

**ONE HUNDRED TENTH STATED MEETING
MINUTES OF SALEM PRESBYTERY**

April 30, 2016

The One Hundred Tenth Stated Meeting of Salem Presbytery, held on Saturday, April 30, 2016 at Elkin Presbyterian Church, Elkin, North Carolina, was called to order with prayer by the Presbytery Moderator, the Rev. Stephen W. Scott at 9:00 a.m.

ENROLLMENT

Commissioners		Commissioned Ruling Elders	11
Elders	68	Christian Educators	1
Ministers	66	Corresponding Members	1
		Administrative Staff	3
		Stated Clerk	1
		TOTAL:	151

The following Ministers were enrolled: (+visitors – 38) 189

A-F:

Amanda Anderson, Kaye Barrow-Ziglar, Sidney F. Batts, Mark Brainerd, Kellie Browne, Kathryn Campbell, W. Kevin Conley, Frank Covington, Brian Daoust, Judith Dellinger, Franklin M. Dew, Neil Wayne Dunnivant, John Elam, Robert O. Freeman, Dana Fruits.

G-L:

Kenneth Griffin Gatewood, Brian Gawf, Diane Givens-Moffett, Phillip Hagen, J. Randy Hall, William Hamilton, Stephanie Hankins, William Stephen Hannah, Randy Harris, John Hartman, Marti Hazelrigg, Peter Hazelrigg, Jennie Leake Hemrick, Eulando Henton, William B. Heyward, Felicia Stewart Hoyle, James Robert Jackson, John Johnson, Vicki Jones-Johnson, Thomas J. Labonte, Jay Lambeth, Emily Schlaman Larsen, Eric Paul Larsen, Debbie Layman, Troy Leshner-Thomas.

M-R:

Sam Marshall, Bryan F. McFarland, Judson J. Milam, John L. Milholland, Raymond P. Mims, Stephen A. Moss, Arnold Nuckles, Floyd Peter Peterson, Paul L. Rhodes, Kristi Rolison.

S-Z:

Stephen W. Scott, John Senior, Burwell Shore, Paul Irving Sink, Jay Dale Smith, Jeffrey S. Smith, Stevan A. Snipes, William Stacey Steck, Courtney Stevens, Frank Stewart, Stuart Taylor, Ernest T. Thompson, III, Benton J. Trawick, E. Dale Walker, Virginia Wood, Lee Zehmer.

The following Ministers asked to be excused from this meeting of Presbytery:

Margaret Almeida, Jay Banasiak, Donald Barbour, Steve Braswell, Thomas Burleson, Lindsay Conrad, Samuel Dansokho, Melissa Davis, Christopher F. East, Terri Engle, Sandra Lee Greene, Frederick R. Horner, William M. Hoyle, Hye Jin Hwang, Karen Ware Jackson, Barrie Miller Kirby, Randal V. Kirby, Jacqueline Lynn Kunkle, Kathryn Conlan Lee, Ruth B. Lenger, Joel M. Long, Inger Manchester, Alfredo Miranda, Glenn Otterbacher, Jo Nygard Owens, Carl Parsons, Paul N. Ridolfi, James Rissmiller, Russell

H. Ritchel, Jr., Ronald Lowell Shive, Peter N. Smith, Billy F. Sosebee, J. Grantham Sutphin, Laurie Ann Valentine, William Waterstradt, Benjamin F. Williams.

The following Ministers were not present and did not request an excuse from this meeting of Presbytery:

A-L:

Jonathan Barker, Timothy Bates, Frederick Beck, Kent Berry, Joseph J. Blankinship, Erin Bowers, Ken Broman-Fulks, Thomas A. Brown, Olen Bruner, M. Gray Clark, Hilton J. Cochran, Newton Cowan, Jill Yvette Crainshaw, James Dunkin, David Ealy, Lee Ellenwood, Carlton A. G. Eversley, Jonathan H. Freeman, Larry W. Freeman, Jonathan Gaska, Carter B. Gillespie, Robert J. Goforth, Kyle Goodman, , Elizabeth Inman, Dorothy C. Jacobs, Cynthia Douglas Keever, Ki Seok Kim, Khelen Rhodes Kuzmovich, William F. Lawrence, Jr., David Yeon Lee, Insook Lee, Mitzi Leshner-Thomas, Amanda Davee Lomax.

