1: Leadership for Dynamic Congregations
“Dynamic” congregations are able to grow, flourish and adapt to change. Learn compelling theories and models that reveal the leadership required to reach the dynamic phase (which so many churches miss). Myths about leadership will be critiqued, with special attention given to three discovery processes for a deeper understanding of how culture influences congregational ministry.

Course 2: Making Room At The Table: Interactions That Matter
Leaders and coaches must be able to listen and communicate well with others people. Participants will discover their leadership styles and what they “give away” when they are upset. They will learn to create a safe space for all voices at the table as they practice specific skills for redirecting tense or confusing conversations and drawing out the assets of others. Biblical and theological resources are woven throughout this course.

Course 3: Discerning Vision for Dynamic Congregations
Many long-established churches are aware that their membership and vitality are waning. Participants will learn to use a well-designed process that draws the best out of the church’s heritage to face its changing context with new courage and faithfulness. Vision takes time to discern, but is the missing link for moving beyond survival toward congregational strength and creativity.

Course 4: Reframing Conflict for Vital Ministry
Conflict is often misunderstood. Without awareness of cultural energy, pastors and lay leaders will continue to run into the same sources of tension in different forms. Students will demonstrate ways to turn conflict into opportunities for strengthening congregational life and witness, through understanding the church’s “deep energy.”

Course 5: Simulated Practicum on Congregational Change
Can bring out anxiety and fear in congregations. Pastors can help congregants accept such feelings as “normal,” and can use biblical examples and spiritual practices to reframe the situation. Participants will discover both internal and
external sources of congregational energy by using the spiritual discipline of “Appreciative Inquiry.”

**Course 6: Engaging the Collective Spirit**
This course offers a creative and diverse set of resources to touch the spirit of community. Participants will learn to use resources such as: contemplative dialogue- organizational awareness/mindfulness, appreciative inquiry, ladder of inference, grace margins, inclusion, and polarity management.

**Coaching Practicum**
This capstone class draws upon all the resources of this program in demonstrating the coaching skills necessary in Missional Transformation Coaching. Participants will be supervised by this program’s coaches.

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**Published Resources include:**

- Beverly and George Thompson, *Grace for the Journey: Practices and Possibilities for In-Between Times* (Alban)

- George B. Thompson, Jr., *Futuring Your Church: Finding Your Vision and Making It Work* (The Pilgrim Press/Wipf and Stock)

- Beverly and George Thompson, *Ready to Lead: Harnessing the Energy in You and Around You* (forthcoming, Wipf and Stock)


- Cameron Harder, *Discovering the Other: Asset-Based Approaches for Building Community Together* (Alban)


- George B. Thompson, Jr., *How to Get Along with Your Church: Creating Cultural Capital for Doing Ministry* (The Pilgrim Press/Wipf and Stock)
About the Coaches:

The Rev. Dr.s Beverly and George Thompson were hired part-time by the Presbytery of Coastal Carolina in April 2013 to expand the ministry of the Committee on Congregational Revitalization and Transformation. Since that time, they have instituted a monthly gathering for pastors who are new to the presbytery; they are most of the way through the first two-year congregational transformation cohort process; they led a six-month “Hidden Embers” process for three smaller-membership congregations in the East Community; they have led retreats; and they are offering one-day introductory workshops around the Presbytery for clusters of congregations.

This Certificate in Missional Transformation Coaching will provide more trained people within the Presbytery, who can guide and support congregations seeking fresh life and mission. Stronger congregations lead to stronger presbyteries.

The Thompsons are uniquely qualified to lead such a certificate program. Beverly was ordained by the Presbytery of Greater Atlanta, holds a D.Min. degree in Spirituality from Columbia Seminary, and has served several congregations. George was ordained by the Presbytery of the Cascades, holds a D.Min. degree from Claremont, a S.T.D. in biblical interpretation from San Francisco Seminary, and a Ph.D. in theology and the human sciences from The Chicago Theological Seminary, where he wrote a dissertation on congregational decline, ethos, and renewal. Besides years of pastoral experience, George served for fourteen years as Professor of Leadership and Ministry Practice at the Interdenominational Theological Center in Atlanta, where Beverly also taught courses. They worked for a time as field consultants with The Alban Institute. This certificate program utilizes several of their publications.

Churches that have worked with the Thompson remark that their Sessions become much stronger and that they continue to use the tools and practices they learned from the Thompsons.
Seeking to share Christ’s Gospel with others but not sure how to go about doing it? Worried that you lack the talent to communicate effectively? Find it easier to stay silent than to witness?

The Personal Evangelism for Ordinary People seminar led by Evangelism Coach Chris Walker will help you overcome those natural fears and find fresh freedom in sharing your faith.

**Imagine:**
- You confidently answer a question about why you follow Jesus.
- Your friend asks you how you became a Christian and you give a clear story.
- You share the gospel story without being tongue-tied.

This seminar is designed to give you a clear understanding of personal evangelism which results in a compassion that swallows fear and equips you to be effective in everyday life.

The seminar will help you move you from clumsy to confident in just ONE day.


Or visit [http://www.evangelismcoach.org](http://www.evangelismcoach.org) and look for the conference announcement.

Featured speaker Chris Walker is fittingly known as the Evangelism Coach because of his extensive work with churches in the US and Latin America in the areas of evangelism and church growth. Chris is an ordained pastor in the Presbyterian Church (USA). His website has over 1000 articles on personal evangelism, congregational evangelism, and hospitality, as well as a podcast feed, all for free.
Committee for Stewardship
Report to Presbytery
June 11, 2015

Informational:
We commend to the presbytery a helpful book to help us think anew about financial stewardship and money matters in the church. Clif Christopher’s *Not Your Parents Offering Plate*.

We are also pleased to partner with the Christian Education Committee at the upcoming E3 event to be held at Elizabethtown Presbyterian Church. The Keynote speaker for E3 is Rev. Karl Travis, Pastor of First Presbyterian Church of Fort Worth, Texas. His focus will be “Why We Give”.

The Stewardship Development committee is available to you and your congregation to think with you about ways to deepen our faithfulness in stewardship.

Committee On Nominations & Volunteer Development
Report to Presbytery
June 11, 2015

The Committee on Nominations & Volunteer Development nominates the following persons to serve the Presbytery of Coastal Carolina. **We move the election of the following persons:**

**Vice Moderator of Presbytery 2015-2016** - Rev. Hazel Wilson

**New Church Development**
Class of 2015 - Joyce Winkler  
Class of 2016 – Lee Woodard

**Christian Education** - Class of 2017 – Rev. Elizabeth Forester, Chair

**Committee for Church Revitalization & Transformation**
Class of 2017 – Rev. William C. Hayes, Chair

**Committee On Preparation For Ministry** - Class of 2015 – Connie Pratt

**Strategic Planning & Organizational Review** - Class of 2016 – Rev. Ernie Johnson, Chair
Presbytery of Coastal Carolina
Committee on Nominations and Volunteers

General Assembly Commissioner Nominees

The following persons have been nominated to the 2016 General Assembly. These persons will be elected at the October 11, 2015, meeting and nominations from the floor can be made at that time. Persons nominated from the floor must have indicated their willingness to fulfill the requirements of a commissioner by submitting a filled out application form to the Stated Clerk by the start of business at the October 11th meeting. The application form can be found on the Presbytery Website.

The Presbytery of Coastal Carolina is authorized to send 4 teaching elders (ministers) and 4 ruling elders for a total of 8 commissioners. In addition we are authorized to send one Young Adult Advisory Delegate. According to our Guidelines the alternates will ordinarily serve as commissioners to the following General Assembly.

Your Nominating Committee places the following persons in nomination as commissioners to the 2016 General Assembly to be held July 18 through 25 in Portland, WA.

