

PRESBYTERY OF  
WESTERN NORTH CAROLINA



ADDENDUM

July 26, 2016

Children's Hope Alliance  
Grandfather Home Campus  
Banner Elk, North Carolina

# ADDENDUM D-7

THE PRESBYTERY OF WESTERN NORTH CAROLINA  
COMMITTEE ON MINISTRY  
REV. WHIT MALONE, CHAIR  
JULY 26, 2016

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 FOR TRANSFER OF MEMBERSHIP: . . . (continued)**

**F. KIMBERLEIGH WELLS**

From: Presbytery of The James

As: Pastor, New Hope Presbyterian Church, Asheville

Effective: September 26, 2016

(See COM Attachment 7 for Biography and Statement of Faith.)

**II. APPROVED PASTORAL RELATIONSHIPS AND TERMS OF CALL: . . . (continued)**

**D. KIMBERLEIGH E. WELLS**

Salary	\$27,652
Housing Allowance	30,000
Social Security	4,410
Professional Development	3,000
TOTAL	\$65,062

Pension/Medical Yes

Four Weeks Vacation Yes

Two Weeks Continuing Education Yes

Two Weeks D. Min. Study Time Yes

(through 2020)

Sabbatical Leave Yes

# COM ATTACHMENT 7

## **Brief Biography/Faith Journey - Kim Wells**

I was born in England to an English mother and an American father (from Virginia) and raised from early childhood in Berkeley, California. Our family was secular, and I was raised without a faith tradition in the midst of a very progressive culture. My extracurricular activities centered highly around music, and secondarily around the outdoors.

When I was four years old, I started playing the violin, which became an increasingly predominant aspect of my growing up - even more than school. By the time I was in high school, I was practicing anywhere from four to eight hours a day, with weekly youth orchestra and chamber ensemble rehearsals in San Francisco. While music was my passion, it gradually took over my life, at the expense of normal teenage social and school experiences.

When I was eighteen years old, I began to develop a repetitive use injury in my left arm. I took an extended break from practicing and began to experience all the rest of what life has to offer. During that season, I started attending First Presbyterian Church of Berkeley with a friend, who had invited me to come hear the church's pastor preach and also to attend their college group. The pastor had just begun a sermon series on the Ten Commandments, which was perfect for me, given that I had no faith background. By the time we got to the tenth commandment, I was ready to give as much of my life as I could to as much of God as I understood at that point in time. I started attending worship every Sunday, got involved with Bible studies for college students, and participated in several other church activities.

Integrating into church life and culture was a challenge for me, since I had not grown up in the church. I didn't know the hymns, praise songs, how to navigate a Bible, or recite the Apostles' Creed by heart during worship. Integrating my social worlds was even harder - my new church friends were suspect of my very liberal cultural background, and my old Berkeley friends thought that, by joining a PC(USA) church, I had joined a cult. Neither did my family understand my new move toward the Christian faith. Navigating the collisions of my different worlds and forging a new identity comprised of all of them took time and work, but ultimately this experience gave me a vision for ministry that was based on Jesus Christ's radical inclusion of the most outcast members of his culture.

I first believed that this meant a career in the social services, where I would work to empower those who are socio-economically marginalized. After trying different types of social work and human/health services jobs over my first five years after graduation from college, I realized that what I really wanted to share with those experiencing any kind of marginalization was the hope that I had found in the gospel of Jesus Christ. This led me to seminary, first to Fuller Theological Seminary in Pasadena, California for a year, and then to Princeton Theological Seminary for the remainder of my M.Div.

After seminary, I was called to what would become an incredibly formative, long-term season of ministry as the Associate Pastor at First Presbyterian Church of Charlottesville, Virginia. During my nearly twelve years of pastoral ministry there, the church went through a high degree of staff turnover, and so, as I filled in the gaps each time, I was able to experience and provide leadership in virtually every area of the church's life. This breadth of experience eventually led me to begin to feel called toward a solo pastorate, where I would have the opportunity to shepherd and equip the whole life of a church, which would also be small enough for me to have direct relationships with its congregants. As a further step toward equipping myself for this leadership role, I began a D.Min. in Christian Spirituality in January 2016.