M-Z:

Amanda Maguire, Eustacia Marshall, Touré Marshall, Donald McCann, Douglas Stanford McLeroy, Mary . McNeal, Francis Rivers Meza, Rosa Miranda, Richard R. Osmer, Jeffrey Paschal, Samuel Perkins, Rebecca Todd Peters, Steve Macon Pharr, Matthew D. Randolph, Andre Resner, Jr., Mark Alan Sandlin, Howard Sherrill, Mark Wallace Sinnett, Jeffrey Sockwell, Laura M. Spangler, Erich W. Thompson, Connie S. Weaver, Randolph T. Wellford, Elinor Ware Wilburn, Nancy Cole Williams-Berry, Tom Wray.

The following Churches were enrolled by the attendance of their elected Elder Commissioners:

A-D

Allen Temple Leonard Hall, **Asheboro First** Cathy Grey, **Bethany (Statesville)** Doug Bass, **Bethel** Tony Andrews, **Bonne First** Kathy McKethan, **Burlington First** Bob Hill, Beth Hooten, **Church of the Covenant** Nancy Schaefer, **Clemmons** George Evans, Brent Eaton, **Community in Christ**, Sue McElroy, **Concord** Patric Patterson, **Covenant W-S** Mallie Ann McKenzie, **Cross Roads** Mike Jaureguizar, **Danbury Community** Steve Shelton.

E-J

Eden First Charlie Hill, **El Bethel** Watt Dyer, **Fairmont** Paul Stoner, **Faith** Lois Bazhaw **Fellowship** Lesa Layno, **Flat Rock** Margaret Graham, **Franklin** Jill McNeely, **Greensboro First**, Lisa Anderson, Kristen Magod, Stu Johnston, Pam Murphy, Judith Judy, **Guilford Park** Melanie Rodenbough, **High Point First** Mary Morgan, Richard Becker, **Highland** Kathy Black, Etye Edwards, **Immanuel** David L. Foster, **Jamestown** Chris Mills, **John Calvin** Alta C. Green.

K-R

Logan Sarah McHenry, **Love Valley** Billie Alexander, **Madison** Al Jolly, **Mocksville First** Gloria Anderson, **Mooreville First** Paul Trimble, **Mount Tabor** Margaret Russell, **New Creation Community** Dan Wright, **Oak Ridge** Floyd Jackson, **Parkway** Gary Turner, **Pittsboro** Richard W. Peterson, **Prospect** Rick Lyerly.

S-Z

Saint Andrews Brad Peters, **Saint James** Charles Knox, Amryl Ward, **Salisbury First** Bonnie Link, Jay Stevens, **Shady Side** Ken Davis, **Shallowford** Nathan Peifer, **Shiloh (Statesville)** Elizabeth Bustle, **Sparta** George White, **Springwood** Cynthia Ingle, **Starmount** Austin B. Campbell, **Statesville First** Dick Sears, Sandra Milholland, **Taylorsville** Laura Jamison, **Thomasville First** Marguerite S. Fowler, **Thyatira** Janet Lambert, **Trinity (Salisbury)** LaQreshia A. Bates Harley **Unity** Karen Fleming, **Westminster** (Greensboro) Dottie Henderson, Denise Booe, Terri Bureson, Larry Hooker.

The following Churches were not present and did not request an excuse from this meeting of Presbytery:

A-L:

Alamance, Baird's Creek, Bethany (Graham), Bethesda (Statesville), Beulah, Bixby, Boonville First, Calvary, Cameron, Chapel in the Pines, Christ Presbyterian, Church of the Cross, Cleveland, Collinstown, Cooleemee, Dellabrook, Dogwood Acres, Eben-ezer, Ebenezer, Elkin, Fifth Creek, Forest Hills, Francisco, Franklin, Freedom, Glendale Springs, Glenwood, Grace, Graham, Greenwood, Griers, Hawfields, Hills, Joyce, Kernersville First, Korean First, Lake Norman Fellowship, Lansing, Laurel Fork, Lexington First, Lexington Second, Lloyd.

M-Z:

Milton, Mocksville First, Mocksville Second, Mt. Airy First, Mount Jefferson, Mount Vernon, Mount Vernon Springs, New Salem, North Wilkesboro, Oakland, Oakview, Old Providence, Piedmont, Pilot Mountain First, Pine Hall, Pine Ridge, Pleasant Grove, Prospect, Red House, Reid Memorial, Reidsville First, Riverview, Rumble Memorial, Saint Paul (Greensboro), Saint Paul (High Point), Salisbury Second, Sandy Ridge, Sedgefield, Shiloh (Burlington), Siler City, Smyrna, Speedwell, Stoneville, Stony Creek, Tabor, Third Creek, Trinity (Elon), Trinity (Winston-Salem), Vandalia, Wentworth, Yadkinville, Yanceyville.