**East Community**

**Teaching Elders** (8 Applicants)
John N. Causey – *Commissioner* (Shallotte)
William T. Young – *Alternate* (Sneads Ferry)

**Ruling Elders** (2 Applicants)
Mebane Boyd – *Commissioner* (Winter Park)
Curt Simpson – *Alternate* (Wallace)

**Central Community**

**Teaching Elders** (3 Applicants)
John Bryan, II – *Commissioner* (MAL)
Steuart Link – *Alternate* (Mission Coord.)

**Ruling Elders** (4 Applicants)
Rosia Freeman – *Commissioner* (Haymount)
William P. Pope, III – *Alternate* (1st. Whiteville)

**West Community**

**Teaching Elders** (1 Applicant)
Laura Lupton – *Commissioner* (Miss. Coord.)

*Alternate* – *Alternate*

**Ruling Elders** (3 Applicants)
Naomi Newton – *Commissioner* (Silver Hill)
John Baker, III – *Alternate* (First Carthage)

**At Large**

**Teaching Elders**
LaVera Parato – *Commissioner*
David McDonald – *Alternate*

**Ruling Elders**
William Millar – *Commissioner* (Saint Pauls)
Cheryl Priest Batten – *Alternate* (White Plains)

**Young Adult Advisory Delegate**

*No application has been received yet by the committee.*
NAME: __________________________________________ CHURCH: __________________________

ADDRESS: _____________________________ CITY _________________________ ZIP __________

PHONE: (H) ______________ (O) ______________ (C) ______________

EMAIL: ________________________________ Community (circle 1):    East        Central    West

FOR BROADER REPRESENTATION, PLEASE CIRCLE ALL THAT APPLY.

FEMALE     MALE;    LATINO-HISPANIC;   AFRICAN-AMERICAN;   ANGLO   OTHER_______

LAY     CLERGY;    CRE     ELDER age under 34   35 – 59   60 Plus

CERTIFIED CHRISTIAN EDUCATOR;     TEACHER’S CERTIFICATE;

SKILLS AND/OR EXPERIENCE - PLEASE CIRCLE ALL THAT APPLY.

Computer    Property Management    Reformed Theology
Technology    Disaster Relief    Publicity/Communications
Conflict Resolution    Ecumenical Relations    Education
Network of Regional Contacts    Planting New Churches    Church Revitalization/Transformation
Human Resources    Worship    Strategic Planning
Presbyterian Governance    Mission    Campus Ministries
Property Management    Spiritual Development    Presbyterian History of Area
Candidates for Ministry    Higher Governing Bodies    Stewardship Development

OTHER AREAS OF INTEREST AND/OR CERTIFICATION

_________________________          ___________________ ______________________

_________________________ ___________________ ______________________

Suggested by :  Self       Other (name)  __________________________________

Return completed form to:
Committee on Nominations & Volunteer Development
Presbytery of Coastal Carolina
807 West King Street
Elizabethtown, NC  28337-9587
Email:  jankrause@presbycc.org

CONVD – VOLUNTEER FORM – 2013
Presbytery of Coastal Carolina  
Strategic Planning and Organizational Review  
Report to Presbytery  
June 11, 2015

Work Done Since Last Presbytery Meeting

SPOR has continued to review the information gleaned from the Listening, Learning, Dreaming – Together process carried out last year. Our growing proposal is rooted in the Provocative Proposal “God’s Fresh Call” adopted by SPOR at its January 15, 2015, meeting and presented at the March 7, 2015, Presbytery meeting (see appendix). We also met on April 13th and May 13th. In March, we summarized this proposal as follows:

In light of our large size, diversity, and organization in three covenant communities, the congregations of the Presbytery of Coastal Carolina help empower one another to share Christ’s ministry and mission in a changing world and to anticipate future changes faithfully.

How we see this working

The whole Presbytery would meet two (2) times per year.

The whole presbytery needs to act on the following items:

- Election of Synod and GA commissioners
- Committee on Representation
- Adoption of the Presbytery budget
- Final action on Property Issues
- Election/Renewal of the General Presbyter
- Elder Ministries
- Inquirers and Candidates (CPM)
- New Church Development & Research
- Two meetings of the whole Presbytery are required annually by the Book of Order.
- Mission Cabinet would have some coordinating oversight

Gatherings would be held in each of the three communities once or twice a year. These gatherings would have these responsibilities and options:

- Would operate as commissions of the Presbytery with assigned powers
- Would foster cooperation among congregations for mission and service
- Would receive (or introduce) incoming pastors (Second option would require that COM have commission powers)
- Would determine their own organizational structure and committees

The budget of the Presbytery would be restructured and the committees of the Presbytery would be reconfigured and responsibilities reassigned and refined to work best with the three Communities and Commissions.

We see this a five year process:

- 2015 – work out the structure
- 2016-2018 – process and structure will unfold; SPOR monitors process
- 2019 – complete evaluation and redirection as needed
Committee for New Church Development  
Report to Presbytery  
June 11, 2015

Information:

Update on The Bridge’s ministry.

The biggest current issue: space, especially children’s Sunday School. Rent is high. They have just launched a Thursday evening supper and worship. Goal is financial self-sufficiency in two years. Talking about the possibility of NCD Comm./PCC buying or helping to buy land, then The Bridge would do capital campaign for building. Currently researching. Hopes to bring a request to charter to the October presbytery meeting.

Ministry possibilities:

Rev. Doug Cushing spoke to the session at St. Andrews- Covenant about what The Bridge is doing. It opened their eyes to possibilities they might be able to do. Talks also with First, Wilmington about sharing insights and resources.

Other ways churches start – w/ off-shoots of existing churches, w/ new staff hired to work 1/2 time doing mission/revitalization/? and 1/2 time at NCD, etc.. We want to encourage existing churches to keep their eyes open for people and possibilities of new worshipping communities as well as looking at revitalization possibilities partnering w/ NCDs.

Hispanic Ministries

PCC has 5 Hispanic NCDs
Sanford recently received GA grant & applied for 1001 Worshipping Community Grants as well. Faison Church is still waiting to purchase a lot near where they are. The Fuqua-Varina church is considering an offer to buy the property they are currently using/renting. St. Pauls congregation has purchased a lot with small building. The members of the Fayetteville Hispanic congregation have joined the Galatia Church, are now a church with two services.
Committee for African American Ministries
Report to Presbytery
June 11, 2015

Information:
In an attempt to ascertain how it can best to determine the needs and strengths of the Presbytery’s African American congregations, the Committee for African American Ministries (CAAM) is inviting the ministers/moderators of those churches to its next meeting. We also are making special efforts to involve youth in our activities and programs, as well as strengthening youth programs at the churches. In addition to the annual Gathering, CAAM involvements between the June and October Presbytery meetings include representation at the National Black Presbyterian Caucus biennial meeting and at the “Catawba Event.” The Gathering will be hosted by Haymount Presbyterian Church on August 8, 2015.

