

**THE PRESBYTERY OF WESTERN NORTH CAROLINA
COMMITTEE ON MINISTRY**

Rev. Dr. James F. Bernhardt, Chair

July 28, 2009

FIRST SECTION

RECOMMENDATIONS FROM THE COMMITTEE ON MINISTRY, AN ADMINISTRATIVE COMMISSION, OR A TASK FORCE THAT REQUIRE ACTION BY PRESBYTERY:

I. RECOMMEND TO PRESBYTERY FOR EXAMINATION AND ORDINATION/INSTALLATION:

A. DARIA L. RAGAN

From: Candidate, Presbytery of Western North Carolina
As: Associate Pastor, Belmont First Presbyterian Church
Effective: July 6, 2009
(See COM Attachment 1 for Bio Credo.)

II. RECOMMEND REVISION OF OCTOBER 2006 DECISION: “THE EXAMINATION OF CANDIDATES AND TRANSFERRING MINISTERS” (postponed from the April 2009 meeting). (See COM Attachment 2.)

SECOND SECTION

The Book of Order provides that the Committee on Ministry may be given authority by the Presbytery to find in order calls issued by churches, to approve and present calls for service of ministers, to approve the examination of ministers transferring from other Presbyteries, required by G-11.0402 and G11.0502g, to dissolve the pastoral relationship in cases where the congregation and pastor concur, to dismiss ministers to other Presbyteries, and to approve administrative commissions to ordain/install with the provision that such actions be reported at the next stated meeting of the Presbytery. (G-11.0502h) This permission was granted to our Committee on Ministry; therefore, the following actions are to be simply admitted to the record.

I. APPROVED THE EXAMINATION AND TRANSFER OF MEMBERSHIP TO THE PRESBYTERY OF WESTERN NORTH CAROLINA:

A. ALEXANDER MCLEAN

From: Hudson River Presbytery
As: Designated Pastor (two years), Swannanoa First Presbyterian Church
Effective: July 6, 2009
(See COM Attachment 3 for Bio Credo.)

B. MICHAEL “CHRIS” WINGARD

From: Providence Presbytery
As: Pastor, Riceville Presbyterian Church
Effective: July 1, 2009
(See COM Attachment 4 for Bio Credo.)

C. JAMES POLING
 From: Chicago Presbytery
 As: Honorably Retired
 Effective: June 9, 2009
 (See COM Attachment 5 for Bio Credo.)

D. DENT DAVIS
 From: East Tennessee Presbytery
 As: Pastor, Tryon Presbyterian Church
 Effective: September 1, 2009
 (See COM Attachment 6 for Bio Credo.)

II. APPROVED PASTORAL RELATIONSHIP AND TERMS OF CALL:

A. DARIA L. RAGAN

Salary	\$10,000
Housing/Utilities	25,000
Social Security	2,678
Auto Allowance	3,085
Professional Dev.	1,075
Dental Insurance	1,254
Total	\$43,092

Pension/Insurance	Yes
Four Weeks Vacation	Yes
Two Weeks Study Leave	Yes

B. ALEXANDER MCLEAN

Salary	\$17,000
Housing Allowance	17,000
Auto Allowance	2,000
Professional Development	800
Total	\$36,800

Pension/Insurance	Yes
Four Weeks Vacation	Yes
Two Weeks Study Leave	Yes

C. MICHAEL "CHRIS" WINGARD

Salary	\$33,000
Manse Equiv.	9,900
Utilities Allowance	Paid
Auto Allowance	3,085
Professional Dev.	1,075
Social Security	3,282
Total	\$50,342

Moving Costs	All
Pension/Insurance	Yes
Four Weeks Vacation	Yes
Two Weeks Study Leave	Yes

D. DENT DAVIS

Salary	\$46,000
Housing	14,970
Utilities	3,900
Social Security	4,963
Auto Allowance	6,500
Professional Dev.	4,000
Other	2,000
Total	\$82,333

Pension/Insurance	Yes
Four Weeks Vacation	Yes
Two Weeks Study Leave	Yes

III. APPROVED DISSOLVING DAVID MORGAN’S CO-PASTOR POSITION AT NEW HOPE PRESBYTERIAN CHURCH, ASHEVILLE, EFFECTIVE APRIL 1, 2009, AND MAKING ANN MORGAN’S POSITION SOLO PASTOR.

IV. APPROVED INTERIM PASTOR RELATIONSHIPS:

- A. Karen Haak and Black Mountain Presbyterian Church
Extended: January 1, 2009 - December 31, 2009
- B. Hayden Britton and Tryon Presbyterian Church
Effective: July 1, 2009 - December 31, 2009

V. APPROVED STATED SUPPLY RELATIONSHIPS:

- A. Lynn Webber and Westminster Presbyterian Church
Extended: June 1, 2009 - May 31, 2010
- B. Albert Shaw and Duncan’s Creek Presbyterian Church
Effective: April 1, 2009 - March 31, 2010

VI. APPROVED RE-COMMISSIONING AS LAY PASTOR:

- A. Philip Adams
To: Conley Memorial Presbyterian Church
The re-commissioning is to include permission to celebrate the Sacraments, moderate the Session and officiate at weddings.
Effective: July 28, 2009

VII. APPROVED THE TRANSFER OF MEMBERSHIP FOR:

- A. Griffith C. Matthews
To: Transylvania Presbytery
As: Honorably Retired
Effective: August 27, 2007

VIII. APPROVED THE CONTINUATION OF COMMISSIONED LAY PASTOR RELATIONSHIPS:

- A. David L. Moore, Sr. and Good Hope Presbyterian Church
Extended: January 1, 2009 - December 31, 2009
- B. Robert G. Simes and Vians Valley Presbyterian Church
Extended: July 1, 2009 - June 30, 2010
- C. William R. Hood and John Knox Presbyterian Church
Extended: January 1, 2009 - December 31, 2009

IX. APPROVED DISSOLUTION OF PASTORAL RELATIONSHIP:

- A. William H. Serjak and Sylva First Presbyterian Church
Effective: June 29, 2009

X. APPROVED AS PARISH ASSOCIATE:

- A. Elizabeth D. Newman and Warren Wilson Presbyterian Church

XI. APPROVED THE REQUEST OF THE SESSION OF NEWLAND FIRST PRESBYTERIAN CHURCH TO PROCEED WITH ISSUING A CALL TO REVEREND TERRY L. ALEXANDER AS PASTOR. (This follows two years as their Designated Pastor. Installation will follow.)

XII. APPROVED ORDINATION/INSTALLATION COMMISSIONS:

- A. Approved the Administrative Commission for Installation of Lee W. Bowman on Sunday, May 17, 2009, at 10:55 a.m. at First Presbyterian Church of Highlands, North Carolina.