The following Church Educator was enrolled: Dianna Wright

The following Commissioned Ruling Elders (Lay Pastors) were present: William Bates, Jim Beard, Doug Brinkley, William Browder, Jeff Bumgarner, Sidney Crunk, John Groff, Nita Henderson, Harold McElroy, Sue Moore, Stedman Newsome.

Stated Clerk present: David Vaughan

Corresponding Member present: Kerry Westerwick, Presbytery of Eastern Virginia

The following Administrative Staff were present: Chris Campbell, Laurie Scott, and Peggy Trenchard.

CALL TO ORDER AND OPENING PRAYER

The Moderator, the Rev. Stephen W. Scott, called the meeting to order at 9:00 a.m. and constituted the meeting with prayer.

QUORUM

The assistant to the Stated Clerk advised the Moderator that a quorum was present for conducting the business of Presbytery.

MORNING WORSHIP AND CELEBRATION OF THE LORD'S SUPPER

Salem Presbytery was led in worship by the Rev. Stuart Taylor and the Rev. Dr. Diane Givens-Moffett. The Rev. Dr. Givens-Moffett, Pastor of St. James Presbyterian Church, Greensboro, preached a sermon, "A New Kind of Teaching", using the text from Mark 1:21-28. The Lord's Supper was celebrated following the sermon.

WELCOME FROM HOST CHURCH

The governing body was welcomed by the Rev. Stuart Taylor, Pastor, Elkin Presbyterian Church, Elkin, North Carolina. Information regarding the arrangements for this meeting was presented.

APPROVAL OF DOCKET

The docket was presented by the Moderator of Salem Presbytery, the Rev. Stephen W. Scott, with the addition of one item of New Business, a motion presented by the Peace and Justice Committee .

ACTION:

1. Presbytery approved the docket with the addition of New Business.
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WELCOME AND REPORT FROM THE MODERATOR AND INTRODUCTIONS

The Moderator informed Salem Presbytery that the Rev. Felicia Hoyle had agreed to serve as Vice-Moderator of Salem Presbytery for this year. Corresponding Members and Elders attending Presbytery for the first time were recognized and welcomed by the Moderator.

GREETINGS AND PRESENTATION FROM SALEM PRESBYTERY STAFF

Executive Presbyter, Sam Marshall; Associate Presbyter Bryan McFarland; Associate Presbyter Dianna Wright brought prayers, greetings and announcements to Salem Presbytery. A Liturgy of Commissioning for those young people and adults attending the 2016 Presbyterian Triennium was led by Dianna Wright. Associate Presbyter Wright also encouraged Salem Presbytery to read *Being Mortal* by Atul Gawande before the August Presbytery meeting and *Falling Forward* by Richard Rohr before the November Presbytery meeting as recommended by the Equip Committee.

STATED CLERK'S REPORT Elder David Vaughan, Stated Clerk

The Stated Clerk, David Vaughan, announced that a significant number of churches in Salem Presbytery did not complete their annual statistical reports and that plans were underway to improve participation for 2016. A review for Session minutes was to be held at the lunch break of the Presbytery meeting. The Salem Permanent Judicial Commission had recently issued a ruling, and the Stated Clerk read the outcome of the ruling to the body of Salem Presbytery as follows:

STATED CLERK'S REPORT TO PRESBYTERY (4/30/2016) ON THE OUTCOME OF RECENT PJC DECISION

In December 2015, a member and officer of one of our Salem churches filed a remedial complaint of irregularity against the Session of his church.

This Session had adopted a policy that read, in part, that “all marriage services conducted [at this particular church] shall reflect the understanding that Christian marriage is a covenant between a man and a woman”.

The complainant alleged that this policy is in conflict with the Book of Order, Foundations of Presbyterian Polity in that it discriminates against members of the church based upon their sexual orientation.

Upon examination of the complaint and the response from a Committee of Counsel named by the Session, Salem’s Permanent Judicial Commission found that it had jurisdiction in the case, that the complainant had standing to file the complaint, that the complaint was properly and timely filed, and that the stated claim had potential remediation.

Therefore, the PJC convened in person, heard statements from the complainant and the Respondent’s Committee of Counsel. The PJC deliberated in this matter at length in closed session. The PJC’s full decision shall be spread upon the minutes of this Presbytery meeting in accordance with constitutional provisions. In accordance with the Book of Order, I am reporting today on the PJC’s decision.

