THE PRESBYTERY OF WESTERN NORTH CAROLINA
COMMITTEE ON MINISTRY
REV. JOHN LINDSAY, CHAIR
JANUARY 28, 2012

FIRST SECTION

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

I. RECOMMEND FOR COMMISSIONING BY THE PRESBYTERY AS LAY PASTOR:
   A. PHILLIP ADAMS
      From: CLP, Conley Memorial Presbyterian Church
      To: CLP, Oakwood Presbyterian Church
      Effective: January 28, 2012
      (The commission is to include permission to celebrate the Lord’s Supper, Baptisms, weddings and moderate the Session.)
   B. LINDA AMOS
      From: Commissioned Lay Pastor Graduate
      As: Commissioned Lay Pastor, Quaker Meadows Presbyterian Church
      Effective: January 28, 2012
      (The commissioning is to include permission to celebrate the Lord’s Supper, Baptisms, weddings and moderate the Session.)
      (See COM Attachment 1 for Bio Credo.)

II. RECOMMEND TO PRESBYTERY THE VALIDATION OF MINISTRY FOR:
   B. Edwin R. Brenegar, III, as Consultant/Speaker, Community of Leadership, LLC, through January 28, 2013.
   C. Matthew Schlageter, as Chaplain for Mission/St. Joseph’s Hospital, through January 28, 2013.
   D. Cynthia Strickler, as Director of Dunamis Fellowship, Int’l. with Presbyterian Reformed Ministries, Int’l., through January 28, 2013.

III. RECOMMEND TO PRESBYTERY FOR TRANSFER OF MEMBERSHIP:
   A. WILLIAM JENNINGS
      To: Evangelical Presbytery of the Southeast
      Effective: October 1, 2011

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. BERRY G. FRENCH, III

From: New Hope Presbytery
As: Associate Pastor, Black Mountain Presbyterian Church
Effective: November 8, 2011
(See COM Attachment 2 for Bio Credo.)

B. MARY ELIZABETH YARBOROUGH

From: Abingdon Presbytery
As: Interim Pastor, Southminster Presbyterian Church
Effective: November 8, 2011
(See COM Attachment 3 for Bio Credo.)

II. APPROVED PASTORAL RELATIONSHIP AND TERMS OF CALL:

A. BERRY G. FRENCH, III

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- Pension/Insurance: Yes
- Four Weeks Vacation: Yes
- Two Weeks Study Leave: Yes
- Moving Expenses: Yes

B. MICHAEL A. SEARS

To: Waldensian Presbyterian Church
As: Associate Pastor
From: Pastor, Olney Presbyterian Church
Effective: November 15, 2011

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- Pension/Insurance: Yes
- Four Weeks Vacation: Yes
- Two Weeks Study Leave: Yes
III. APPROVED INTERIM PASTOR RELATIONSHIPS:
A. Beth Yarborough and Southminster Presbyterian Church
   Effective: October 23, 2011 - October 22, 2012
B. Margaret Skidmore and Olney Presbyterian Church
   Effective: November 27, 2011 - January 27, 2012
C. Samuel Pope and Franklin First Presbyterian Church
   Extended: January 1, 2012 - December 31, 2012
D. Jack Davidson and Union Presbyterian Church
   Extended: January 1, 2012 - December 31, 2012
E. John Lindsay and Waynesville First Presbyterian Church
   Extended: January 1, 2012 - December 31, 2012

IV. APPROVED STATED SUPPLY RELATIONSHIPS:
A. Laura Long and Clinchfield Presbyterian Church
   Extended: November 1, 2011 - October 31, 2012
B. Curtis Crowther and Buladean Presbyterian Church
   Extended: October 5, 2011 - October 4, 2012
C. Howard Doerle and Glen Alpine Presbyterian Church
   Extended: January 1, 2012 - December 31, 2012
D. John David Stewart and Paint Gap Presbyterian Church
   Extended: January 1, 2012 - December 31, 2012
E. Gary Van Brocklin and Iglesia Presbiteriana Emanuel
   Extended: December 13, 2011 - June 30, 2012
F. John Pruitt and Robinson Memorial Presbyterian Church
   Effective: January 2, 2012 - January 1, 2013
G. Harry Petersen and Siloam Presbyterian Church
   Extended: January 1, 2012 - December 31, 2012
H. George Hutchins and Brittains Cove Presbyterian Church
   Extended: January 1, 2012 - December 31, 2012
I. Wyatt Aiken and Bridgewater Presbyterian Church
   Extended: January 1, 2012 - December 31, 2012