Committee on Christian Education
Report to Presbytery
June 11, 2015

Information
Two Faithful Saints Luncheons were held at St. Andrews-Covenant in Wilmington and Trinity in Laurinburg on May 2. These Luncheons honored 38 Faithful Saints with 294 people attending to support and recognize these individuals. [73] The Education Committee will provide a New Curriculum Workshop during the Presbytery Meeting. See details in in packet flyer. [74] The E3 Event (Leadership School) will be held September 19, 2015 at Elizabethtown Presbyterian Church.[75] Mission Project Displays from local congregations are being solicited. See details in flyer. [76]

YOUTH MINISTRY UPDATE:

We are at the end of another successful year of youth events in our Presbytery. Our Youth Council will meet later in June to close out the year with a celebration. Please see the enclosed flyer for next year's event dates and information on joining Youth Council. In July we will be taking a group of young people and adults to Montreat Youth Conference. The theme for this year is "This is our story." We are also already looking ahead to the summer of 2016 when we will be taking a group to the national Presbyterian Youth Triennium at Purdue University. Registration information for Triennium will be available this fall. For more information or with any questions, please contact Amy Hodges. [77]
Faithful Saints honored at Trinity Presbyterian, Laurinburg:

- Faye Cameron—Salem PC
- Mexie Fields—Haymount PC
- Keiko Fore—Laurel Hill PC
- Magdalene Graham—Panthersford PC
- Curtis Hales—Trinity PC, Laurinburg
- Frank Hayes—West End PC
- Katie Hayward—Peace PC
- Dare Johnson—Red Springs PC
- Diane Knight—Raven Rock PC
- Jackie Lankford—Trinity PC, Laurinburg
- Jonathan & Rosezinnie McCants—College Heights PC
- T.J. & Betty McCormick—Rowland PC
- Ann McNeill—Bethesda PC
- Sue Miller—First, Sanford
- Dottie Strawcutter—First, Lumberton
- Ronnie Wicker—White Hill PC
- Ethel Singletary—Bethel PC, Lumberton
- Joyce Shepard—Jackson Springs PC
- Shirley Williams—Mars Hill PC
- Bobby Byrd—Grove PC, Dunn

Faithful Saints honored at St. Andrews-Covenant Church:

- Sylvia Davis—Carolina Beach PC
- Rebecca Pitchford—Burgaw PC
- Jean King—Cape Carteret PC
- George McRae—Chestnut Street PC
- Florence Cox—Clarkton PC
- Herb Hanna—Elizabethtown PC
- Reba Stamp—First, Morehead City PC
- Amelia Surratt—Graves Memorial PC
- Katheryn Wilson—McClure Memorial PC
- Flora Fisher—Pineland PC
- Gail Thomas—Shallotte PC
- Martha Ward—Sneads Ferry PC
- Paul Nicholasen—St. Andrews-Covenant PC
- Mavis Pigford—Warsaw PC
- Jean Hall—Windermere PC
- Jane Cherry—Winter Park PC

Thank you to Elizabeth Forester, Peggy McLean, Jennifer Vanderbilt, and Leslie Kerr for coordinating these luncheons.
Join us for a WORKSHOP on the NEW children’s curriculum.

Date: Thursday, June 11, 2015 Presbytery meeting
Location: Culdee Presbyterian Church, 916 NC-73, West End, NC 27376.

DCEs, teachers, Christian Education committees, Sunday school superintendents, and all interested folks are welcomed to attend an introduction to the Growing in Grace & Gratitude curriculum (for ages 3-10). The workshop is scheduled during the business part of the Presbytery meeting. Pastors and commissioners will not be able to attend.

Candace Hill from the PC(USA) Congregational Ministries Publishing will lead the workshop.

The workshop will begin after the Presbytery meeting’s opening worship.

Please notify Kaye – kayebledsoe@presbycc.org at the Presbytery office (800-277-7479, ext. 209) if you plan to attend.

**Schedule:**
Registration for the Presbytery meeting – 8:45am
Presbytery meeting worship – 9:45am
Growing in Grace & Gratitude Workshop – 11:00am – 12:30pm
Lunch – 12:30pm

****************************************************************************************************
To learn more and download samples, go to http://www.presbyterianmission.org/ministries/growinggracegratitude/.
E3 Learning Fair—Schedule
8:30 A.M.—Registration, Refreshments & Displays
9:00 A.M.—Plenary (keynote & awards)
10:15 A.M.—Session#1 Workshops
11:30 A.M.—Lunch, Bookstore, Resource Center, Displays
12:35 P.M.—Session #2 Workshops
2:00pm—Evaluation—drop forms in evaluation boxes

Don’t Miss...
PCUSA Congregational Ministries Bookstore,
Presbytery’s Resource Center,
NEW this year...
PCC Congregational Mission Projects displays
Bring a display of your church’s mission project.
Reserve a display space by contacting the
Presbytery office.

THE OFFERING taken following the plenary will be given to
Bladen County Crisis Assistance.

To prepare for Karl Travis’ keynote & workshop, join in Presbytery’s
“READ TO LEAD”
(All Presbytery Read)
Generosity: What’s Age Got To Do With It?
Rev. Karl Travis recommends the following articles and book for those interested in preparing for his keynote and workshop.

Articles:

Book:
The book can be purchased on Amazon.com. Price is around $13.00.
NEEDED: Church Mission Displays
What is your church doing to let God’s Light shine in this world?

This year The Presbytery of Coastal Carolina is inviting churches to SHARE how they do Mission for God through pictures and displays at the

E³ Learning Fair: Educate, Equip, Empower.

Date: Saturday, September 19, 2015
Location: Elizabethtown Presbyterian Church, Elizabethtown, NC

The E³ Planning Team is providing display table space at the September 19, 2015 training event. Your display at E³: Educate, Equip, Empower supports our goal to bring useful information and vital connections with our congregations. Table space is limited. Please let me know if you’d like to reserve a display table to share your church’s mission efforts.

___ Yes! Please reserve ½ table.
___ Yes! Please reserve 1 full table.
___ Yes! Please reserve wall space for poster only display

Church Name - __________________________________________________________
Contact person’s name __________________________________________________
Email ____________________________ Phone ________________________________

Set up for the event may be either Friday afternoon (3:30pm-5pm) or Saturday morning (8:00am). The building will be open at 7:30am on Saturday morning. Participants will be visiting your displays during registration & lunch hour. Please pick up your display before leaving the event.

We hope you will join us and share your passion for Christ!

Kaye Bledsoe, Associate for Resource Services Presbytery of Coastal Carolina
Phone: 910-862-8300; cell: 910-389-2592  Fax: 910-862-3524
kayebledsoe@presbycc.org   www.presbycc.org
Presbytery Youth Events 2015-2016

SEPTEMBER 12, 2015
All Youth Gathering at Camp Monroe!
Registration will begin August 1, 2015

NOVEMBER 20-22, 2015
Senior High Retreat at Camp Kirkwood
Registration Opens Sept 16, 2015

MARCH 4-6, 2016
Middle School Retreat at Camp Kirkwood
Registration Opens Jan 5, 2016

JANUARY 2016
Tentative Youth Leadership Event-
More Information coming soon!

JULY 19-23, 2016
Presbyterian Youth Triennium. National youth event held at Purdue University.
Registration begins Fall 2015

MORE INFO
Contact Amy Hodges
presbyccyouth@gmail.com
910-520-7934

Presbytery Youth Council will be accepting applications starting June 15, 2015 for the 2015-2016 year

Do you have a young person in your church who is interested in leadership? We are always looking for young people to serve on our Youth Council. Applications will be available on the Presbytery web site June 15, 2015 and due by Aug 1, 2015. If you have any questions, please contact Amy Hodges, presbyccyouth@gmail.com
910-520-7934

***previous experience not required.
***your church's participation in youth events is not required.
Presbytery of Coastal Carolina
Committee for Mission and Outreach
Report to Presbytery
June 11, 2015

Action Item:
That the Presbytery renew the partnership between El Presbiterio del Golfo de México and the Presbytery of Coastal Carolina.

Partnership Between El Presbiterio del Golfo de México and the Presbytery of Coastal Carolina

As part of God’s Church on earth as given to us by Jesus Christ, the Son of God, and electing to be faithful to that Church as part of the Reformed Tradition as it finds expression in la Iglesia Presbiteriana de México and the Presbyterian Church (USA), we, el Presbiterio de Golfo de México and the Presbytery of Coastal Carolina, do believe:

Our Mutual Faith

We believe that Christ has called the Church into being, giving it all that is necessary for its mission in the world;
We believe that we are called to be the living expression of the unity of Christ’s Church that is beyond any human boundaries;
We believe that as we learn more about each other, our lives, and our churches, we will also know more about how God is at work in many different ways around the world;
We believe that as we listen to each other, God will speak to us in new ways and together we can grow spiritually;
We believe that as we do mission activities together, we will witness to those without Christ about God’s great love that crosses all national, political, cultural, and economic boundaries;
We believe that by working together as partners our ability to witness to the Gospel of Jesus Christ will be enriched and our church-to-church partnerships will be strengthened.