In their formal 8-page decision, the PJC sustained the alleged irregularity, found that the Session’s policy was not in compliance with the Book of Order, and rendered the policy as void. The PJC’s order has been transmitted to the complainant, the Respondent Committee of Counsel, and the Stated Clerk of the Synod of the Mid-Atlantic.

In its Order, the PJC reflected on a number of existing Book of Order provisions, in the Directory for Worship. Our Constitution reads that “a couple MAY request that a service of Christian marriage be conducted by a Teaching Elder”, and that “a couple requesting a service of Christian marriage SHALL receive instruction from the teaching elder who may agree to the couple’s request only if, in the judgment of the teaching elder, the couple demonstrates sufficient understanding of the nature of the marriage covenant and commitment to living their lives together according to its values”. And in making this decision, the teaching elder may seek the counsel of the Session, which has authority to permit or deny the use of church property for a marriage service”.

These constitutional provisions of ours, of course, mean that no teaching elder is required to conduct any marriage service – and it means that every Session has the authority to reject or accept a request for use of the church property. These rules or principles were affirmed by our PJC. The PJC’s decision to void this particular policy does not bind Teaching or Ruling elders to a predetermined decision, one way or another.

David Vaughan
Stated Clerk
Presbytery of Salem

THE PERMANENT JUDICIAL COMMISSION
of
THE PRESBYTERY OF SALEM
of
THE PRESBYTERIAN CHURCH (U.S.A.)

DECISION

Thomas E. Morgan -)
Complainant)
)
)
v.)
)
)
Session, First Presbyterian)
Church, Asheboro -)
Respondent)

----- **ARRIVAL** -----

This is a remedial case which has come before this Permanent Judicial Commission (Commission) as a result of a complaint filed by the above named complainant(s) against the Session of the First Presbyterian Church, Asheboro, respondent.

----- **JURISDICTION** -----

Salem Presbytery’s Commission finds that it has jurisdiction, that the complainant has standing to complain, that the complaint was properly and timely filed, and that the complaint states a claim upon which relief can be granted.

----- **HISTORY** -----

On December 3, 2015, Complainant filed with the Stated Clerk of Salem Presbytery a Complaint of Irregularity, seeking judicial review of the “Policy Regarding Same-Sex Marriage Services at FPC” of the Session of the First Presbyterian Church Asheboro, North Carolina. This policy was adopted by the Session on September 16, 2015. This policy states in part, that “all marriage services conducted at First Presbyterian Church shall reflect the understanding that Christian marriage is a covenant between a man and a woman.”

On December 4, 2015, the Stated Clerk informed the Clerk of Session of the First Presbyterian Church, Asheboro, North Carolina of the receipt of the Complaint. The Stated Clerk invited the Clerk of Session to acknowledge receipt of the Complaint, form a Committee of Counsel to defend the Session, and to provide an answer to the complaint and a listing of all papers and other materials pertaining to this matter. The Committee of Counsel filed these documents with the Stated Clerk on January 14, 2016.

The Presbytery Stated Clerk provided the Complaint, the Response, and the listing of papers and materials to the officers of Salem Presbytery's Permanent Judicial Commission January 21, 2016. On February 11, 2016, the Commission officers determined that this matter meets all the jurisdictional tests in D-6.0305 of the *Book of Order*. A trial was duly noticed and scheduled for April 22, 2016 and was held at the Faith Presbyterian Church in Greensboro, North Carolina. The following members of the Commission were present and participated in the hearing: Ruling Elders Daniel Hawkins, Moderator, Wade Harrison, Clerk, Ed Gregory, Frank Longest and Charles McGirt and Teaching Elders Dale Walker, Fred Beck and Stephen Scott. Scott Templeton did not take part in the hearing or deliberations. Neither of the parties offered challenges to any participating member of the Commission. The complainant Thomas E. Morgan and Jeff Caison, for the Committee of Counsel, First Presbyterian Church, Asheboro, North Carolina each addressed the Commission on the pending issue at an open hearing. Neither party presented any witness testimony nor affidavits for the consideration of the Commission. The Commission engaged in deliberations and recessed until April 28, 2016 when the participating members reconvened, continued their deliberations and issued the decision of the Commission by unanimous vote.