<u>Name</u>	<u>Responsibility on Commission</u>	<u>Minister/Elder</u>
Bobbi White	Moderator, Preside and Propound Constitutional Questions	Minister
Carolyn White	Propound Questions to Congregation	Elder
Don Mullen	Charge the Minister	Minister
Richard Betz	Charge the Congregation	Elder
Frela Beck	Lead in Worship	Elder
 <u>Guest</u>		
Laura Mendenhall	Preach the Sermon	Minister

- B. Approved the Administrative Commission for Installation of Kathleen D. Campbell on Sunday, June 28, 2009, at 3:00 p.m. at Crossnore Presbyterian Church.

<u>Name</u>	<u>Responsibility on Commission</u>	<u>Minister/Elder</u>
Bobbi White	Moderator, Preside and Propound Constitutional Questions	Minister
Margaret Lauterer	Preach the Sermon	Minister
Roger Wise	Propound Questions to Congregation	Elder
James Wallis	Charge the Minister	Elder
McCoy Franklin	Charge the Congregation	Minister

Margaret Torrence	Lead in Worship	Minister
Rachel Deal	Lead in Worship	Elder
Rodney Lytle	Lead in Worship	Elder
Robert Martin	Prayer of Installation	Elder

XIII. RECEIVED AND APPROVED THE ATTACHED REPORT OF TERMS OF CALL. (See COM Attachment 7.)

XIV. REPORTS OF THE ANNUAL TERMS OF CALL HAVE NOT BEEN RECEIVED FROM THE FOLLOWING ACTIVE MINISTERS. AS THIS IS REQUIRED BY THE *BOOK OF ORDER*, THE FOLLOWING ARE FOUND NOT IN COMPLIANCE.

Patricia Bacon	Eddie Deas	Margaret Peery
David Bradley	Lee Kruse	Paul Smith
Beverly Brock	Karen Newsome	Carol Steele
Jack Davidson	Yoon E. Park	Lee Thomas

COM Attachment 1

Statement of Faith: Daria Ragan

On the day my divorce was final, I went to the church where the marriage had begun and sat in the back pew. My life in shambles, feeling like a stranger in a place I once called home, I could not bring myself to venture closer to the table and the font. But sitting alone in that darkened church, part of a hymn suddenly began to play in my head: "Who from our mother's arms, has blessed us on our way..." Over and over it played, insistently. How ridiculous it seemed at first- those words at that particular time. Then, the rest of the verse chimed in: "Now thank we all our God, with heart and hands and voices, who wondrous things hath done, in whom this world rejoices..." But it was when I heard "...with countless gifts of love, and still is ours today" that the tears came and I found myself moving down the aisle, closer to the table and the font, closer to the Savior whose grace had brought me there, closer to the Spirit who sang me the hymn, closer to God whose love, despite everything, surrounded me, still.

Having experienced God's amazing grace in a faith journey that has traversed both bright mountaintop and dark valley, I believe in God who created all things and all people out of God's loving mystery of Father, Son and Holy Spirit; God whose love for us is that of Father, Mother, Redeemer, and Creator who will not leave the creature alone in the back of an empty church or in the middle of a life in shambles, but instead seeks out, searches for and intrudes upon all God's broken children with countless gifts of love; whether we see them there or not. I believe that God is sovereign over this beautiful, broken creation, working amidst busted lives and within prideful hearts for God's purpose, ever drawing the lost and wayward home; blessing us on our way, creating still. I believe that the oppressed, the impoverished, the weak and the outcast are held especially close to the heart of our compassionate God, whose justice will be realized as surely as God's mercy and whose reconciliation will one day bring peace at last.

I believe that God so loved us and so wanted us to live in that love, that God became Incarnate in Jesus Christ. Fully human, he walked among us, lived our life, healed our hurts, and showed us the true life of a child of God. Without sin, he took ours upon himself and died our death upon the cross. Fully divine, he rose again, defeating death for all time, gifting us with life everlasting and grace that is poured out over broken hearts and busted up lives; grace beyond our imagining, grace beyond measure.

I believe in the Holy Spirit who is ever present and working within all things to manifest God's goodness and purpose; creating wholeness out of brokenness and new life out of the shards of the old, witnessing to the truth of God's love. Spirit is our Comforter who seeks us out, illuminates the shadow of our brokenness, opens our hearts to the healing only God can give and fashions in us a new creation.

I believe that Spirit gathers the people of God all over this world into Christ's body, the Church, where we are challenged to live as Christ taught, loving one another and all God's creation, and manifesting God's reconciliation. My home is the Presbyterian branch of Christ's body; a priesthood of all believers in which faith can ask hard questions to seek understanding, where God alone is the Lord of conscience and where the will of God is prayerfully discerned in community. I believe that we have been given the sacraments of Baptism and The Lord's Supper as visible signs of Christ's grace. At the font of baptism, we participate in Christ's dying and rising, and washed of sin, claim our identity as children of God. The Table of the Lord nourishes us for the journey with the bread of life, the cup of salvation and the real presence of Christ; a small taste of the feast to come in the kingdom of God. In Scripture we find the unique and authoritative witness to God's salvation story; God's in-breaking into human history in Jesus Christ and thus the word of God written for the Church today as illuminated by the Holy Spirit. Scripture is my comfort, guide, and measure whether my journey leads to mountaintop or valley, as I seek out and am sought by the One whose love will never let me go. "...The one eternal God, whom earth and Heaven adore; For thus it was, is now, and shall be evermore."

Thanks be to God!

Biographical Information: Daria Ragan

I was baptized in a Presbyterian church as an infant because a Presbyterian minister and his wife in Norfolk, Virginia befriended my parents when they were young newly weds far from home and stationed there in the Navy. Sam and Margaret Harris took them in like family, taking them to church and caring for them in a friendship that would last for the next 50 years. I am Presbyterian still because here my faith can wrestle with Scripture, doctrine and history, ask the hard questions in order to seek understanding- and even find some answers.

I am a disciple of Christ mostly because I grew up in a home where faith was something I could see. I saw faith practiced in my grandmother's gnarled hands folded in prayer at the dawn of each new day. It was faith practiced that made joining a church one of the very first things my parents did in all the places to which we were transferred by my dad's job with IBM. Indeed, it was my parents' faith that understood everything in their lives as being a part of God's goodness and providential care in the first place.

I, on the other hand, saw little providence in having to leave 4th grade friends in New York to move to Raleigh, then to leave those friends in 9th grade to move to Paris, France. Yet I clearly remember being in Washington to get our visas, our belongings already shipped when a bureaucratic snafu threatened to cancel everything. "What will we do?" I anxiously asked my dad. "If living in Paris is what God wants us to do," he replied, "everything will work out." I'm especially grateful that God's providential care included those two years in Paris.

I always wanted to be a nurse. In first grade I drew a picture of a nurse and a patient in bed and wrote underneath, "I want to be a nurs...I will help pepple." When I graduated from UNC-Greensboro with a Bachelor of Science in Nursing, my mother gave me that little paper framed. So for the next 26 years, I helped people, mostly babies and their families, in a Neonatal Intensive Care Unit and physicians' offices, then later as a Legal Nurse Consultant in my husband Jerry's law firm. But as technology became better able to mend broken bodies, I began to see that the healing of broken souls is what people really need, Christ's wholeness even in illness.