Our Covenant

In mutual agreement with what we believe, we the Presbytery of Coastal Carolina and el Presbiterio del Golfo de México do covenant:

• To pray for one another,
• To maintain an open and sincere dialogue between our two presbyteries,
• To learn from each other,
• To work with each other,
• To maintain the unity among both presbyteries,
• To witness to God’s reconciling work of love with each other.

Our Hope

Trusting in the grace of our Lord Jesus Christ, we hope that this partnership will:
• Strengthen Latino ministry in southeastern North Carolina,
• Focus the mission education of churches in both our presbyteries toward shared goals,
• Facilitate collaboration with people in other countries rather than doing mission for them,
• Encourage members and churches to share faith, learn about each other’s mission, and become involved in this mission.

Our Pledge

In order to achieve these hopes we pledge to:
• Enter into an indefinite partnership with a complete review every five years,
• Promote this relationship to the congregations of each of our presbyteries,
• Encourage our members to learn each other’s language.

Adoption

This Covenant was revised by our respective representatives on January 13, 2015, and was adopted by our respective presbyteries on the following dates:

Presbytery of Coastal Carolina  Presbiterio del Golfo de México
June 11, 2015     July xx, 2015

Information:
To learn more about the Presbyterian Counseling Center, view their video @ https://vimeo.com/109528221.

The Presbytery Mission Cabinet approved Scotland Family Counseling Center as the offering recipient for the October 10th meeting of the Presbytery.

Congratulations to our Congregational Mission Grant recipients:
• Oak Plain Presbyterian Church for Young Adult Mission Scholarships
• First Presbyterian Church Dunn, ($900) for Clean Water University Partnership
• Lillington Presbyterian Church for their Quilting Project.

Congratulations to the 2015 Mozell Howie Peacemaking Scholarship recipient!
Forgiven and freed by God in Jesus Christ and empowered by the Holy Spirit, we commit ourselves:

- To nurture our faith through prayer and Bible study,
- To support the mission of the church worldwide,
- To work for justice and peace, and
- To build an inclusive caring community of women that strengthens the Presbyterian Church (U.S.A.) and witnesses to the promise of God's Kingdom.

Presbyterian Women (PW) in the Presbytery have been busy with mission projects, Bible study celebrating the Birthday Offering plus many local activities.

Last fall the Presbytery Coordinating Team invited PW groups in the congregations to join together in one year long mission project; to support Barium Springs Home for Children, now Children’s Hope Alliance. The new name was chosen after Barium Springs and Grandfather Home joined forces to better take care of the children of North Carolina in the face of dwindling public funds available. It is a new name, a new logo, but the same mission under the same leadership.

At our Fall Gathering last August, women from across the presbytery brought gifts of socks, underwear and school supplies plus money. The offering exceeded our expectations... $1500.00+ in school supplies and $6105.00 in cash. We followed up with an offering of $880.00 at our Spring Gathering in April. The total value of the gift for the year was $8485.00 plus whatever individual groups did from their church.

Presbyterian Women gathered at Carolina Beach Presbyterian Church on April 18th for our 27th Annual Spring Gathering. After a time of fellowship and good food, we moved to the sanctuary for worship and business. Carolina Beach PW provided wonderful special music and Rev. June Highfill inspired us with her message, With New Eyes. Those who have entered the Church Triumphant in 2014 were remembered in a memorial service. New leaders were elected and installed. Priscilla Brower is the new Moderator of PW in the Presbytery. She is a member of Spout Springs Presbyterian Church.

Six scholarships were awarded to:
Sara Feggeler Community Presbyterian Church, Pinehurst
Anna Spivey White Hill Presbyterian Church, Sanford
Jordon Clemmons Shallotte Presbyterian Church, Shallotte
Andrew Miller Wallace Presbyterian Church, Wallace
Campbell Hall Peace Presbyterian Church, Fayetteville
Matthew Floyd First Presbyterian Church, Lumberton

These young people represent the six regions of the presbytery. The stipend is $1000.00.

It has been a pleasure to serve as PW Moderator in the Presbytery. Thank you.
Ellen S. Newbold

Attached is the financial statement for 2014.
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<tr>
<th>Income</th>
<th>2014 Budget</th>
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| Totals           | $38,850.00    |         |         |         |         |            |

| Budget           | $38,850.00    |         |         |         |         |            |
| Birthday         | $932.50       | $6,342.14 | $4,197.06 | $555.50 | $12,027.20 |
| Thank Offering   | $3,904.05     | $27.67  | $1,043.00 | $9,464.00 | $14,438.72 |
| Least Coin       | $845.12       | $2,064.32 | $1,374.01 | $612.11 | $4,895.56 |
| Other Designated Funds | $1,865.50 | $398.00 | $323.00 | $946.55 | $3,533.05 |

| Checking 12/31/14 | $1,140.45     |         |         |         |         |            |
| Savings 12/31/14  | $2,075.65     |         |         |         |         |            |
| LCP Fund 12/31/14 | $96,527.60    |         |         |         |         |            |
Informational Items:
As a committee, we have been meeting regularly bimonthly with the participation of six Hispanics congregation, and we hear, discuss and recommend through the members of this committee the different concerns, needs and other issues related to every Hispanic congregation as well as our duties as part of the Presbytery of Coastal Carolina.

In our recent meeting on April 18 at the Presbytery’s office, we had a very dynamic meeting with the Presence of Executive Presbyter Rev. Bill Reinhold. During this meeting we discussed among other things revising a segment of the Manual of Administrative Operations 2.00 related to the Hispanic/Latino Ministries and bring ideas that will fit best for our committee as to how the meetings are conducted.

We are also encouraged due to the blessing that most of the congregations have a close relationship to a host church that supports our Ministry by participating and mingling in different activities.
PRESBYTERIAN COUNSELING CENTER
Offering counseling for individuals, couples, and families

Hope and Healing . . . . for All

910-452-7370
www.presbyteriancounselingcenter.org

- Licensed Counselors
- Accept many forms of health insurance
- Reduced Fees Available
- Also sponsoring the Sam Mann Healing Partnership (cancer and chronic illness supportive counseling)

FIVE LOCATIONS:
4810 Wrightsville Avenue
Wilmington, NC 28403

Shallotte Presbyterian Church, Shallotte
St. Philip’s Episcopal Church, Southport
Topsail Presbyterian Church, Hampstead
Wallace Presbyterian Church, Wallace

THANK YOU, PRESBYTERY OF COASTAL CAROLINA!