----- **SPECIFIC IRREGULARITIES OR DELINQUENCIES** -----

The Complainant alleges that the "Policy Regarding Same-Sex Marriage Services at FPC" conflicts with the Presbyterian Church (U.S.A.) Constitution, Part II (*Book of Order*), F-1.0403, in that it discriminates against a class of people based on their sexual orientation. The policy complained of is as follows:

Policy Regarding Same-Sex Marriage Services at FPC

We, the Session of First Presbyterian Church, Asheboro, NC, led by the Holy Spirit and called to an identity of compassionate faithfulness, are bound by the authority of scripture and the historical confessions of the PC(USA). The Session will exercise due discretion in affirming marriage service requests, but affirms that all marriage services conducted at First Presbyterian Church shall reflect the understanding that Christian marriage is a covenant between a man and a woman. All marriage services conducted on the property of First Presbyterian Church, Asheboro, NC must be approved in advance by the Session.

Members of the Session sought guidance from the Holy Spirit and the Holy Scriptures through an extended period of prayer and study making this decision. However, members of the Session acknowledge with humility and respect that others in our congregation and the larger church read the same passages and find a different understanding of what Scripture calls us to do. Indeed, not all members of the Session are in full accord on these issues, but have worked faithfully to discern the best way forward for us together. The Session's decision was made in regard to Christian marriage and is unrelated to membership or other participation within First Presbyterian Church, Asheboro, NC.

At least one party to the couple to be married must be a church member, or the child or grandchild of a church member.

ISSUE

The sole issue to be resolved by the Commission of Salem in this instance is whether the Policy Regarding Same-Sex Marriage Services at FPC constitutes an irregularity in accordance with the *Book of Order* and the allegations of the complaint should be sustained.

Opinion

This is a question of first impression in this Presbytery and to the knowledge of this Commission in the PC(USA). It involves the consideration and interpretation of inherently conflicting policies in the *Book of Order*. Reasonable people informed by the Holy Spirit can and do disagree about the issue of the use of church property for same sex marriage, and about what limits if any the rules in our *Book of Order* place on congregations in the PC(USA) with regard to policies prohibiting the use of church property for same sex marriages.

The parties to this litigation are members of a congregation that has invested a great deal of time, energy and effort prayerfully listening to each other and seeking the guidance and discernment of the Holy Spirit with regard to this policy. Similarly, members of the congregation have carefully and prayerfully considered the provisions of the *Book of Order* as recently amended, as well as instructional materials provided by the PC(USA) to aid congregations in interpreting the amendment. This is not a congregation prejudiced against people with sexual orientation differences. The same elected Session that adopted the same sex marriage policy voted on August 19, 2015 to allow the Boy Scout troop sponsored by the congregation to follow the revised standards of the Boy Scouts of America. Those revisions removed the restriction of openly gay adult leaders. This congregation and this Session have done an exemplary job wrestling with a difficult issue with humility and love, and without clear guidance from our General Assembly and those whom it employs.

The Session of First Presbyterian Church Asheboro, enacted a categorical prohibition of same sex marriages on church property. On its face the policy excludes an individual member, or member couple of the same gender who desire to be married in the church facility by defining “Christian marriage as a covenant between a man and a woman.” The policy on its face mandates that the Session approve in advance on a case-by-case basis all marriages between a man and a woman to be held on the church property. However, so long as this policy is in effect, the Session of First Presbyterian Church Asheboro will not consider requests by individual members or those related to members to use the property for a marriage to a person of the same sex. The policy is explicit, published and is the rule in this congregation of the PC(USA).

The celebration of marriage is an act of worship governed by the provisions of W-4. 9001-9006 of the *Book of Order* (2015-17) of the PCUSA. These sections require teaching elders and the session on behalf of the congregation to follow a prescribed process with respect to any couple seeking Christian marriage. This process extends from the time a couple makes their interest in Christian marriage known to the teaching elder up to the time the teaching elder determines whether to perform the marriage and the Session on behalf of the congregation determines whether the marriage may be performed on church property. Those provisions are set forth in their entirety below with emphasis added:

9. Marriage

W-4.9001 Marriage is a gift God has given to all humankind for the well-being of the entire human family. **Marriage involves a unique commitment between two people, traditionally a man and a woman, to love and support each other for the rest of their lives.** The sacrificial love that unites the couple sustains them as faithful and responsible members of the church and the wider community.

W-4.9002 In civil law, marriage is a contract that recognizes the rights and obligations of the married couple in society. In the Reformed tradition, marriage is also a covenant in which God has an active part, and which the community of faith publicly witnesses and acknowledges.