I am thrilled to have been called by New Hope Presbyterian Church in Asheville and am so grateful for the opportunity to bring all I have to bear on serving this extraordinary community of faith!

# COM ATTACHMENT 7

## Statement of Faith - Kim Wells

We are a thirsty people. As the Psalmist says, “My soul thirsts for God, for the living God” (Ps 42:2). We were created by God to thirst for relationship with God, so that all of our desires, or “thirsts,” might be perfectly met by God’s free and sovereign love. Recognizing that we would also desire human companionship, God created us for loving relationships with one another, bringing us into community where together we reflect the image of God. When God looked upon humankind, and upon all that God had made, God took delight in creation and called it “very good” (Gen 1:31).

The prophet Jeremiah describes another aspect of who we are as a thirsty people: We are chronically bent on redirecting our good desires toward things that will leave us perpetually thirsty. The LORD says, “For my people have committed two evils: they have forsaken me, the fountain of living water, and dug out cisterns for themselves, cracked cisterns that can hold no water” (Jer 2:13). Human sin is more than a specific act or transgression – it is the chronic habit of misdirecting our fundamental thirst for God to other sources.

Into the ache of our thirst, Jesus proclaimed good news. “Let anyone who thirsts come to me,” he cried, “and let the one who believes in me drink” (Jn 7:37-38). When we come to Jesus, we are coming home to God, because Jesus is “God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through whom all things were made” (*The Nicene Creed*). When we come home to God in Jesus Christ, we are invited to drink from the water that will become in us “a spring of water gushing up to eternal life” (Jn 4:14). This is what repentance is – turning our good desires back to the goodness of God in Jesus Christ and allowing God’s goodness to satiate our thirst. Indeed, Christ said to his disciples, “Blessed are those who hunger and thirst for righteousness, for they will be filled” (Mt 5:6).

Jesus Christ is not only fully God; he was also fully human. In him, the very Word of God took on flesh and “moved into the neighborhood” (Jn 1:14). In his life, Jesus showed us what true humanity looks like. From the cross he cried, “I am thirsty” (Jn 19:28); through his death he reconciled us to God; by his rising from the dead he lifts us daily into hope and gives us the promise of eternal life.

Before his death, Jesus said of the Holy Spirit, “Out of the believer’s heart shall flow rivers of living water” (Jn 7:38-39). After his resurrection, Jesus told his disciples to wait for this promised Holy Spirit, who, though co-existing eternally with God, would be poured out in fullness on the disciples. The Holy Spirit brings God’s very presence into our lives, turns us daily back to God, refines our love for God and neighbor, empowers us to be witnesses to the Lordship of Jesus Christ, and gives us gifts for the building up of the church and its ministry in the world. When we are weak, the Holy Spirit prays for us. When we call on God as our “Abba,” we lean on God’s tender, motherly love, and the Holy Spirit bears witness with our spirits that we are children of God.

We rely on the Holy Spirit to direct our communal discernment of how God is speaking to us through the Old and New Testaments. “The church confesses the Scriptures to be the Word of God written, witnessing to God’s self-revelation. Where that Word is read and proclaimed, Jesus Christ the Living Word is present by the inward witness of the Holy Spirit” (*Book of Order* W-2.2001). In public worship, the people of God gather to hear the Word of God proclaimed and enacted in the sacraments of Baptism and the Lord’s Supper. Through the ministry of word and sacrament, the Holy Spirit awakens us to the presence of the risen Christ, the Bread of Life, that our hunger and thirst might be met by him.

In worship, we are equipped as the people of God for daily discipleship and ministry in the world, so that we might be among those of whom Jesus said, “I was thirsty and you gave me something to drink ... just as you did it to one of the least of these who are members of my family, you did it to me” (Mt 25:35, 40). The “church gathered” on Sunday becomes the “church scattered” during the week, still united by its common mission as a people “called out” to share the good news of God’s love in word and deed.