For more than thirty-five years, the Center has partnered with the Presbytery in the mission of providing professional counseling to everyone regardless of financial circumstance.
Revised Proposed Agenda
Presbytery of Coastal Carolina
One Hundred and Fourth Stated Meeting
Thursday, June 11, 2015
Culdee Presbyterian Church
916 NC-73, West End, NC 27376

Rev. Joshua Bower, Presbytery Moderator
Ms. Sue Lowery, Presbytery Vice-Moderator

Our Vision Is
Congregations Joyfully Committed to Christ as Lord
Called and Commissioned by God
Connected and Empowered by the Holy Spirit
For Worship and Service

8:45 AM  Registration Begins
9:30 AM  Call to Order and Opening Prayer  Rev. Joshua Bower, Moderator
9:35 AM  Declaration of Quorum Rev. Bill Reinhold, Stated Clerk
9:37 AM  Welcome    Rev. Joseph Washburn, Pastor
9:40 AM  Appointments of Standing Committees Rev. Joshua Bower, Moderator
9:45 AM  Morning Worship  Rev. Whitney Wilkinson
         Offering is for Interfaith Prison Ministry for Women
10:30 AM Adoption of Agenda  [84-85] Rev. W. Benjamin Burrows
10:40 AM Stated Clerk’s Report [6-18, 86] Rev. Bill Reinhold, Stated Clerk
   A. Recognition of first-time elders and visitors, seating of corresponding members
   B. Reception of new Business (must be in writing)
   C. Correspondence Received
   A. Revisions to Manual of Operations
      1. Amendments for First Reading [19]
      2. Amendments for Second [20-22]
      1. Code of Ethics (Second Reading) [23-29]
      2. Boundary Training and Certification (Second Reading) [30]
      3. Revised Separation Policy (Requires 2/3 vote) [31-40]
   C. Finance and Property, Sale of West End Property [41-42, 86]
   D. Personnel Committee [42]
   E. Dismissal of Oak Island [87-88 ]
11:20 AM Committee on Ministry [43-60, 86, 89-90] Mr. Jay Bender
11:50 AM Committee for Revitalization and Transformation [61-66] Rev. Evan Harrison
12:00 AM Committee for Stewardship Development [67] Rev. Chris Denny
12:05 PM Committee for Nominations and Volunteers [67-69] Mr. Richard Wurtzel
12:15 PM Committee on Strategic Planning and Organizational Review [70] Mr. Bill Ingle

1 All introduction of New Business must be in writing and placed in the hands of the Stated Clerk at the outset of the meeting.
12:25 PM  Board of Pensions [Lunch with Helen in Room 4B]  
Rev. Helen Locklear

12:30 PM  Directions for Lunch, Announcements, and Grace  
Rev. Joseph Washburn

12:30 PM  Lunch

1:30 PM  Opening Prayer  
Rev. Joshua Bower, Moderator

1:30 PM  Installation of Moderator and Vice-Moderator  
Rev. Joshua Bower, Moderator

1:40 PM  Committee on New Church Development [71]  
Rev. Sally Henry

1:45 PM  Committee on African American Ministries [72]  
Dr. Robert James

1:50 PM  Committee on Christian Education [72-77]  
Rev. David McDonald

2:00 PM  Committee on Mission and Outreach [78-79]  
Rev. LaVera Parato

2:15 PM  Sessional Records/Bills and Overtures Committee  
Ms. Judy Davis

2:20 PM  Other Committee Reports – Highlights  
Ms. Sue Lowery, Moderator

1. Presbyterian Women [80-81]

2. Latino-Hispanic Ministries [82]

3. Presbyterian Counseling Center [83]

4. Committee for Preparation for Ministry [91]

5. Synod Highlights [92-93]

6. Missionaries Alan and Ellen Smith [94-95]

2:25 PM  New Business/Standing Committee Reports  
Rev. Bill Reinhold

2:30 PM  Closing Prayer & Adjournment  
Ms. Sue Lowery, Moderator

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**Please**

Tuck the cord back into your neck wallet and place in the containers by the doors as you leave.

Gather up any papers left over and place them in recycling boxes by the doors as you leave.

**Thank you!**

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Presbytery of Coastal Carolina
Supplement to Reports
June 11, 2015

Stated Clerk’s Report
Add to Roll of Teaching Elder: Steven Fitzgerald [9]
Correct Name of Teaching Elder: Marion Jean Carmical [9]
Add to Roll of CREs: Becky Raynor [11]
Add to 2015 Minister Terms of Call: Lee Hinson-Hasty [18]
   Salary $95,000, BOP $34,675, Total: $129,675

Mission Cabinet
Action Items:
   C. That West End Presbyterian Church be authorized to sell donated property and to use
   the income to pay off the loan on their fellowship hall. [41]
   E. That Oak Island Presbyterian Church be dismissed to the Presbytery of Mid-Atlantic of
   the Evangelical Presbyterian Church on the terms agreed to by the congregation on May
   31, 2015. [87-88]

Committee on Ministry
Action Item:
   B. Reception of New Ministers
      5. Catherine Taylor of the Presbytery of Western North Carolina [43, 89-90]

Consent Agenda:
   C. Approval of Pastoral Relationships

Committee for Nominations and Volunteers
The Nominating Committee places the following person in nomination as commissioner to the
2016 General Assembly to be held July 18 through 25 in Portland, OR.

   West Community Teaching Elder Alternate: Mamie Hooker [68]

The Presbytery Moderator, Rev. Joshua Bower, places in nomination, Mr. Johnny Pickett, to
serve on the Committee for Nominations and Volunteer Development.
Background: The Session of the Oak Island Church requested to begin a discernment process that might lead to dismissal of the congregation to the Mid-Atlantic Presbytery of the Evangelical Presbyterian Church. A Pastoral Team was appointed by the Committee on Ministry. They met several times with the pastor, the session, and members of the congregation and concluded that there was widespread support across the congregation for separation from the Presbyterian Church (USA). The Mission Cabinet then appointed a Negotiating Team to fulfill the requirements of recent rulings of the Permanent Judicial Commission (PJC). The following terms of dismissal were worked out between the Session and the Negotiating Team and were accepted by a vote of 117 in favor, 3 opposed, and one blank for a total of 121 members voting at a Congregational Gathering organized by the Pastoral Team on behalf of the Presbytery of Coastal Carolina.

Action Item – That the congregation now known as Oak Island Presbyterian Church be dismissed, with its property, to another Reformed body, the Evangelical Presbyterian Church under the following terms mutually agreed to by the Congregation and the Mission Cabinet’s Negotiating Team and that the payment of $175,821.00 will be deposited in the Presbytery’s designated new church development fund for future new church developments.

TERMS OF DISMISSAL
of Oak Island Presbyterian Church from the
Presbytery of Coastal Carolina, Presbyterian Church (USA)
May 31, 2015

1. The congregation now known as Oak Island Presbyterian Church will be dismissed, with its property, to another Reformed body, the Evangelical Presbyterian Church, if 75% plus one or more of the active members of the congregation present during a consultative meeting called by the Presbytery in accordance with G-3.0301a. concur with the Session’s request for such dismissal as a confirmation of the congregation’s will.

2. In recognition of our mutual history as laborers in the Kingdom, and in recognition of the Presbytery’s fiduciary responsibility to the Presbyterian Church (USA), the following financial terms shall be paid by the congregation now known as Oak Island Presbyterian Church to the Presbytery of Coastal Carolina on or before the effective date of dismissal:
   a. $175,821.00 – 69% of $254,578, the percentage of funding provided by Wilmington Presbytery to purchase property during the founding and early growth of the church on the lowest appraised market value of the property purchased. The deed for this property conveyed by the Wilmington Presbytery to Oak Island Presbyterian Church in 1978 contains a reversion clause if the “premises ceases to be used for purposes of a Presbyterian Church in the United States”.
   b. $14,324.28 – the total amount of unpaid per capita, not remitted by the congregation, but paid by the Presbytery;
   c. $45.00 – the office expense (postage, envelopes, and labels) incurred by Presbytery during the discernment process;
   d. $970.48 – the reimbursed travel expense (mileage) of the Presbytery Stated Clerk, Pastoral Team and Negotiating Team during the discernment process.
   e. $11,185 – to be paid to the Presbyterian Counseling Center in honor of the property gifted to the Wilmington Presbytery during the founding and early growth of the church.

Items “a” through “d” – $191,160.76 – will be due on or before the effective date of dismissal. Item “e” – $11,185 – is due 180 days after the date of dismissal with Oak Island asking the Presbyterian Counseling Center to confirm to the Presbytery the receipt of the gift.
3. The congregation so dismissed will use the new name “Oak Island Evangelical Presbyterian Church” to reflect the congregation’s new affiliation with a Reformed denomination that is not the PCUSA.