W-4.9003 If they meet the requirements of the civil jurisdiction in which they intend to marry, a couple may request that a service of Christian marriage be conducted by a teaching elder in the Presbyterian Church (U.S.A.), who is authorized, though not required, to act as an agent of the civil jurisdiction in recording the marriage contract. **A couple requesting a service of Christian marriage shall receive instruction from the teaching elder**, who may agree to the couple’s request only if, in the judgment of the teaching elder, the couple demonstrate sufficient

understanding of the nature of the marriage covenant and commitment to living their lives together according to its values. In making this decision, the teaching elder **may seek the counsel of the session, which has authority to permit or deny the use of church property for a marriage service.**

W-4.9004 The marriage service shall be conducted in a manner appropriate to this covenant and to the forms of Reformed worship, under the direction of the teaching elder and the supervision of the session (W-1.4004–.4006). In a service of marriage, the couple marry each other by exchanging mutual promises. W-4.9000: 2 Helv.Conf. 5.245–5.251; West.Conf. 6.131–6.139 Ordering Worship for Special Purposes W-4.9004–.10003 *Book of Order* 2015/2017 129 The teaching elder witnesses the couple’s promises and pronounces God’s blessing upon their union. The community of faith pledges to support the couple in upholding their promises; prayers may be offered for the couple, for the communities that support them, and for all who seek to live in faithfulness.

W-4.9005 A service of worship recognizing a civil marriage and confirming it in the community of faith may be appropriate when requested by the couple. The service will be similar to the marriage service except that the statements made shall reflect the fact that the couple is already married to one another according to the laws of the civil jurisdiction.

W-4.9006 Nothing herein shall compel a teaching elder to perform nor compel a session to authorize the use of church property for a marriage service that the teaching elder or the session believes is contrary to the teaching elder’s or the session’s discernment of the Holy Spirit and their understanding of the Word of God.

The provisions of W-4.9001 do not limit marriage to a union of a man and a woman. Instead, they expand that definition to any two people who are committed to love and support each other for the rest of their lives. W-4.9003 requires a teaching elder to give instruction to any couple requesting a Christian marriage. This includes same sex couples. It is the responsibility of the teaching elder then to determine whether,

the couple demonstrate sufficient understanding of the nature of the marriage covenant and commitment to living their lives together according to its values. In making this decision, the teaching elder **may seek the counsel of the session, which has authority to permit or deny the use of church property for a marriage service.** (Emphasis added)

W-4.9003 affirmatively requires the teaching elder to instruct and evaluate each couple who seeks a Christian marriage. This is not optional. Whether or not the teaching elder seeks the counsel of the session in this task is left to the discretion of the teaching elder. The role of the session as prescribed in W-4.9003 if asked by the teaching elder is to counsel with the teaching elder concerning the couple in the exercise of its authority to permit or deny the use of church property for the marriage service. W-4.9006 simply and explicitly reiterates that no teaching elder is required to perform any marriage service, and no session is required to permit a marriage to be performed on church property if the marriage service is, “**contrary to the teaching elder’s or the session’s discernment of the Holy Spirit and their understanding of the Word of God.**” (Emphasis added)

The General Assembly adopted the Authoritative Interpretation of W-4.9000 in 2014. This supplanted previous Authoritative Interpretations and remains valid unless and until it is modified by the General Assembly. The language of this Authoritative Interpretation clarifies that a service of marriage is a form of worship. It states in part,

...when a couple requests the involvement of the church in solemnizing their marriage as permitted by the laws of the civil jurisdiction in which the marriage is to take place, teaching elders have the pastoral responsibility to assess the capabilities, intentions and readiness of the

couple to be married (W-4.902) and the freedom of conscience in the interpretation of Scripture (G-2.0105) to participate in any such marriage they believe the Holy Spirit calls them to perform. It is only after the teaching elder assesses the couple's capabilities, intentions and readiness for marriage, determines that they are ready for marriage, and he or she is called to perform the ceremony that the teaching elder involves the session to authorize the use of church property for a marriage ceremony.

A categorical decision by the session not to permit any marriage by a couple of the same sex on church property without consideration of their commitment to each other, their understanding of the nature of the marriage covenant and their commitment to living their lives together according to its values is inconsistent with the process required by W-4.9001-9006. There is absolutely no question that W-4.9006 authorizes a session to prohibit any marriage on church property contrary to its discernment of the Holy Spirit and understanding of the Word of God. However, that authority is granted in the context of a process that requires the teaching elder to counsel with every couple seeking Christian marriage whether they are of the same sex or not. With regard to each such couple, the teaching elder may seek the counsel of the session and the session is authorized to determine whether that couple may be married on church property. By adopting and publishing a policy that categorically excludes any same sex couple from being married on church property, the session has contradicted the policy requiring inquiry and counselling for any couple seeking a Christian marriage, including same sex couples. The logical effect of this policy will be to discourage any same sex couple desiring Christian marriage to seek counsel from the teaching elder called by the congregation or to seek permission to be married on church property regardless of any other circumstances. A categorical prohibition of same sex marriage on the property constitutes a categorical discrimination against same sex couples who present themselves for consideration for marriage in the congregation.