United with believers in all times and places, we yearn for the day when we will finally see the LORD face to face. On that day, “death will be no more; mourning and crying and pain will be no more” (Rev 21:4). Sustained by that hope, “we look for the resurrection of the dead, and the life of the world to come” (*The Nicene Creed*). As a thirsty people, we will know the fulfillment of Christ’s promise: “It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life” (Rev 21:6). Then, truly, will our thirst be quenched.

# 2016 PWNC PASTOR'S RETREAT



September 26-28, 2016

William Black Lodge, Montreat, NC

*"Conversations on Ecology and Worship"*



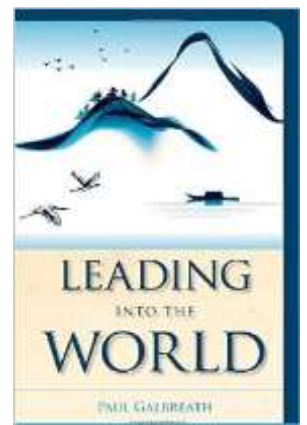
Facilitated by Union Presbyterian Seminary Professor of Theology, Dr. Paul Galbreath.

Paul came to the seminary in 2005 from the Office of Theology and Worship where he served as a member of the General Assembly staff for the Presbyterian Church (U.S.A.)

Recently he published Leading into the World, which helps congregations connect creation care with worship. The call to care for creation is a central part of our discipleship as followers of Jesus Christ. However, language and imagery of the earth is often absent in our

worship services. This book helps reconnect our commitment to creation care with our life of discipleship.

Central to the process of reconnecting holy discipleship with earth stewardship is the development and rediscovery of biblical imagery and language that will support our care of creation and shape our prayers. As our actions are more closely connected to the language of our prayers, praying and acting will inform and enrich each other. This book also includes custom liturgies that highlight earth care, prayerfully prepared for the major festivals of the church year.



Each participant will receive a copy of Leading into the World with registration!

**Retreat Includes:** Two nights lodging at William Black Lodge in Montreat, six meals, program materials, snacks, and the book Leading into the World by Dr. Paul Galbreath.



**Tentative Retreat Schedule:**

**Monday, September 26:**

10:00-10:45 AM Registration and Check-In  
 11:00-11:45 AM Opening Worship  
 Noon-1:00 PM Lunch  
 1:30-3:00 PM Conversation 1  
 3:00-5:30 PM Sabbath Opportunities  
 5:30-6:30 PM Dinner  
 7:00-8:00 PM Vespers

**Tuesday, September 27:**

8:00-9:00 AM Breakfast  
 9:00-10:30 AM Conversation 2  
 10:30-Noon Ecology and Worship Activity  
 Noon-1:00 PM Lunch  
 1:00-5:30 PM Sabbath Afternoon  
 5:30-6:30 PM Dinner  
 7:00-8:30 PM Conversation 3  
 8:30-8:45 PM Prayer at the Close of the Day

**Wednesday, September 28:**

8:00-9:00 AM Breakfast  
 9:00-10:00 AM Final Conversation  
 10:30-11:30 AM Closing Worship w/ Communion

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**RETREAT REGISTRATION**

**2016 Pastor's Retreat: "Conversations on Ecology and Worship"**

Name: \_\_\_\_\_ Cell: \_\_\_\_\_

Address: \_\_\_\_\_

E-mail: \_\_\_\_\_

Church where you lead/worship: \_\_\_\_\_

\_\_\_\_\_ Full Registration (\$175.00 double occupancy)

\_\_\_\_\_ Private Room (\$235.00 single occupancy)

\_\_\_\_\_ No Lodging Registration-Meals and Program Only (\$75.00)

**Note: Full payment is due at the time of registration.  
 Registration Deadline is: September 7, 2016**

**Send Registrations to:**  
 Presbytery of Western North Carolina  
 Attn: Tonya Williams  
 114 Silver Creek Road  
 Morganton, NC 28655  
 Phone: 828-438-4217