In 2001, I learned that Union Theological Seminary in Richmond was opening an extension in Charlotte and I knew that attending was what I was supposed to do next. It wasn't an obvious choice. I had an up and down relationship with the church over the years: a sojourn in a charismatic youth group showed me a Christianity of noisy gongs and clanging cymbals that was silent when times got rough and I learned that faith practiced isn't always found in those with the loudest voices. Later, I was an elder and began a daycare center; I was a deacon and began a church compassion program, I was a Stephen Minister. I became a mother, a single mother and then a step- mother with the church supporting me to lesser or greater degrees along the way. But that sense of wholeness amidst illness still intrigued me; my intention was to be a hospital chaplain. Apparently it wasn't God's. Through my internship with Matt Rich at the Presbyterian Church of Lowell, CPE at Carolinas Medical Center and working with Sam Warner and Wilson Rhoton at FPC Belmont, I saw faith practiced in new and powerful ways and came to love this "strange communion of strange saints" (Barth). Working in the church was a joy and I have come to discern that my call is to the parish.

But in one of Life's little ironies, just as I graduated from Union- PSCE Charlotte I developed what would eventually be diagnosed as rheumatoid arthritis. Wholeness amidst illness?! God's providential care?! It's an altogether different thing when it's me in the patient's bed! It has been a difficult 2 years, but these things I know for sure: I would not be in this place at this time without the constant love, support, and faith practiced of my husband Jerry who reminds me when I am discouraged, "If God is calling you to be a pastor, it will all work out. If not, God has other plans for you." My daughters, Anna, Jessie, and Erica, my son-in-law Blair, my parents, my sisters, my friends, Sam and Wilson- their love and support have kept me going, too. God does work within all things for good; God's power is made perfect in weakness. Nothing can ever separate us from God's love in Christ Jesus, in whom we do indeed have wholeness even amidst illness.

COM Attachment 2

The Examination of Candidates and Transferring Ministers The Presbytery of Western North Carolina

Preface

The Presbytery of Western North Carolina has granted its Committee on Ministry the “authority to find in order calls issued by churches, to approve and present calls for services of ministers, to approve the examination of ministers transferring from other Presbyteries required by G-11.0402, to dissolve the pastoral relationship in cases where the congregation and the pastor concur, to grant permission to labor within or outside the bounds of the presbytery, and to dismiss ministers to other presbyteries, with the provision that all such actions be reported to the next stated meeting of the presbytery.” (*BO: G-11.0502h*)

The Presbytery of Western North Carolina has retained the authority to make all decisions regarding the dissolution of the pastoral relationship in cases where the congregation and the pastor do not concur, and also the ordination of candidates as Ministers of Word and Sacrament. If a candidate desires ordination (and usually installation), the Committee on Ministry shall follow the process outlined below in order to make a recommendation to the Presbytery. The Presbytery then must make the decision whether or not the candidate shall be ordained. The same process shall be largely followed for ministers transferring from other Presbyteries, some of whom are candidates for installation.

Statement on the Reformed Faith and Polity

While affirming the unity and integrity of all parts of the Constitution of the Presbyterian Church (USA), the Presbytery of Western North Carolina, pursuant to G-9.0102.b, regards the following items as particularly important and meaningful at this time:

Book of Confessions: The Nicene Creed, The Apostles’ Creed, and A Brief Statement of Faith.

Book of Order: Form of Government Chapters I - VI, and the Ordination Questions in W-4.4003.

The Presbytery does not anticipate approving exceptions/scruples* in belief and practice to any points in the above items in the Constitution, **but is open to such consideration on a case by case basis.**

(*“Scruple: an ethical consideration or principle that inhibits action” Webster’s Collegiate Dictionary)

Process for Examination of Candidates and Transferring Ministers

- I. Candidates and transferring ministers (both are hereinafter referred to as candidates) are required to present a written statement of faith and a brief biography (along with some other documents) to the Examinations Sub-Committee. These documents and the verbal examination will serve as the basis of the Examinations Sub-Committee’s determination of the candidate’s “Christian faith and views in theology, the Bible, the Sacraments, and the government of this church” (G-14.0402). The Examinations Sub-Committee will report its determination to the Committee on Ministry as guidance in its consideration of the candidate.
- II. Each candidate will also be invited to respond in advance and in writing to the following questions:
 - a. Are you able to answer all the ordination questions affirmatively without exception? If not, which ones and why not?

- b. Is there any provision in the portions of the Constitution (*Book of Confessions* and *Book of Order*) of the Presbyterian Church (USA) cited in this Presbytery's statement on the Reformed faith and polity which you cannot accept and practice to the extent that your failure to comply would be a serious departure from the Reformed faith and polity? If so, please state any such provision, and attach your biblical and theological reasons for your position.
 - c. Were you ever granted an exception, or had a scruple approved, to any provision in the Constitution by another Presbytery? If so, please state the specifics.
- III. The Examinations Sub-Committee will also use these written answers and subsequent verbal examination to determine if, in its opinion, "a person has departed from the essentials of Reformed faith and polity" (G-6.0108b). This recommendation will also be presented to the Committee on Ministry as guidance in its consideration of the candidate.
- IV. In its determination of whether or not a candidate's exception/scruple is a departure from "the essentials of Reformed faith and polity," the Examinations Sub-Committee shall consider:
 - a. The Presbytery of Western North Carolina's Statement on the Reformed Faith and Polity (above),
 - b. Whether the candidate's biblical and theological justification for the departure is a faithful and valid reading of Scripture and the Reformed tradition as determined by the *Book of Confessions*, and
 - c. If the exception/scruple is with a provision in the Book of Order, whether the departure is from a mandatory provision or a lesser standard.
 - i. Scruples concerning mandatory provisions (other than minor administrative requirements) will be considered only if the candidate is willing to comply with the mandatory provision.
 - ii. Candidates unable or unwilling to comply with such mandatory provisions ~~will normally~~ **may** be determined, **on a case by case basis**, to have departed from "the essentials of Reformed faith and polity" and be barred from installation and/or ordination.
 - d. All members of the Examinations Sub-Committee shall maintain confidentiality throughout.
- V. The Committee on Ministry (COM) will conduct its examination of candidates in a rigorous manner, focusing on the candidate's manner of life, fitness for ministry and whether the particular call (if there be one) is in order and seems to be a good match of parish and intended pastor. In making its determination, the COM will consider:
 - a. The candidate's written documents and answers.
 - b. The Examinations Sub-Committee's recommendation concerning a candidate's "Christian faith and views in theology, the Bible, the Sacraments, and the government of this church" (G-14.0402),
 - c. The Examinations Sub-Committee's recommendation concerning any exceptions/scruples the candidate has declared. The COM shall use the same criteria in

evaluating requests for exception/scruples as the Examinations Sub-Committee (see IV above),

- d. The recommendation of the COM liaison to the congregation, who has been meeting with the Pastor Nominating Committee (PNC), if there is one.
- e. A verbal examination of the candidate, including a consideration of the suitability of the candidate's intended position in Presbytery
- f. All members of the COM shall maintain confidentiality throughout.