The Commission was also informed by the provisions of F-1.0403 as set forth below with emphasis added:

F-1.0403 Unity in Diversity **“As many of you as were baptized into Christ have clothed yourselves with Christ.** There is no longer Jew or Greek, there is no longer slave or free, **there is no longer male and female;** for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise” (Gal. 3:27–29). The unity of believers in Christ is reflected in the rich diversity of the Church's membership. In Christ, by the power of the Spirit, God unites persons through baptism regardless of race, ethnicity, age, sex, disability, geography, or theological conviction. There is therefore no place in the life of the Church for discrimination against any person. The Presbyterian Church (U.S.A.) shall guarantee full participation and representation in its worship, governance, and emerging life to all persons or groups within its membership. **No member shall be denied participation or representation for any reason other than those stated in this Constitution.**

It is true that the words “sexual orientation” do not appear in this provision. The quotation from Paul's letter to the Galatians states that our faith is founded on the proposition that for those clothed in Christ, there is no discrimination of any sort between people who are of the male sex or female sex. The categorical exclusion of same sex couples who desire Christian marriage without any counsel or inquiry into their spiritual life is inconsistent with this foundational tenet of the PC(USA) and amounts to categorical discrimination and thus fails to uphold the unity of believers in Christ and discriminates against fellow believers within the congregation.

The following language (emphasis added) was published in March 2015 by the Office of the General Assembly of the PC(USA) accessible at the following link to the PC(USA) website: http://oga.pcusa.org/site_media/media/uploads/oga/pdf/advisory_opinion_marriage_passage.pdf

Will the approved amendment allow sessions to approve holding marriage services for same-gender couples on church property?

Yes. Sessions may permit the use of church property for the marriage service of a same gender couple.

Will the approved amendment require sessions to allow marriage services for same-gender couples to be held on church property?

No. Sessions may deny the use of church property for the marriage service of a same-gender couple.

Will a session be able to categorically prohibit a marriage service for a same gender couple from being held on church property?

Yes. Under our Constitution, sessions have the authority to make categorical determinations regarding the use of the church's facilities

The following language (emphasis added) may be found in a document entitled "Frequently Asked Questions: Same Gender Marriage" located at the following address: http://www.pcusa.org/site_media/media/uploads/oga/pdf/ga221-civil-union-marriage-faq.pdf:

Will sessions have the authority to permit (or not) same-gender marriage services in the church?

Yes. Nothing has changed about the authority of sessions in the way church property is used.

If a pastor is willing to preside at the marriage of a same-gender couple, can the session prohibit the pastor from doing so?

No. The session cannot compel the pastor nor can the pastor compel the session. The pastor has the freedom of his or her own conscience and the session has the responsibility for providing for worship and making decisions about the use of church property.

Can the session make a categorical prohibition of same-gender weddings in its building?

Yes. Nothing has changed about the authority of the session with regard to the use of the church building.

The Session of First Presbyterian Church Asheboro in part relied on the FAQ document published on the PC(USA) website in formulating and publishing its categorical prohibition of same gender marriages on church property. The language of these publications does not constitute an Authoritative Interpretation of the *Book of Order*. The General Assembly has not considered the issue of whether a session may make a categorical policy of prohibiting same sex marriages on church property. The Commission is disturbed that this information has been offered for the guidance of congregations in the PC(USA) apparently both at the time when the presbyteries were voting on whether or not to ratify the amendment to W-4.9000 and after it was ratified up until today. It is particularly unfortunate that diligent congregations like the one in First Presbyterian Church Asheboro cannot rely on pronouncements specifically offered for the guidance of congregations on important issues of polity. Nevertheless, these pronouncements have no authority. They do not control the decision of this Commission, and do not excuse this Commission from its obligation to decide the validity of this particular same sex marriage policy based on the prayerful consideration and interpretation of the Book of Order.