4. The congregation so dismissed will sever all associations with the PCUSA, such as Presbyterian Women, Presbyterian Men, etc.

5. The following obligations should be met within 45 days and must be completed within 180 days (unless extended by mutual agreement between the congregation and the presbytery) of the vote by the Presbytery of Coastal Carolina to concur with the congregation’s request for dismissal to another Reformed denomination, the Evangelical Presbyterian Church:
   a. Notification from the “receiving” Reformed denomination, the Evangelical Presbyterian Church, that the congregation now known as Oak Island Presbyterian Church will be received pending dismissal by the Presbytery of Coastal Carolina.
   b. The providing of original copies of all congregational records to the Presbytery of Coastal Carolina for transfer to the Presbyterian Historical Society. This includes, but is not limited to, minutes of the Session, minutes of any Boards of Deacons or Boards of Trustees, all membership rolls, and all registers. (G-3.0107). If it so desires, the departing congregation may make arrangements with the Presbyterian Historical Society to have copies made at the congregation’s own expense.
   c. Satisfactory evidence of the updating of all deeds, property and liability insurance policies, articles of incorporation, by-laws and any other legal documents which have previously included the Presbytery of Coastal Carolina and/or the Presbyterian Church (USA).
   d. The church shall provide the Presbytery with satisfactory evidence that the loan(s) which the Presbytery guaranteed for the church has (have) been paid and satisfied.
   e. Release by the Presbytery of any claim or interest in the congregation’s property, including release of Presbytery from any obligation for congregation’s loans with any non-Presbyterian Church (USA) entity. However, a clause may be placed in the deed of transfer for Lots 1-10 that provides that if the congregation ceases to be a member of a Reformed denomination with a Presbyterian form of government within a period of five (5) years, then that presently held property would revert to the Presbytery of Coastal Carolina (or its successor).
   f. Mutual release of all claims that were or could have been made by the Presbytery against the congregation or by the congregation against the Presbytery. These documents will be drafted by the Presbytery of Coastal Carolina.
   g. Close out and submittal of the congregation’s financial and membership reports to the Presbytery.
   h. Satisfactory evidence of communication with the Board of Pensions regarding cessation of payments at the time of dismissal as well as transfer of health insurance coverage for ministers and any staff enrolled in the Medical Benefits Plan of the PCUSA.

6. Within 30 days of the Presbytery’s vote approving dismissal of the congregation or members thereof to another Reformed denomination, the Evangelical Presbyterian Church, the Presbytery will prepare a letter to members of the congregation informing them of their option to be dismissed with the congregation or to remain in the Presbyterian Church (USA). The congregation will mail the letter to all active members promptly and will bear all costs associated with this mailing. The letter will direct that responses are returned to the Presbytery of Coastal Carolina. The Presbytery will then ensure that contact is made with those members wishing to remain in the PCUSA and that they are assisted in joining a new congregation of their choice, if there is no continuing PCUSA congregation.

7. The congregation now known as Oak Island Presbyterian Church is encouraged to organize, and to invite representatives of the Presbytery to share in, a service of worship of Almighty God and thanksgiving for the witness and ministry of the departing congregation.

[End of Document]
I believe in the Triune God:

**God** is the source of all love, creation and action. God forms every moment of time and God’s providence blesses every moment of our lives.

**Jesus Christ** is God as a human being - fully human and fully divine. Jesus Christ lived, was crucified, died, rose again and ascended into Heaven. Our life in Jesus Christ is a gift of God’s grace. Through our union with Christ, we are saved, redeemed from sin, made right with God, adopted as God’s children and transformed for faith, service and gratitude. Nothing, not even death, can separate us from the love of God in Jesus Christ.

**The Holy Spirit** guides us to faith and oneness with Christ. Christ is present at this moment through the work of the Spirit. Scripture is the inspired Word of God sealed on our minds and hearts through the work of the Holy Spirit.

Christ is the head of the Church, the community of people gathered by Jesus Christ through the Holy Spirit. All we can know of God, God reveals to us: in Jesus Christ; in Scripture; and as God meets us in worship. The Sacraments of Baptism and the Lord’s Supper are the visible signs of God’s invisible grace and they signify the real presence and power of the living Christ.

God calls us, individually and as a church, to look for the presence and activity of Christ around us and in the world. As we participate in Christ’s ministry on earth, we are blessed with the true joy of living and the true fellowship of discipleship. It is the gift of the Christian life that we die to self and live to Christ. Our hearts are so filled with joy and purpose that we love, glorify and enjoy God forever. Our new life in Jesus Christ is undeserved and the greatest gift of all.
BIography- Catherine Taylor

Through a gift of grace, I have been called to be a Christian, a gift that I do not deserve and for which I am deeply grateful. As I look back, I see Christ providentially guiding me. As a child, I spent time in Australia and Asia, giving me an appreciation for other cultures and consideration for those living in poverty and pain. I have sung in church choirs since I was twelve, giving me a love of church liturgy. At age thirteen, I visited the Nagasaki atomic bomb site, which deeply affected me and developed my desire to work towards reconciliation. In response to God working in my life, I worked in International Development for 10 years, primarily with the poorest of the poor in Niger, Chad, Mali, Liberia and Sudan. I then worked in Training Design for the American Red Cross, and as Vice President of Organizational Development and Training for Fannie Mae Corporation for a decade.

My call to ordained ministry came late in life, through the encouragement of my Pastor, thus teaching me the importance of encouraging others. Specifically, my work in visiting hospitals and nursing homes led me to serve the church in pastoral care. I am both humbled and thankful for my call. I received transformational education at Union Presbyterian Seminary/ Charlotte, and a wonderful internship with Jonesboro Presbyterian Church. My home church, Brownson Memorial Presbyterian Church, has supported me and offered me opportunities for service, for which I am deeply grateful. I also interned with FirstHealth Hospice and Palliative Care and FirstHealth Moore Regional Hospital, where I taught Spirituality in the Psych Unity, led the Cancer support group, and worked in every unit of the hospital. Over the last 6 years, I have completed 4 units of CPE, received Board Certification in both Clinical Chaplaincy and Pastoral Counseling, and am now on the National Governing Board of the College of Pastoral Counseling and Psychotherapy, and involved in training new Chaplains.

I was ordained in September, 2012 and from 2012 to 2014, I was Pastor of Sweetwater Presbyterian Church in Hickory, North Carolina, and participated in the "For Such A Time As This" training under the auspices of the Presbytery of Western North Carolina. My term was a designated two year term of transformational ministry. Three weeks into my term, the church was robbed and set on fire. We stood firm in the love of God, and worshipped in the Fellowship Hall for six months as we renovated the church. Through many difficult and joyful times, this congregation worked and served the Lord, and it was my joy and privilege to serve them.

I have now returned to Southern Pines and wish to be a Minister at large in the Presbytery of Coastal Carolina. I am serving as a Chaplain Associate at Moore Regional Hospital and serving the College of Pastoral Supervision and Psychotherapy (CPSP) in several functions. I am not seeking full time ministerial work now, since my husband, Clarence Taylor, has health problems. We recently celebrated our 25th wedding anniversary, and are deeply grateful for this blessing. I love spending time with friends, family, and my prayer group.
Presbytery of Coastal Carolina
Committee on Preparation for Ministry
Report to Presbytery
Rev. Philip K. Gladden, Chairperson

For Information:

1. Approved Rev. Wes Hunter (Minister of Worship, Technology, and Connections at The Bridge Presbyterian Church/Leland) to take the Church Polity and Theology standard ordination exams on April 24, 2015.