VI. The Committee on Ministry shall take all necessary time to agree on a recommendation for ordination and installation, or a decision for a transferring minister. This may include postponing a decision to a subsequent meeting to allow members of the COM time for prayer and study.

VII. If the Committee on Ministry determines that a candidate is fit for ministry and the particular call is in order, the COM will report that decision, including any acceptable exceptions/scruples the candidate has declared, to the Presbytery at its next stated meeting.

VIII. If the Committee on Ministry determines that a candidate is unfit for ministry based on the candidate's "Christian faith and views in theology, the Bible, the Sacraments, and the government of this church" (G-14.0402), a scruple on a mandatory standard that is **determined to be** a departure from "the essentials of Reformed faith and polity," or the verbal examination, that decision shall be communicated to the candidate and the Pastor Nominating Committee in writing. This decision will not be communicated to the Presbytery in order to respect confidentiality of both candidate and congregation, except when a review is requested (see Process for Review below).

IX. Decisions in the Committee on Ministry and its Examinations Sub-Committee shall be made by a majority of those members, present and voting, if a quorum is present.

COM Attachment 3

Statement of Faith
By Rev. Alex McLean

Jesus is Lord. This is the basic and earliest Christian confession. By saying it, I affirm that Jesus saves, that Jesus is God, and that Jesus is my Lord and Savior through the Holy Spirit. God is triune: Creator, Redeemer, and Sustainer; Father, Son, and Holy Spirit.

The Heidelberg Catechism has a rhythm of misery, redemption, thankfulness. This describes the basic movements of the Christian life in relation to the triune God. I am miserable in the sense that the only thing that I truly own in this life is my sin. I can stand to say this awful truth only because I am redeemed by Jesus' once and for all sacrifice on the cross. I live a life of thankfulness in response to the way that Christ has reconciled me to God through his incarnation and resurrection.

TULIP is often a way of describing the Reformed understanding of the gospel: Total Depravity, Unmerited election, Limited Atonement, Irresistible Grace, and Perseverance of the Saints. T. stands for the fact that I fall short of the glory of God. U. stands for the fact that God has elected Jesus to save me from my sin. L. stands for the fact that God saves who He wills. It stands for the fact that God's love is the cornerstone of my life, and P stands for the hard work of growing in and towards Christ.

I believe that to be Reformed means to reform myself in relation to the Word of God. I look for the Word, Jesus Christ, in the words of Holy Scripture. I listen for God speaking in the depth of my being. God promises to be present in Scripture and through the two sacraments, Baptism and the Lord's Supper. I believe also that the church renewal being undertaken at FPC Swannanoa should be seen as an extension of this basic reformed doctrine. As I reform myself to the Word of God, so I will be able to participate in the renewal program at Swannanoa.

I believe in the rule of faith, i.e., that Jesus Christ is the sole criteria for faith and life. Also, I believe that scripture is self-interpreting. Where the meaning of scripture is in doubt, it is right to interpret it in terms of other scripture. The life, death, and resurrection of Jesus is the norm for interpreting other scripture. In terms of ethics, I believe the mandate Jesus gave on Maundy Thursday, "to love one another as I have loved you" is an imperative which is of the highest importance. In a particular ethical dilemma, it is right to act in such a way so that Christ will work through me.

I believe that a concluding way of looking at the reformed life is in terms of the basic rhythm of grace and gratitude. The greatest truth is that I live by grace, and not by works. I do my best to respond in thanks to God's gracious covenant. God be praised, and Thanks be to God!

Biographical Statement
By Rev. Alex McLean

I was born in Philadelphia, PA, the second child in a family of four children. I attended a Quaker school for the first fifteen years of my life. The school had Quaker meetings every other week, and occasional religious study. I can remember as an elementary school student reading the bible before assembly, and also speaking once in awhile at the Quaker meetings.

My father, who is recently deceased, was a business man in the real estate profession. However, following college he seriously considered becoming an Episcopal priest, attending seminary for two years. This was something his mother very much wanted him to do. Ultimately, he decided to leave seminary and enter secular work. He never lost his sense of calling, though, and always thought God was leading him through his secular profession. As he attended seminary, he maintained many friendships with ordained clergy. I regularly met his ordained friends, and thought that ministry was a very interesting vocation.

While my father was Episcopalian, my mother was Presbyterian. Her mother, in fact, was among the first generation of female elders in the Presbyterian Church. Her father was also an elder, and for many years the treasurer for their church. I attended Presbyterian Church when we visited my grandparents, and also when we moved to Pittsburgh, PA in my mid-teen years.

I attended college at the University of Chicago from 1983-87. In my freshman year, I became involved with the University chapel and stayed involved, doing mission and helping as a liturgist, throughout my college years. I also began to study religious history with Martin Marty (Religion and the U.S. Constitution), in my senior year, and this is what ignited my passion for religious education. From 1989-93, I studied for a Masters and Ph.D. at the Divinity School at the University of Chicago. I then decided to seek ordination in the Presbyterian Church, and completed a Masters of Divinity at Princeton Theological Seminary. That is where I studied the uniquely Reformed perspective on the Christian faith.

My first congregational experience was as a children and youth intern at FPC Defiance, OH. That was followed by my ordination to minister of Word and Sacrament at FPC, Clyde, OH, and then as designated pastor at First Church Monticello Presbyterian, Monticello, NY. I am presently coming off a four year break from congregational ministry. I have, however, been serving at hospices and hospitals in Michigan and Ohio through a Clinical Pastoral Education Program.

At my last call, I trained in transformational/redevelopment ministry, and look forward to working with FPC Swannanoa in the church renewal program. The program at Monticello was one that was worked out at both the congregational and presbytery level, which I found to be very effective. I look forward to working on these two levels with the congregation and the presbytery in Western North Carolina.

COM Attachment 4

STATEMENT OF FAITH

Chris Wingard

I believe in the One triune God
who called all creation, including humanity, into being,
who reconciles all creation to the triune God,
and who empowers all creation to live justly before the triune God.

God the Father, by words alone, called all creation into being.
God the Father breathed life into all humanity whose chief end is to glorify God and enjoy Him forever.
God the Father chose a particular people, descendants of Abraham, the people of Israel, and established a divine covenant
with them requiring them to
do justice, love kindness, and walk humbly with Him.
God the Father spoke through the prophets to His people, teaching them how to live as people of God.

God, the Son, my Lord and Savior Jesus Christ, is the perfect revelation of God the Father.
Jesus, the Messiah, entered the world as a tiny babe, demonstrating power through vulnerability and perceived weakness.
Jesus was fully human and fully God, experiencing every human emotion and temptation, yet without sin. In doing so, Jesus,
through word and deed, pointed to His Father in heaven.
Through the condemnation of His own people, Jesus was put to death on a cross.
On the third day after His crucifixion, God raised Jesus from the dead.
Through Jesus' life, death, and resurrection, all creation was reconciled to God.
Sin and death, the predicament of all humanity, was destroyed.
Through this life, death, and resurrection, humanity is freed to live as forgiven sinners through the new covenant in Christ's
blood, which is extended to all people.
By this grace, through Christ, we are saved, not by any effort of our own.