V. APPROVED CONTINUATION OF COMMISSIONED LAY PASTOR RELATIONSHIPS:
A. Pete Peterson and Jack’s Creek Presbyterian Church
   Extended: October 23, 2011 - October 22, 2012
B. Pete Peterson and Micaville Presbyterian Church
   Extended: November 1, 2011 - October 31, 2012
C. Philip Adams and Oakwood Presbyterian Church
   Effective: January 28, 2012 - January 27, 2013
D. David Moore, Sr. and Good Hope Presbyterian Church
   Extended: January 1, 2012 - December 31, 2012
E. Linda Amos and Quaker Meadows Presbyterian Church
   Effective: February 1, 2012 - August 31, 2012
F. Linda Abel and Hayesville Presbyterian Church
   Extended: January 1, 2012 - December 31, 2012
VI. APPROVED AS MODERATORS:
A. Oakwood and Bob Lowry
B. Lincolnton First and Bobbi White/Charles Davenport
C. Dulatown and Steve Austin
D. Newland and Tee Gatewood
E. Etowah and Ellen Dozier
F. Southminster and Beth Yarborough
G. West Avenue and Eddie Deas
H. Banner Elk and Bobbi White
I. Conley Memorial and Jeff Coffey

VII. APPROVED DISSOLUTION OF PASTORAL RELATIONSHIP:
A. Terry Alexander and Newland Presbyterian Church 
   Effective: September 30, 2011
B. Alyce Kelly and Dulatown Presbyterian Church
   Effective: October 30, 2011
C. Michael Sears and Olney Presbyterian Church
   Effective: November 13, 2011
D. Joseph Washburn and Banner Elk Presbyterian Church
   Effective: December 31, 2011

VIII. APPROVED THE TRANSFER OF MEMBERSHIP FOR:
A. Joseph Washburn
   To: Coastal Carolina Presbytery
   As: Pastor, Culdee Presbyterian Church, West End, NC
   Effective: January 1, 2012

IX. APPROVED THE REQUEST FOR HONORABLE RETIREMENT:
A. Margaret B. Peery
   Effective: November 1, 2011
B. Terry Alexander
   Effective: October 1, 2011
C. D. Randall Boone
   Effective: December 1, 2011

X. APPROVED MOVING TO MEMBER-AT-LARGE STATUS:
A. Alyce Kelly

XI. APPROVED PASTOR NOMINATING COMMITTEES FOR:
A. Newton First Presbyterian Church
B. Quaker Meadows Presbyterian Church
C. Sweetwater Presbyterian Church
D. Dulatown Presbyterian Church

XIII. APPROVED CHURCH INFORMATION FORMS FOR:
A. Quaker Meadows Presbyterian Church
B. Sweetwater Presbyterian Church
C. Dulatown Presbyterian Church
XII. APPROVED PERMISSION TO LABOR WITHIN THE BOUNDS OF THE
PRESBYTERY OF WESTERN NORTH CAROLINA:
A. John Pruitt
   From: Providence Presbytery
   As: Stated Supply Pastor, Robinson Memorial Presbyterian Church
   Effective: January 2, 2012

XIII. APPROVED DISSOLUTION OF COMMISSIONED LAY PASTOR RELATIONSHIP:
A. John H. Stanley and Robinson Memorial Presbyterian Church
   Effective: January 2, 2012

XIV. APPROVED ORDINATION/INSTALLATION COMMISSIONS:
A. Approve the Administrative Commission for the installation of Berry G. French, III as
   Associate Pastor of the Black Mountain Presbyterian Church on Sunday, November 27,
   2011 at 11:00 a.m.

   Name | Responsibility on Commission | Min/Eld.
   Bobbi White | Moderator/Preside | Minister
   Patricia Clark | Propound Constitutional Questions | Elder
   Shannon Kershner | Preach the Sermon | Minister
   Samuel Baraki | Propound Questions to Congregation | Elder
   Bob Tuttle | Charge the Minister | Minister
   Heath Rada | Charge the Congregation | Elder
   Sam Warner | Prayer of Installation | Minister

B. Approve the Administrative Commission for the installation of Michael A. Sears as
   Associate Pastor of the Waldensian Presbyterian Church on Sunday, March 4, 2012 at
   3:00 p.m.