2. Two candidates have accepted calls:
   - Jay Atkinson (Interim Associate Pastor for Care & Administration at First PC/Wilmington)
   - Hank Bellomy (Pastor, Beulaville PC/Beulaville)

3. List of Inquirers, Candidates, Persons Ready to Receive a Call

Inquirers

Scott Cameron (Duke Divinity School/Highland PC, Fayetteville)
Alex Fischer (Appalachian State Univ. student, will attend Union Presbyterian Seminary in Richmond/Westminster PC, Fayetteville)
Brett Johnson (Union Presbyterian Seminary in Charlotte/First PC, Fayetteville)
Dayton Wilson (Union Presbyterian Seminary in Richmond/First PC, Lumberton)

Candidates

Kelly Rex (Union Presbyterian Seminary in Richmond/Sherwood PC, Fayetteville)
Luke Woodcock (graduate of Union Presbyterian Seminary in Richmond/Topsail PC, Hampstead)

Certified Ready to Receive a Call

Eric Douglass (Union Presbyterian Seminary in Richmond/First PC, Sanford)
Joanna Hipp (Louisville Theological Seminary/Cameron PC, Cameron)
Hannah Lyon (Union Theological Seminary in NY/West End PC, West End)
Denise McLeod (Columbia Theological Seminary/Trinity PC, Laurinburg)
Tommy Taylor (Union Presbyterian Seminary in Richmond/Ebenezer PC, Coats)
d. Cindy Hollingshead will continue work as the Financial Manager. She will perform the duties remotely on a trial basis until December 2015, at which time an evaluation will be done to determine the future.
e. Presbytery minutes and records review will continue in cluster rotation.
f. Standing Rules were amended to make clear who can call a special synod meeting.

- Grants and Awards Committee report was presented by Tolokun Omokunde:
  a. Nine applicants were awarded $3,470.00 each for 2015 from the Euler Scholarship Fund
  b. Small and New Church – Four applications were approved for grants
     i. Faith Chapel – National Capital – $2,500 for roof painting
     ii. Dulatown – Western NC – $2,500 for heating system
     iii. First Lincolnton – Western NC – $5,000 for roof replacement
     iv. Marshall – Western NC – $5,000 for heating system
  c. Peacemaking – Two applications were approved for funding
     i. Grace – Baltimore – $2,500
     ii. New Covenant – James - $5,000
  d. Visionary Fund – Two applications were approved or grants
     i. Northminster – Western NC – $3,800 for Preschool Ministry
     ii. Western North Carolina Presbytery - $2,500 for Listening Workshops

- Finance Committee report was made by Ruling Elder Carolyn Sprinkle:
  a. Mileage reimbursement rate will continue at $.575
  b. Approved an increase to the presbytery per capita apportionment from .75 to .80 for 2016
  c. Approved a tentative 2016 operating budget totaling $264,988.00

Executive Committee – Moderator Lupton reported on the Synod Listening Team and a meeting with the Presbytery Executive/Stated Clerk of AKAP concerning the health and vitality of Atlantic Korean American Presbytery. The Synod will send a letter to AKAP requesting specific actions and providing a timeline for adherence. Follow up monitoring will be ongoing to determine future actions if any.

Ball In Your Court - At the end of the Meeting, each Presbytery went home with a colorful beach ball asking questions: How can our presbytery play ball with the Synod? For example: What church can benefit from making a grant request for Synod funds? What students and candidates might be eligible for a scholarship? What person in our presbytery is best qualified to serve on a Synod committee? In other words, the ball is in your court. The synod has resources to support the mission and ministry of congregations and presbyteries but at the same time needs volunteers to facilitate the Synod’s mission. It is a joy to see partnerships through the Synod building the Kingdom of God in a variety of ways. The ball in your court to apply for Synod funds and volunteer to keep the Synod running smoothly! Check out the Synod Website for resources and opportunities at www.synatlantic.org.

Unity: Twenty-nine of a possible thirty commissioners attended the 235th Synod Assembly March 16-17, 2015, in Richmond. With nearly perfect attendance, Commissioners motivated by Psalm 133, as the unifying theme, began their work. Ruling Elder David Sanders (Charlotte) was elected and installed Vice-Moderator/Moderator Elect for 2016.

“How good and pleasant it is when God’s people live together in unity.” Moderator Laura Lupton convened the body with prayer. Using guided prayers and resources from the Book of Common Worship; Laura encouraged the Assembly to celebrate God at work through and amongst us across the synod, its presbyteries and its churches. Three spirited worship opportunities were offered during the Assembly.

Discernment Task: While “Unity” permeated the gathering, discernment was on everyone’s mind, since the 221st General Assembly (PCUSA) mandated a reduction in the number of synods from 16 to no more than 10 to 12. Jim Moseley, chair, defined the discernment tasks, introduced members, and provided an overview of the committee’s work to date. The eight-member Discernment Committee, authorized by the 234th Synod Assembly, facilitated four energizing table top discussions. Two members coordinated each table and visitors were invited to join. The committee meets regularly and reserves Mondays for conference calls. Commissioners provided feedback through a survey sent prior to the Assembly.

Three foci have emerged from the committee’s work, (1) Youth and Young Adult; (2) Emergent Leadership – Racial Ethnic and Immigrant Leadership supporting 1001 New Worshipping Communities; and (3) Connectivity surrounding social media, internet and websites. An edited electronic survey, to be translated into Korean and Spanish, will aid the committee’s consultations with presbyteries and groups across the region. The survey will be posted on the website available for others to contribute in shaping the Synod’s identity. As the discussions concluded, committee members joined commissioners for lunch on Monday. The committee met after lunch in closed session to do additional work. Discernment Committee members pictured from left to right are George Goodman – (Peaks), Beverly Bullock – (James), William “Pete” Brown – (Coastal), Ray Watson – (New Hope), Karen Thatcher – (Shenandoah), and Jeffery Kim – (Atlantic Korean). Not pictured are Debra Reese – (Baltimore) and James Moseley – (New Castle). A Special thank you to all committee members for a wonderful presentation and exchange.

Executive and Stated Clerk’s highlights included:
- Expressions of appreciation to Moderator Lupton for countless hours given on behalf of the synod and her help in completing appointment of the 9-member Discernment Committee
- Synod was named in a lawsuit, but dismissed after having spent significant dollars
Disciple-Making – Teaching Elder Shannon Kiser, PMA Southeastern Regional Field Rep, made a stimulating and boosting presentation about making disciples for Christ through the 1001 New Worshipping Communities. She engaged commissioners around Luke 10:2 “The Harvest is plentiful, but the laborers are few...” She urged Commissioners to consider operating out of a spirit of abundance rather than scarcity. Shannon challenged the Assembly to envision ways the Synod of the Mid-Atlantic might become a place to resource the 1001 New Worshipping Communities movement. Thank you Shannon for a job well done!

RBC Wealth Management – Jeff Chapman, Senior Portfolio Manager of RBC, provided a report of the Synod’s investment Portfolio as of February 28, 2015. He provided additional information regarding $300,000 invested with First Light Management as approved by the 234th Synod Assembly. This mutual fund focuses primarily on the Healthcare sector and development of small healthcare companies. Thanks Jeff!

Committee Reports:

- Minutes and reports listed under the omnibus motion were approved. They included Jubilee Fund, Reynolds Trust Fund, Speer Trust Fund and Discernment Committee.
- Presbytery Initiatives Committee received progress reports from the Protestant Center for Pastoral Studies in Guatemala and the Presbyterian Women’s Summer gathering June 2014. Teaching Elder Eddie Deas III presented the committee’s report. The following proposals were funded:
  a. Presbyterian Women in the amount of $2,600.00 to provide Child Care services at the Summer Gathering in June 2015.
  b. African-American Caucus awarded $5,000.00 to support the Historical Reunion Celebration of Catawba Synod/Unit in September 2015.
  c. Presbyteries of Western North Carolina, Charlotte and Salem, $10,000.00 for support of Global Village curriculum development at Camp Grier.