God, the Holy Spirit, lives and moves in the world today, empowering all humanity to live faithfully before God.
The Holy Spirit binds us to Christ and bestows upon us the gift of faith.
The Holy Spirit prompts our turning to God.
The Holy Spirit, which Christ promised to His Church, leads, comforts, and sustains the people of God in their works of love,
compassion, and justice in the world, yesterday, today, and tomorrow.

This One, triune God is pointed to in the Old and New Testaments of the Bible.
The Holy Scripture, written by men, inspired by God, is the source of our understanding of God. The Holy Spirit illumines
our understanding of Scripture.
Scripture points us to the celebration of two sacraments, Baptism and the Lord's Supper, which are signs and seals of the
promises of God.
In Baptism, we are claimed by God and cleansed of our sin, being grafted into the Body of Christ.
In our celebration of the Lord's Supper, we remember Christ's death until He comes again, we share in communion with
Christ and the saints who have gone before us, and we are empowered to go out into the world sharing the Gospel of Jesus
Christ.

This One, triune God who creates, reconciles, empowers and is pointed to in Scripture is the One in whom I place my trust,
for whom I serve, and for whom I live.

Biographical Sketch of Rev. Michael Christian “Chris” Wingard

God granted me the gift of life almost 38 years ago on October 14, 1971 in Greenville, SC. I was born to Michael G. and Sara M. Wingard, a mortgage banker and a schoolteacher at the time. Both of them are natives of Columbia, SC and to this city they returned shortly after my birth. Columbia was my home for almost eight years making it the answer to the question “Where are you from?” throughout my travels to come. My “travels” from my home base in South Carolina’s capital began in 1979 when my father heard God’s call to the ordained ministry of Word and Sacrament. After three years in Atlanta at Columbia Seminary, my family moved to Highlands, NC where my father served Highlands Presbyterian Church as pastor for two years. From there, we moved to the coalfields of West Virginia and Kentucky where my father served for seven years as pastor at the Williamson (WV) Presbyterian Church and I attended high school in Kentucky. My passion for athletic and intellectual pursuits grew while in high school. God richly blessed me throughout my school years and with God’s guidance, I enrolled in the fall of 1989 at Presbyterian College. Four wonderful and formative years of my life followed. Serving as President of Westminster Fellowship and Assistant Sports Information Director afforded me the opportunity to practice the leadership I felt God calling me toward. Little did I know at the time that I would be called to ordained ministry. I first had aspirations of pediatric medicine, followed by plans to teach history and coach at the high school level. (The latter of these two early aspirations I have actually achieved for the past three years at North Buncombe High School in Weaverville, NC after serving two churches.)

After graduation in 1993 with a B.A. in History, I served one year as houseparent and educator at The Presbyterian Children’s Home of the Highlands in Wytheville, VA, the current hometown of my mother.(My father died on Dec. 25, 2007). The following year, 1994-95, I served as intern for campus ministry at the Presbyterian Student Center on the campus of the University of South Carolina. It was here I felt the definitive call from God to ordained ministry, and I entered Greek School at Columbia Seminary in the summer of 1995. In the spring of 1998, I earned my Master of Divinity degree and received my first call to ordained ministry as Associate Pastor at First Presbyterian Church, Fernandina Beach, FL. The fastest paced three years of my life ensued as in that time I settled in as associate pastor of a large and very active church family, met my wife to be Marnie, married in December 1999, became a homeowner for the first time in 2000, and later that year in December, became a father to my beautiful daughter, Hannah Ruth.

God next called me to my home state, to First Presbyterian Church, Lancaster, SC where I served as pastor for four years. While hear God answered my prayer for a son and Michael Camden was born in April 2005.

After three years of searching for a church to lead, while I fulfilled my dream of teaching and coaching, God has answered my prayer and called me to Riceville Presbyterian Church.

Ministry is my life. My call has never been stronger as I have labored outside the church for three years. God has placed in my heart a deep desire to serve God’s people through the family of faith and I am thankful to be able minister to a PC(USA) congregation once more.

COM Attachment 5

Confession of Faith, James Newton Poling, May, 2009

I believe in God, the first person of the Trinity, who created the world and human beings and rules the world in sovereign love. There is no other God from whom all things flow.

God's self-revelation is told in the Holy Scriptures. God called Abraham and Sarah to form a people who would have intimate knowledge of God and God's laws. God's resilient love over many generations has survived the various misunderstandings and systemic evil devised by human beings. Even when humans organized themselves into military empires and systems of economic injustice, God remained faithful and calls humanity back to faithfulness and love.

In Jesus Christ, the second member of the Trinity, God gave a complete revelation of the love and power that is sovereign in the world. As recorded in the New Testament, Jesus submitted himself to the baptism of John, preached a message of repentance and called all people to follow him. He had compassion for people who were suffering illness, marginalization, poverty, and oppression and he engaged in ministries of feeding the hungry, healing the sick, and releasing captives from oppression. He challenged the corruption of religious and political leaders and finally gave his life to expose the evil deceits that are common in all human life. Through his death and resurrection, humanity is saved from the full consequences of sin and called into discipleship and righteousness. Through the Holy Spirit, the third member of the Trinity, the church and all humanity are empowered for discipleship and prophetic action.

The Scriptures are authoritative for faith and practice. While particular texts must be interpreted in light of the social context in which they were written and in light of our own social context, the meaning of the Scriptures is clear for those who have eyes to see. Scripture is the center of worship, preaching, teaching, and the guide for everyday practices of morality and justice.

I believe in the Reformed faith and polity as recorded through the confessions and the history of the church. God calls all humanity into the church and empowers every member with its ministries. Within the church, some are called to be leaders for special tasks; the church gives these leaders authority to lead and calls them to faithful accountability to the order and practices of the church community.

The Sacraments are symbols of God's grace and call us to discipleship to Jesus Christ. Through baptism we are reminded that we are all children of God, called to obedience and servanthood within the church for the sake of the world. Through Eucharist, we are invited to participate in the death and resurrection of Jesus Christ. So we pray, Jesus has died, Jesus is risen, Jesus will come again. Come, Lord Jesus.

My Story by James N. Poling, May, 2009

I was born into a pastor's family near Stanardsville, Virginia and, at age eleven, came to personal faith in Jesus Christ through adult baptism in the Church of the Brethren. I was active in church youth leadership at regional and national levels in high school. During college I was a coordinator of programs for youth for the Southeastern United States. I married my wife, Nancy, in 1963 and graduated from college with a major in religion and philosophy. We have two children, Christie Anderson in Charlotte, NC and Nathan Poling in Atlanta, GA. and six grandchildren

I attended Bethany Theological Seminary and was licensed to the ministry in 1965. I served pastoral ministries in Raleigh, North Carolina and Chicago, IL. I was called as pastor of the West York Church of the Brethren and ordained to the Christian ministry in 1970. After seven years at the West York Church, I attended Claremont School of Theology, Claremont, CA and received my PhD in Pastoral Theology in 1980. While a student I served as pastor of the Ladera Church of the Brethren, Los Angeles, CA.