   Name | Responsibility on Commission | Min./Eld.
   Charles Davenport | Moderator/Preside and Propound Constitutional Questions | Minister
   Carolyn Warren | Propound Questions to Congregation | Elder
   Ed Forsyth | Charge the Minister | Minister
   Margaret Wilson-Stayton | Charge the Congregation | Minister
   Bobbi White | Lead in Worship | Minister
   Joan Martin | Lead in Worship | Minister
   Kevin Frederick | Lead in Worship | Minister
   Jim Cockerham | Lead in Worship | Minister
   Meg Skidmore | Lead in Worship | Minister

   Guests
   Paul Brown | Preach the Sermon | Minister
   Brandon McKoy | Lead in Worship | Minister
Statement of Faith - Linda Amos

I believe in the mystery of the Holy Trinity, God the Father, Jesus Christ his only Son and the Holy Spirit, three in one. A sovereign God who is the creator of all that is, was and will be, God without beginning or end I believe in Jesus Christ his only Son who was conceived by the Holy Spirit and was born into this world as fully human and fully divine. I believe he lived a life without sin serving as an example for all humankind to learn from, and emulate. I believe he died on the cross for the redemption of all God’s creation, was buried and resurrected by God and then returned to heaven to be our advocate for grace and mercy until the time he is called by God to return for his church at the end of this age. I believe Jesus Christ is the head of the church universal, and the church is his body. A church where we were meant to live as a community of unified believers and followers of Jesus that has been fractured into denominations and within denominations by human sin and pride. I believe in the Holy Spirit that moves among us, working individually and corporately through Christ’s church, speaking through scripture and in all sorts of other creative ways. I believe the Holy Spirit calls us and leads us.

I believe the Bible is the holy living Word of God. I believe God has spoken and still speaks to us through scripture. It leads us in the way we are to live on the path of salvation through Jesus Christ. I feel we are to read it and study it individually and as a faith community constantly being open to new insights and revelations, faithful to what we feel it is saying to our faith community while respectful of other points of view and interpretations. In the reformed tradition I believe the Book of Confessions is a wonderful adjunct to scripture that helps us in our understanding and interpretation of scripture.

The sacraments are a sacred entry into and participation in the body of Christ. Baptism signifies being sealed by God’s Spirit into the covenant family of the church. It is a beginning, a renewal that testifies to the faithfulness of our God. When we take communion we are uniting with Christ remembering his life, work and sacrifice on our behalf. Each time I experience communion I feel a renewal, a meeting of my spirit with Christ’s Holy Spirit, living and working within me.

Being Presbyterian for me means I have found my niche within the Church Universal. The tenets of the reformed faith speak to me in a way no other does. I love the unity even in the midst of disunity. I love the respect for God’s creation and the way the Presbyterian Church seeks justice and emphasizes the importance of mission on a local and world scale. We are a community connected and chosen by God.
I have had a sense of God’s presence in my life from a very early age. When I was very young, my family worshipped together regularly in a Baptist church; however, as I grew into my young teen years, my family drifted away from church attendance. Due to the fact that our church was within walking distance from my house and the influence of some very caring youth leaders, I continued attending and being active in that church until college. I owe a great debt to that church because as a child it nurtured my faith, but as matured, I found increasing difficulties with some of the theology I was taught.

For a time as a young adult I walked away from the church, but never my faith. God’s call and hand stayed patiently with me as I intermittently explored different protestant churches and denominations, but due to my upbringing, I always felt some guilt for not being able to totally embrace the faith of my youth and my family. My husband, whose background is Presbyterian, eventually led me to the Presbyterian Church, and I immediately felt a connection, a fit that I had never had before. I felt like I was born to be Presbyterian. I found the pieces of theology that had been missing.