- Nominating Committee was reported by Teaching Elder Nancy Rowland presented:
  a. The membership and leadership of the four designated committees
  b. David Sanders, a ruling elder from Charlotte Presbytery was presented for vice-moderator and moderator-elect
  c. She also presented names for the following positions to be elected: Committee on Representation, Synod Permanent Judicial Commission, Jubilee Fund, Speer Fund, Nominating, and the Trustees of Massanetta Springs Conference Center.
  
  - Currently, there are vacancies for Synod committees needing to be filled by Eastern Virginia, New Hope, Peaks, Salem, Shenandoah, and Western North Carolina presbyteries.

- Administration Committee reported through Teach Elder Brett Morgan that:
  a. The annual review for the Synod Executive and Stated Clerk has been completed.
  b. Tami Scott will assume the Administrator’s position and terms are being discussed.

Massanetta Springs - Interim Executive Director, Ruling Elder Levis “Skip” Cothran, follows the departure of Rev. Dr. Fred Holbrook at Massanetta. Fred accepted a call as interim Pastor in Presbytery of the Peaks. Massanetta continues to move forward which is evident in a recent gift. The impact of remembering Massanetta by legacy giving was realized last fall when they were blessed to receive the Charitable Remaining Trust of Virginia S. Kerns (102) who grew up in Winchester, VA. Her gift of $144,000 allowed Massanetta to become debt free in 2015. Great job Skip!

Virginia Council of Churches – General Secretary, Jonathan Barton, addressed the Assembly by providing a brief history the council’s mission. The council fosters the building of relationships, networks and serves as a link between federal, state, governmental bodies and churches. Leadership from denominations is brought together for conversations and to develop special initiatives that impact people’s lives. The council has been recently involved in conversations related to racial tension and broadening listening sessions. Thanks Jon!

Mission Interpretation – In an effort to help synod’s committees’ work efficiently, a period of orientation was provided to the assembly by committee chairpersons. When show and tell was completed, the four designated committees (Administration, Finance, Grants and Awards, and Presbytery Initiatives) met for up to three hours to conduct their business. While two of these committees are primarily focused on the smooth operations of the Synod Assembly and support of Synod Staff, the other two are awarding funds to churches, individuals and presbyteries from endowment funds, board designated funds and scholarship funds.

Worship/Communion – The Assembly recessed to Ginter Park Sanctuary for Worship and Communion. Vice Moderator David Sanders presided. The celebration included commissioners and visitors from 12 of the Synod’s 14 presbyteries. Rev. Dr. Willie Woodson, (HR - James) was the preacher and assisted the Moderator Lupton in administering the Lord’s Supper. The sermon was taken from I Samuel 16:1-13. An offering was lifted to support synod scholarships and it totaled $308.00. Great sermon Rev. Woodson!
Alan and Ellen Smith

Alan and Ellen Smith are PCUSA mission co-workers serving in Russia and the former Soviet Union. Before moving to Russia in 2001, they were members at MacPherson Church in Fayetteville. They will be in the USA for interpretation assignment from August, 2015 thru January, 2016, and in North Carolina in connection with a family wedding in late August and early September. They would welcome any opportunity to speak to churches in Coastal Carolina Presbytery during that time frame. If you would like to schedule them during late August or early September, please contact Rev. Jim Randall at MacPherson Church – 910-867-2113 or PastorJim@ncrrbiz.com

Alan and Ellen Smith's ministry

As regional liaison for Eastern Europe Ellen Smith facilitates Presbyterian Church (U.S.A.) support for partner programs, World Mission strategy. She also supports PC(USA) mission personnel in communications, information sharing, mentoring/guiding, and missiological reflection. In addition, she and her husband, Al, facilitate a congregational twinning program, pairing U.S. Presbyterian congregations with congregations in Russia.

Al’s primary duties relate to the ministries of PC(USA) partners among minority groups in Russia. This includes the Roma people, formerly known as gypsies, who have been marginalized for generations. He also works with refugees from Africa and Asia who have come to Russia in recent years and who have no legal rights and face extreme discrimination.

Al and Ellen Smith and their ministry partners are committed to breaking down barriers that divide people. Ellen likes to tell of the reconciliation efforts of Father Vladimir Klimzo, an Orthodox priest who serves in the small Russian village of Davydovo. Father Vladimir is involved with a ministry with special needs children and their families. “These families so often feel like outcasts in a society that for 70 years institutionalized those with special needs,” Ellen says. “People are not used to seeing them and too often react unkindly.” In order to protect children from insults, the parents often isolate themselves and their children. Father Vladimir wants to change that, so he is reaching out to children with cerebral palsy, blindness and deafness.

Ellen arranged for Father Vladimir and other Russians engaged in special needs ministries to visit programs in Germany that serve people with special needs. She is also seeking specialists and other resources from the United States that will help them develop their model. Father Vladimir has a small farm that he hopes will someday provide employment for people with special needs. He already has acquired 35 head of cattle. “We ask for your prayers for this developing ministry; that their steps would find solid ground, guided by the Holy Spirit and that others might join them in the journey,” Ellen says.

In his outreach to minority peoples Al works with partners like Andrey Beskorovainiy, a Roma pastor in Russia, who strives to help Roma people experience full inclusion in the church and society. While visiting a Roma camp in Carpath-Ukraine, Al and Andrey saw how severe the
Roma’s alienation can be. People were living in ramshackle housing made of homemade bricks and plywood. “How anyone survives a winter is a mystery,” Al says. “The camp is very crowded; men, women, children, and stray dogs wander everywhere, and few people are able to find gainful employment.” Al was heartened that a nearby Reformed congregation was tending to the physical and spiritual needs of the people in the camp. Andrey preached in the camp, and the Roma were gratified to hear a sermon delivered by a Roma minister. The Roma in Russia also face serious challenges, Al notes. “It’s pretty unusual for Roma to go to school through the 10th grade like most Russians do. They wind up as people with very limited job skills.”

**Regional context**

When communism fell in the late 20th century, the freedom for Christians in Eastern Europe to practice their faith was greatly expanded. The Presbyterian Church (U.S.A.) has accepted the invitation of several of the region’s historic churches to accompany them in this new chapter of ministry. Expanded freedoms have helped Eastern Europe recover a rich and diverse history, but they have also brought to the forefront many ethnic and nationalistic tensions that were repressed when the region was dominated by the Soviet Union. Al and Ellen Smith and other mission co-workers are helping PC(USA) partner churches in the region in ministries that seek to move Eastern Europe beyond those historic tensions toward a more harmonious future.

**About Al and Ellen Smith**

For several years Al and Ellen’s ministry in Russia has included facilitating relationships between U.S. Presbyterian congregations and Russian congregations. This program of twinning congregations has strengthened congregations in both countries, they say. It also makes a positive statement about the gospel’s ability to overcome barriers.

“When we come together across so many boundaries, the unity we have in Christ is transformative,” Ellen says. “The witness we share with non-believers when Russian and American Christians work together as servants in camps, orphanages, outreach, drug rehabilitation, family ministries and other projects is powerful.”

Prior to entering mission service Al and Ellen were both secondary school teachers in North Carolina. Al practiced law before becoming a teacher. Both earned undergraduate degrees from Carleton College in Northfield, Minnesota, and Al holds a law degree from the University of Minnesota in Minneapolis.

Al and Ellen are both ordained to the ministries of ruling elder and deacon and are members of MacPherson Presbyterian Church in Fayetteville, North Carolina. They are accompanied in mission service by a teenage daughter, Emma. They also are the parents of two adult daughters, Allison and Margaret.

Contact: [Al Smith](al.smith@pcusa.org)  
Contact: [Ellen Smith](ellen.smith@pcusa.org)

*Alan and Ellen are periodically in the USA. Email them or the Mission Connections office (Rachel.Anderson@pcusa.org) to extend an invitation to visit your congregation or organization.*