Since 1979, I taught pastoral theology, care, and counseling at three theological seminaries: Bethany Theological Seminary (Oakbrook, IL) Colgate Rochester Divinity School (Rochester Divinity School), and Garrett-Evangelical Theological Seminary (Evanston, IL). In December, 2008, I retired after 30 years of seminary teaching. Most of my students have become pastors and church leaders.

In 1993, I was elected Minister of Word and Sacrament in the Presbyterian Church USA through the Genesee Presbytery, Rochester, New York. I have been an active participant in the two local PCUSA congregations: Downtown United Presbyterian Church, Rochester, NY and the Lincoln Park Presbyterian Church, Chicago. At present I attend the Black Mountain Presbyterian Church. In December, 2008, I was honorably retired from active ministry in the Chicago Presbytery

I served as a member of the Committee on Ministry in the Genesee Presbytery (1994-1996), member of the educational committee on Domestic Violence (1999-2004), moderator of the Chicago Presbytery Response Team (2005-2007), and a consultant to staff on various Presbytery projects. I have served on three General Assembly Committees through the Social Witness Committee – Societal Violence Committee, Domestic Violence Committee, and Allegations of Sexual Abuse Study Committee. Two of these committees wrote reports that became official policies approved by the delegates of General Assembly. For several decades I have been a lecturer and workshop leader in many local congregations and judicatories in the U.S. and abroad.

My life has been in service to Jesus Christ and the church. Within the outline of my story, I have struggled to understand the presence of violence in human beings in history, and have been especially troubled by the role of the Christian churches in promoting violence. Through collusion with military empires and promoting subordinate status for Christian women and non-white Christians, the church has been complicit in violence throughout recorded history. In my research I discovered the roots of that violence in my own personality and have looked to the nonviolent love of God in Jesus Christ for the way out of this valley of death. My teaching, writing, and church leadership give witness to the consuming passion of my life – to serve Jesus Christ through my own discipleship and evangelize the church and the world for the peace that comes through loving God and the world God created.

COM Attachment 6

A Statement of Faith – Dent C. Davis

I believe God can speak to me in many ways, but speaks most emphatically and most clearly through Scripture. The Bible is the central authority for my life as a Christian disciple – useful and essential for guidance in all areas of life. I believe that the Bible is the written Word of God. God does not always speak in the same way or place or with the same insights, but I believe that God can and will speak to me in God's own good time (as I am willing to work to listen) through every part of the Bible. I believe that God has been at work throughout history to give us the canon, translations and scriptural insights we have today. I believe, with the reformers and others, that part of our discipline as Christians is to interpret the scriptures, to work to hear what God would say to us today through the witness of other portions of scripture, other interpreters past and present, traditions, understandings from history and languages, prayer, and the guidance of the Christian community.

God is present to me through the scriptures, through the lives of others, and in my own personal life as creator, redeemer, and sustainer of life. I affirm the Trinity as the one sovereign God in three persons. I believe in God as father, creator of all life, and the Lord of history. I believe in Jesus Christ, the Son of God and the lord of life, who through his life, death, and resurrection enables all who trust him to know the meaning, purpose, joy, and power of life, both now and eternally. I believe Jesus was fully human and fully divine. His complete and total obedience to God is an example to each of us. He is the mediator of life and salvation to all who would believe in and follow Him. I affirm the Spirit of God as the giver of life, present in a multitude of ways for guidance and strength.

I believe that the church is the Body of Christ, the community of believers, brought into being through the life, death and resurrection of Christ and empowered and guided by the Spirit of God. As members of the Body of Christ we are called to be disciples, witnesses to the life-giving power we have experienced in the community of faith, and witnesses for the justice, compassion, and peace toward which God calls each of his creatures. As Jesus taught, we are to be the living embodiment of the love of God and neighbor. This witness may take many forms in order to reach the whole person with the whole gospel. My life as a Presbyterian began accidentally, as result of my parents' choice to attend the closest church to where we lived. My life as a Presbyterian continues by choice as I believe that the sovereign mercy of God is best known through the collective interpretation of scripture and through an ordered, structured, intentional, and accountable community of faith.

I believe worship is the celebration of the presence of God in and among the community of believers. The proclamation of the word of God through preaching and the confirmation of the word of God through the sacraments of Baptism and the Lord's Supper are central. The sacraments are experiences and examples of the Word made visible, authenticating the promises of God, serving as outward and visible signs of inward and spiritual grace.

Baptism celebrates the incorporation of the individual into the community of believers. Infant baptism stresses the fact that we are chosen by God, grace is an undeserved gift, and grace is enacted through mutual Christian nurture within the community of believers. "Believer's" baptism stresses our human response to what God has done in and for us, and in a sense it is participation in the death and resurrection of Jesus.

The Lord's Supper is an act of remembrance of Jesus Christ, whereby we are brought into fuller awareness of his life, death, and resurrection, and the reality and power of life in Christ today. In the sacrament, we remember what Christ has done for us, we receive spiritual nourishment, and we strengthen our relationship with Christ and the community of believers. In the Lord's Supper, we remember Jesus' spiritual presence within the community – we re-member the Body of Christ.

In my Christian faith journey I continue to learn that Christian discipleship is a lifetime process, extending to all aspects of human existence. Both freedom and discipline are important. Grace is a gift from God, often given when we least expect it. Suffering, challenge and failure are windows of grace and life. Faith and love must be intentionally nurtured.

Faith Journey – Dent C. Davis

I am a disciple of Jesus Christ. I believe a disciple is first and foremost one who learns from a teacher. The process of learning faith has framed my life, often in surprising ways. Events that once seemed almost accidental often in hindsight suggest the subtle workings of God's Spirit across the tapestry of my life. In this sense I am a product of the incredible grace and mercy of the God who comes to us as Father, Son, and Holy Spirit. And because of this I am filled with gratitude, awe, and wonder.

My faith journey was nurtured in the context of a Christian home. My Lutheran mother and Methodist father settled in East Tennessee in the 1950s and attended Sequoyah Hills Presbyterian Church because it was the closest church to our home. In the context of my family – readings from the Children's Bible Story Book, special rituals like Christmas Eve, family trips, and a wonderful extended family – and the congregation where I grew up – both people and activities – I learned faith and experienced inklings of God's grace through countless interactions.

I always loved participating in summer church camp and did so for years. In one such camp when I was in high school I heard a particular call to Christian discipleship and responded in faith. That response, along with my experience of Confirmation, was the beginning of a deeper faith journey leading me to explore vocation and discipleship in new ways.