I felt drawn to the C.L.P. program because I wanted to deepen my spiritual life and be a more effective leader in my church. I never intended to preach a sermon. In fact, when I entered the program I was under the impression that the preaching class was optional and didn't plan to take it, but that wasn’t the case, and take it I did. I found I loved the process of composing a sermon, of feeling the Holy Spirit active and present in that process. I have always been more comfortable behind the scenes so to speak and was terrified of public speaking, but after completing the program little by little as opportunities came my way, it got easier.

I have filled in sporadically at several churches, including, Fairview, United and Oakwood in Lenoir, Old Fort, Ironton in Iron Station and Quaker Meadows in Morganton. I was placed at Quaker Meadows in July as a bridge person until an interim was found and have been there since that time.
Statement of Faith
for Berry French

I believe and put my faith in the one Triune God, who is our only hope in life and in death. I believe in the Lord God, as revealed to us through Scripture and through the person of Jesus Christ. I believe in the three Persons of the One Holy God: God the Father, God the Son, and God the Holy Spirit.

I believe God created the heavens and the earth, life, and all that is. And I believe God created them to be good. God created humanity in God’s own image. God graciously and lovingly sustains the whole creation. I believe God calls us to treat each other with dignity and respect, caring for all of God’s children and caring for God’s creation.

I believe in Jesus Christ, as God among us; who came as fully human and fully divine to redeem us. Jesus, somehow both fully God and fully human, came and dwelt among humanity. Jesus proclaimed the good news of the kingdom of God here on earth, healed the sick and broken, preached release to the captives, called for the repentance of sinners from their (and our) selfishness and from their (and our) oppressive and unjust acts, and offered grace to all. Jesus set an example for us of faithful living in relationship with and in God. Jesus was condemned by the religious and civil authorities and the cries of the crowd, and was crucified. Yet, God's love and grace abounded; God raised Jesus from the dead. I believe that in his birth, life, teachings, death, and resurrection, Christ Jesus restored a right relation between a sinful humanity and God, giving hope to a life ever after. I believe in God the Holy Spirit, who justifies us by grace through faith. God's Spirit comes to us renewing and sustaining us, inspiring us and allowing us faith and grace, bringing us into the truth of God. I believe the Spirit claims us in the waters of baptism and nourishes us with the bread of life and the cup of salvation through the Lord’s Supper. The same Spirit calls each of us towards a life of faith and inspires us to deeper faith through Scripture. Though we are sinful, God forgives our sinful nature and continues to freely give grace through Jesus Christ and by the Holy Spirit, while calling us towards lives of greater faithfulness. I believe we are called to respond to God’s love and grace with a life of gratitude, praise, and humble service to others. Out of a response of God’s love, we are called to live lives of faith and to gather as a community of faith to proclaim the full gospel of Christ Jesus, acknowledging our dependence on God’s grace and love. As a gathered community we are called to: worship God, study God's word found in the Scriptures, administer and celebrate the sacraments of Baptism and the Lord’s Supper, and to reach out in love and care for those in need - those who are hungry, thirsty, lonely, sick, and broken. I believe that the Christian Bible – both the Old and New Testaments – is the authoritative word of God and is the guide to Christian faith. I believe that the sacrament of Baptism is a sign and seal of God’s grace and covenant in Christ and an outward sign of our incorporation into the Body of Christ. I believe the sacrament of the Lord’s Supper is a sign and seal of God’s grace and act of thanksgiving and remembrance that is integral to Christian Worship.

I join with believers in every time and place rejoicing that nothing in life or in death can separate us from the love of God in Christ Jesus.
A Brief Faith Journey and Biography for Rev. Berry French

I am a child of God. I love the outdoors and often find life-giving Sabbath in the woods, I hope to become a better fly fisherman, and I have found great joy in the community of the Church.

I was born and raised in Lumberton, NC in a Christian home and in the Presbyterian Church. My parents were (and are) active at First Presbyterian, Lumberton and my childhood and adolescence were shaped by that church and the friendships that formed in that community. Soon after arriving on campus at University of North Carolina at Chapel Hill, I became heavily involved in Presbyterian Campus Ministry, and found it a place of incredible support and appropriate challenge. The friendships formed through my time at PCM are a large part of what God used to call me to ministry. Many of those friends are my most trusted colleagues in ministry today. Through my involvement in the life of University Presbyterian Church in Chapel Hill and through my leadership in PCM, I first sensed God might be calling me to ministry. I graduated from Carolina in 2003 with degrees in Recreation Administration and Economics.

I wasn’t quite ready to commit seminary right out of college and my study abroad experience in Australia had me yearning for more travel. I spent the next two years working with young people at camps and conference centers (both church-affiliated and secular) in Hawaii, Arkansas, coastal North Carolina, and at Montreat. I developed ministry-related skills in those camp and conference environments and those experience have shaped my call and my ministry. I also spent significant time traveling through Central America and Africa, exploring other cultures, studying how people of other cultures express their Christian faith, and ways the Western Church interfaces with the global Church. With one good friend and a backpack, I spent four months in the spring of 2004 in Guatemala, Honduras, Nicaragua, and Costa Rica. We traveled to Presbyterian Churches in Western Guatemala who are in partnership with many churches of PWNC, we spent time with missionaries of other denominations and organizations, we worshipped in a variety of churches, we asked lots of questions and did a lot of journaling and praying. A year later, I had a similar experience traveling for two months in South Africa, Zambia, and Malawi with two friends through a variety of church and personal connections, including connecting with the Presbyterian Church in Malawi and visiting the partner church of my home church in Lumberton. God used my time experiencing the Church in a global sense and watching Christian missions (from various theological perspectives) in action to nudge me into seminary.

I had a positive experience in my three years at Union Presbyterian Seminary, learning much from the wisdom of my professors and the ancient and contemporary documents I read and studied. I grew through the relationships and experiences seminary afforded me. I worked as a chaplain at Providence St. Peter Hospital in Olympia, WA and I interned at Grace Covenant Presbyterian Church in Asheville. I graduated in May of 2008 and got married that same month. In all of those experiences, God continued to call me towards ordained full-time ministry in a congregation. My first call out of seminary to White Memorial Presbyterian Church allowed me to engage in congregational ministry in a setting that provided mentoring, talented pastoral colleagues to learn from, and a large, healthy congregation in which to learn ministry.

In August of 2008, Katie and I moved to Durham and I started my pastoral residency at White Memorial in Raleigh. I began ordained ministry as the Pastoral Resident for Youth Ministry and spent two years heavily involved in youth ministry. I was invited to extend my residency to become the Pastoral Resident for Congregational Care and shifted to working primarily in pastoral care, developing young adult ministry, and facilitating new member classes. I have enjoyed and been encouraged by my time in pastoral ministry and I am looking forward to the ministry that God has called me to (if the way be clear) as Associate Pastor for Black Mountain Presbyterian Church.
A statement of faith is like a will. It needs to be updated at certain points in one’s life. My statement of faith written in 1999 at the end of my seminary experience contained all the right words, references to all the right theologians and was laced with platitudes of profound wisdom ad nauseam. Now, after eleven years of parish ministry, I am embarrassed and somewhat amused by the fabricated loftiness and polyethylene character of what I wrote.

Eleven years ago I was accurate in stating that I believed wholehearted in “God, the Father almighty, the Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord”. Everything that I have ever been taught points to the truth of all that is contained in the words of the Apostles’ Creed. However, after having served in the trenches of parish ministry, the depth and breadth of that belief has both been expanded and contracted as I have come to not only believe but to have a personal experience and knowledge of God the Father almighty and Jesus Christ, his son and our Lord. My belief has expanded in my knowledge and understanding of how God works and contracted as I have struggled to internalize the vastness of God’s immense power and grace.

Throughout the ups and downs, the good times and the difficult times of ministry – even in the times when I felt totally isolated and dreadfully alone the rich evidence of God’s abiding presence slowly but surely immerged as a constant reality both to me and to the congregation where I served. The darkest moments of discouragement have led to the most illuminated glimpses of grace. And it is only in hindsight, where our vision is most often 20-20, that I see the providential hand of God working out his purposes in my life and the in the life of the church.

From the spiritual exercises of Ignatius, the writings of Andrew Murray, Charles de Caussade and others, I have become aware that most of my life was driven by a sense of pride and self-centeredness that kept me from being totally open to the moving of the Holy Spirit. The words of scripture informing us of how Christ totally gave up everything for love of others has become just a little more real to me. (Philippians 2:5-8 "Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.")