My mother says that I have always had a gift for asking questions. In high school I began to question my faith, my life, and reflect on my future in new ways. Questions led to reading, participation in Sunday School, taking courses in Bible and religion as a part of my undergraduate studies, and a decision to enroll in the M.Div degree program at Vanderbilt University Divinity School. There I had the good fortune to study with some of the most significant Biblical scholars of that time. I believed that my call to Christian ministry was as a teacher of Bible. This belief changed dramatically. While at Vanderbilt I decided to do a one year internship at a county seat congregation an hour from Nashville. The fourteen months I spent in Shelbyville Tennessee was a catalyst for my experience of the church as the Body of Christ. It awakened in me a calling – a passion and love for ministry in the local church that continues today.

Over the years I have served churches in Tennessee, North Carolina and Virginia. Along the way my journey as a disciple of Jesus Christ led me to serve as president of the Foundation for Community Encouragement, Scott Peck's educational foundation, and to the development of a part time consulting ministry while completing my doctorate in adult learning and education at the University of Tennessee. Most recently I have served for seven years as Dean and Vice President for Lifelong Learning at Columbia Theological Seminary designing and administering non-credit learning for pastors and church leaders and teaching courses in spiritual formation and congregational leadership. All of these experiences have led to a call to return to ministry in the local congregation – a critical locus for the enactment of the call of Christ in today's world.

Learning has been a foundational theme in my ministry – in early years through parents and family, later through formal education, all the while immersed in less formal learning from friends and colleagues, retreat experiences, worship, study, prayer, and reflection. Many times my greatest learning has come from those I have served, whether church members, students, or strangers. I believe learning faith is a lifetime experience. It is humbling, exhilarating, frustrating, and deeply transforming. Calvin called it sanctification. Others have termed it discipleship. It is my life, the heart of my ministry, and I believe the key to the renewed vitality of the church of Jesus Christ as we make our way through the turbulent years of the early 21st Century.

COM ATTACHMENT 7

TERMS OF CALL - 2009

Church/Org	Mbrshp	Base	Def Comp	Utilities	Housing	Manse	SS	Auto	Prof Dev	Other	Total	2008 Total	
Abel, Robert	FRANKLIN FIRST	180	34,530	1,144	5,000	12,960	3,862	4,086	1,340	3,000	65,922	65,684	
Aichinger, Ann	CONOVER NEW CHURCH DEV.		20,400			12,000	2,478		3,175		38,053		
Aichinger, Frank	CONOVER NEW CHURCH DEV.		20,400			12,000	2,478		3,175		38,053		
Alexander, Terry	NEWLAND	77	19,000			21,950	2,295	4,260	1,300	3,800	52,605	49,995	
Austin, Stephen M.	UNITED	96	31,169		3,045		10,264	3,402	3,000	1,286	1,000	53,166	52,311
Bailey, Michael	MORGANTON FIRST	704	37,440			37,440	5,728	3,326	2,160		86,094	82,786	
Baker, Tony	DALLAS FIRST	55	9,900			24,000		3,200	1,075		38,175	36,335	
Bennett, Joe	Hospice of Yancey County		50,960								50,960	46,779	
Bernhardt, Anita	PWNC		12,000						1,000		13,000		
Bernhardt, James	NORTHMINSTER	282	41,580			20,052		5,313		2,600	69,545	72,045	
Boggs, Randall	MILLS RIVER	150	41,148				15,000		1,000		57,148	40,920	
Bowling, Adam	MORGANTON FIRST	704	23,169			23,169	3,474	3,199	2,160		55,171	50,228	
Boyce, Richard	Union-PSCE, Charlotte		47,254	4,200		29,500	12,000			1,200	94,154	89,876	
Boyer, Grace	PWNC		24,000			20,000	3,366	6,000	2,500		55,866		
Braswell, Troy	LONG CREEK	92	26,000				7,800	2,586	3,085	1,075	600	41,146	39,370
Brazelle, Michael	GRASSY CREEK	38	10,702			8,240	1,449		584		20,975	20,364	
Brazelle, Michael	NEWDALE	28	10,760			8,000	1,435		560		20,755	20,168	
Brenegar, Edwin	Community of Leadership		30,000			12,000	3,213				45,213		
Bron, Jerry	SOUTHMINSTER	557	16,165		7,000	33,000	4,100	9,000	1,600	1,375	72,240	72,240	
Brown, Jonathan	PCUSA		57,821			15,000					72,821	70,020	
Bryant, Jason D.	MOUNT HOLLY FIRST	161	30,880			18,000	3,739	3,600	1,500		57,719	55,696	
Buchanan, William	GRACE COVENANT	666	17,877			30,000	3,966		2,000	2,000	55,843	50,283	
Byrd, Joey T.	US Army, Chaplain		79,644		Provided	Provided					79,644	96,193	
Campbell, Kathy	CROSSNORE	53	16,640			19,200	3,060	3,085	1,075	330	43,390	56,378	
Campbell, William	HENDERSONVILLE FIRST	543	44,500			25,000	5,316	3,600	2,000	3,439	83,855	83,376	
Christian, William	OAK FOREST	117	6,000			14,400		3,000	444	3,600	27,444	2300/mth	
Dwight Christenbur	TRINITY	399	31,000			10,000	3,137	Reimbur	Reimbur		44,137		
Clark, Carol B.	UNITY	519	50,000		3,000		15,900	5,270	100	600	74,870	73,192	
Clark, Mark P.	UNITY	519	48,986						500		49,486	48,000	
Cockerham, James	WALDENSIAN	446	19,615			3,000	1,885	4,500	1,000		30,000		
Davenport, Charles	PWNC		12,000						1,000		13,000	13,000	
Davenport, Charles	WEST AVENUE	147	30,552			13,476	3,369	3,780	1,200	2,280	54,657	52,030	
Forsyth, Edward	NEW HOPE (GASTONIA)	168	32,050		3,600	12,000	3,645	3,600	1,200		56,095		
Frederick, Kevin	WALDENSIAN	446	29,700	3,600		30,000	4,844	2,500	2,235	1,217	74,096	73,843	
Frye, Jr., John	GASTONIA FIRST	1197	54,600			30,000	6,472	4,800	2,000		97,872	95,073	
Gaines, Will	WEST ASHEVILLE	153	11,800			22,000	2,784	3,700	3,768	4,000	48,052	47,859	
Gatewood, Thomas	ARBOR DALE	135	25,050			19,000	3,370	3,085	1,075		51,580	50,102	