While I still am too cowardly and stubborn to follow Jesus to the full extent, I am certainly aware of the desperate need to die to ourselves so that Christ might live in and through us. In my early years as a developing Christian, the words of Jim Elliott were formative in my walk with Christ, “he is no fool who gives what he cannot keep to gain what he cannot lose.” Losing ourselves opens up an occupiable space where the work of the Holy Spirit can be accomplished in our lives.

Carlo Carretto in his musings from the desert employs a useful analogy to explain how we might reflect Jesus Christ in our lives. In Carretto’s prayer time, he lit a candle and said these words, “Do you see the candle? It is the symbol of Jesus who gives light to the world by being consumed as this candle is consumed. “In much the same way, our own self-centered lives must be given over to be consumed by God’s amazing grace. It is only by God’s grace that we are able to remove ourselves from our self-perceived center of the universe and be used by God.
Other symbols of Jesus fill our lives in ministry. The sacraments of The Lord's Supper and Baptism provide for us opportunities to renew the promises of God in community. Three primary material elements of water, bread, and wine - become basic symbols of remembering the abundance of God's love expressed in the gift of his son's death and resurrection. Being washed in the waters of baptism we receive new bodies and are offered as living sacrifices to God. We continue the tradition of the sacraments started by the early church as a way of remembering God's covenant promise and pledging our renewed obedience.

Our history with God as recorded in holy scripture gives us a clear picture of the trinity. Scripture introduces us to our creator God in Genesis, Jesus Christ our savior in the New Testament and the gift of the Holy Spirit at Pentecost. The Heidelberg Confession speaks of "God the father and our creation; the second, God the Son and our redemption; and the third, God the Holy Spirit and our sanctification." (4.024) and affirms that "God has revealed himself in his Word, that these three distinct persons are the one, true, eternal God." (4.025) In my own personal walk of faith, there have been times when God the Father and creator has been most present as protector and guide. Jesus Christ has been a personal companion along a few rocky paths. I am encouraged by the Holy Spirit and continually amazed by the presence of the Spirit in worship.

I believe in God the father almighty, because my “Help comes to me from Yahweh, who made heaven and earth” Psalm 121:2. …..And in Jesus Christ his only son and our Lord, claiming the promise of Galations 2:20: “I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me,” …..And in the Holy Spirit who is present and active in an on-going work of sanctification in my life.
Biographic Sketch
Beth Yarborough
October 26, 2011

I was born in Orangeburg, South Carolina, third child of four children and the only girl. My family lived on a farm in a rural part of the county in the house where my mother was raised. My mother is now 88 years old and still lives in the house. My father died in 2003. The church has always been central to our lives. Living in a rural community, most of the social fabric of our neighbors was woven together in the church. My parents were both active in the church – my mother as an organist and my father as an adult Sunday School teacher and an active deacon.

As I developed into an adult, church continued to be a vital part of my life. Prior to attending seminary in 1996, I was active in choir and as a teacher in both Sunday School and Bible Studies. Even as early as high school I was aware of a call to some kind of full-time Christian work. Following graduation from college, I visited seminaries but put off applying for admission. In the meantime I had interesting jobs that seemed to center around public relations, marketing and economic development. I had a wide circle of close friends and acquaintances in Columbia, South Carolina and enjoyed many activities in the area.

A call to ministry continued to nag at me and once again in my 30’s I visited seminaries again opting to wait. Finally in 1996, the call came loud and clear that it was time for me to make the application to Columbia Theological Seminary. Throughout my years as a student, it became increasingly evident that waiting was not so much procrastination as it was God’s way of preparing me for the rigors of theological study. My early adult years were more focused on social things and the demands of serious study may not have taken a top priority. By the time I started school, I was ready to be a serious student.

The years prior to attending seminary were spent involved in Economic Development activities for the State of South Carolina. I learned a lot during that time about bringing people from different areas together for a common purpose and have been able to use this experience in the church. I have trained as a mediator under the Tennessee Supreme Court Rule for Mediation and have found many uses for those skills in the church.

My first call out of seminary was as Associate Pastor at First Presbyterian Church in Kingsport, Tennessee where I served for two years. I have served as pastor of Jonesborough Presbyterian Church for the past seven years and have served in two interim positions. I am a candidate for the Doctor of Ministry degree from Columbia Theological Seminary with an anticipated graduation date of May, 2012.