TERMS OF CALL - 2009

	Church/Org	Mbrshp	Base	Def Comp	Utilities	Housing	Manse	SS	Auto	Prof Dev	Other	Total	2008 Total
Grant, Theodore	SHERRILL'S FORD	72	30,990			12,500		3,327	2,920	1,050		50,787	50,787
Haak, Karen	BLACK MOUNTAIN	566	46,228	4,000		18,000			1,500	1,500	1,500	72,728	
Hanna, Terry L.	BRYSON CITY	95	27,300				9,000	2,777	3,085	1,075		43,237	45,942
Hardy, Randall	SWEETWATER	77	25,415				7,625	2,528	2,000	500		38,068	
Harkey, Luke	SHELBY	695	39,080			39,080			3,571	1,050		82,781	84,331
Hinman, Robert	LENOIR FIRST	415	79,107									79,107	77,070
Huff, Allen	SHELBY	695	38,185		4,219	16,432			2,500	1,668	1,217	64,221	64,221
Johnston, Mike	BESSEMER CITY	39	10,200			6,000		2,479				18,679	17,439
Johnston, Mike	Gaston Memorial Hospital		86,320	1,200						1,500		89,020	96,400
Kang, Dong Uk	ASHEVILLE KOREAN	43	23,400		3,480	8,460		2,704	6,240	1,500	1,000	46,784	
Kelly, Alyce	DULATOWN	117	14,000			20,000		2,601	1,000		331	37,932	
Kirk, William	ELLENBORO	20	7,800									7,800	7,200
Kirk, William	SPINDALE	11	20,040		6,012			1,993	.55/per m	100		28,145	27,258
Lauterer, Margaret	BURNSVILLE FIRST	157	35,881			16,288		3,991		8,093		64,253	60,730
Lewers, Calvin	LOVE'S CHAPEL	28	24,497			7,350		2,436	3,085	1,075		38,443	
Lindsay, John	WAYNESVILLE FIRST	95	20,657			24,000		3,500	2,500	1,000		51,657	47,095
Linton, Eugene	DORLAND MEMORIAL	33	20,713				6,214	2,060	1,542	538		31,067	
Linton, Eugene	WALNUT	29	20,273		2,500		6,832	2,265	1,543	537	822	34,772	
Long, Bradford	Pres. Reformed Min., Int.		37,957			28,859		5,102		500	4,953	77,371	77,371
Long, Laura	CLINCHFIELD	28	14,040									14,040	13,260
Loper, Edward	MARSHALL	99	28,090		3,500	9,200		3,142	2,700	975		47,607	45,659
Lowe, Billy	CHERRYVILLE FIRST	308	34,449		7,588	33,545		5,782	7,425	983		89,772	87,001
Lytle, David	IRONTON	15	4,800							500	1,600	6,900	6,500
Lytle, David	Pres, Healthcare, Charlotte		43,973	1,319				2,828				48,120	53,058
Martin, Joan	UNION	205	30,440			20,483		3,896	2,664	300	800	58,583	59,533
McCall, John	Mission Specialist, Taiwan		18,232			6,400						24,632	29,354
McCully, Robert	Charlotte Rescue Mission		34,847							500		35,347	32,900
McEachran, Deborah	HICKORY FIRST	859	44,861		16,313			5,043	4,752			70,969	72,209
Michie, Lynn	Swannanoa Correctional Center		22,136			10,000					1,240	33,376	
Morgan, Anne	NEW HOPE (ASHEVILLE)	131	24,234			19,600		3,353	3,800		3,600	54,587	33,788
Mugford, Nancy	SHILOH	87	19,838		3,600		5,800	2,237	3,185	1,750		36,410	
Parkey, Andrew	QUAKER MEADOWS	115	25,066	5,380	4,083		10,359	3,434	3,085	1,075	2,561	55,043	50,770
Peery, Albert, Jr.	Montreat Conference Center		98,000			34,000						132,000	101,368
Perryman, Patrick	GASTONIA FIRST	1197	34,400			25,000		4,544	3,000	2,000		68,944	66,986
Poteet, Carolyn	HENDERSONVILLE FIRST	543	18,935			20,000		2,978	750	2,000	3,713	48,376	47,880
Poulos, Michael	ASHEVILLE FIRST	771	24,040			20,660			3,000	1,450	5,770	54,920	54,920
Pruitt, Edyth	FAIRVIEW	122	25,155			15,405		3,103	3,750	1,500		48,913	49,821
Ramsey, Mark	GRACE COVENANT	666	49,531			36,000		7,085		2,500	3,900	99,016	88,139
Runholt, Steven	WARREN WILSON	188	18,703		2,500	30,000		3,920	2,700	1,500	238	59,561	58,558
Scotfield, Donald	RUTHERFORDTON	323	47,600			29,000		5,860	3,000	1,200	4,820	91,480	89,134

TERMS OF CALL - 2009

	Church/Org	Mbrshp	Base	Def Comp	Utilities	Housing	Manse	SS	Auto	Prof Dev	Other	Total	2008 Total
Scoggins, Henry	REEMS CREEK-BEECH	131	34,000			18,000		3,978	4,215	1,050		61,243	61,143
Sears, Michael	OLNEY	101	28,069		3,000	10,350		3,431	3,085	1,075		49,010	
Shroyer, Jim	FOREST CITY FIRST	95	25,400		7,000			3,182	2,500	1,200	1,870	41,152	42,020
Smith, Allen	KENILWORTH	84	20,000			16,500		2,579	3,300	1,000		43,379	
Stanley, Becky	SALUDA	50	13,000									13,000	30,000
Stanley, Mark	TRINITY	399	34,633			32,000		5,097	Reimbur	Reimbur	5,000	76,730	75,600
Strickler, Cynthia	Pres. Reformed Min., Int.		32,556			5,000				1,000	400	38,956	38,956
Sweetser, William	SPRUCE PINE FIRST	124	32,918			15,500		3,000	3,000	1,200	960	56,578	56,578
Thompson, Keith	BREVARD-DAVIDSON RIVER	601	39,335			34,070		5,615		4,000		83,020	85,020
Thornton, Dan	MARION FIRST	140	28,815		5,400		10,565	3,426	2,750	1,075	1,500	53,531	53,416
Torrence, Margaret	ASHEVILLE FIRST	771	14,700			30,000			3,000	1,500	5,720	54,920	54,920
Van Brocklin, Gary	Montreat College		29,769			10,231		2,277			2,302	44,579	
Warner, Samuel	BELMONT FIRST	622	51,300			32,500		6,410	5,150	1,545		96,905	96,905
Washburn, Joseph	BANNER ELK	222	34,313			30,000		5,012	2,586	2,000		73,911	
Watson, Mark	NEWTON FIRST	536	25,140	8,500		30,000		4,868	450	2,000	4,261	75,219	75,220
Webber, Lynn	WESTMINSTER	42	11,767						2,400	1,000	11,767	26,934	25,000
White, Bobbi	PWNC		27,000	7,500		15,250		3,806	8,085	4,000	8,000	73,641	82,021
Wilson-Stayton, C.	LINCOLNTON FIRST	195	34,700	1,800		14,000		3,726	2,500	1,000	1,000	58,726	66,685
Wilson-Stayton, M	LOWELL	197	28,050	1,050	4,000		9,930	3,292	3,085	3,400	3,850	56,657	
Wood, Heather	HICKORY FIRST	859	33,000			7,000		3,060	3,000	1,200	400	47,660	
Young, Rebecca	Presby. Disaster Assistance		17,584				9,000					26,584	25,809