The Commission sympathizes with the efforts of the Session made in good faith based on published guidance following much prayer and spiritual discernment to bring some measure of peace and finality to this issue in the congregation by categorically prohibiting same sex marriages on church property. On balance however, the Commission interprets the provisions of F-4.9000-9006 to require that the Session's

decisions concerning whether same sex marriages may be performed on church property be made on a case-by-case basis, at the time a request is received by the Session, just as are traditional marriages between a man and woman.

Accordingly, the Commission sustains the alleged irregularity by unanimous vote.

----- **ORDER** -----

IT IS THEREFORE ORDERED that the existing Policy Regarding Same-Sex Marriage Services adopted by the Session of the First Presbyterian Church, Asheboro, North Carolina as set forth above is not in compliance with the *Book of Order* and therefore is void.

IT IS FURTHER ORDERED that the Stated Clerk of the Presbytery of Salem report this Decision and Order to the Presbytery at its first stated meeting following the date of this Order, that the Presbytery enter the full Decision and Order upon its minutes, and that an excerpt from the Synod's minutes showing entry of the Decision and Order be sent to the Stated Clerk of the Synod of the Mid-Atlantic. (D-7.0701)

----- **ABSENCES AND NON-PARTICIPANTS** -----

Ruling Elder Scott Templeton, a member of the Permanent Judicial Commission was not present and did not participate in this case. Otherwise, all members of the Commission were present for all sessions of the hearing and participated in this decision.

Dated this 28th day of April, 2016.

Ruling Elder Daniel L. Hawkins,
Moderator, Permanent Judicial Commission

Ruling Elder J. Wade Harrison,
Clerk, Permanent Judicial Commission

DISMISSAL OF FIRST PRESBYTERIAN CHURCH, EDEN
Rev. Randy Harris

The request from First Presbyterian Church, Eden, to be dismissed to the Evangelical Presbyterian Church was brought forward and the process and actions of the Salem Presbytery Resolution Team consisting of Rev. Dan Wilkers, chair, Rev. Randy Harris, Elder Tom Burleson, Sr, and Elder Jack Trawick were outlined. Dismissal terms of \$8,000 to Salem Presbytery at a rate of \$2,000 for four years were agreed upon.

ACTION:

2. Salem Presbytery voted to dismiss First Presbyterian Church, Eden, to the Evangelical Presbyterian Church and agreed upon the terms of dismissal. A prayer of blessing for First Presbyterian Church, Eden, was offered by Rev. Harris.

REPORT ON THE CLOSING OF RIVERVIEW PRESBYTERIAN CHURCH
Rev. Bryan McFarland

Rev. Bryan McFarland reported on the closing of Riverview Presbyterian Church. The final service at Riverview Presbyterian Church in Eden, North Carolina, was held on April 3 at 3:45 p.m. The Moderator led Salem Presbytery in a litany of thanksgiving for ministry for Riverview Presbyterian Church. "Our God Our Help in Ages Past" was sung.

ACTION:

3. The Administrative Commission for the closing of Riverview Presbyterian Church was dismissed with thanks by Salem Presbytery.

EXAMINATIONS COMMITTEE
Rev. William Hoyle, Moderator

In context of the committee's examination, the candidate mentioned in the following pages was asked those questions that were required through the endorsement of the Peace, Unity and Purity Special Committee's Report. There were no declared departures from the essential tenets of the Church. In addition, Examination Committee members were given additional resources for the examination including the P.U.P. Committee's suggested questions.

Faith Journey

Kevin Geurink

I have always been a child of the church. I was baptized in the hospital when they did not think I would make it through the night on my first day of life. This has always been to me a second chance at the beginning of life, even when I really didn't need one. I was always involved in church to a point, never really going the extra mile but still always there. This has been one of my regrets that I never got involved with presbytery youth events or went to youth triennium etc. Other than that, Covenant Community has always been a source of strength and growth for me.

I went off to college at Gustavus Adolphus with my mind set on going to medical school. I enrolled in all the pre-med coursework and got to work. After a while I realized that my passion did not lie in science anymore. It was too late to change majors, and I needed to finish a degree. I was mostly interested in football and partying. I wouldn't say that this was quite a prodigal son phase, but I definitely felt lost. My main anchoring point was the Union Presbyterian Church in St Peter, MN. I worked there as an intern for three years and really enjoyed being with that community. I helped lead worship and worked with the Sunday school class. The pastor one day told me that I should consider seminary. At the time, I thought that idea was nonsense. But it always stuck in the back of my mind.

After college I began a series of dead-end jobs. I worked in a cheese plant and a hog farm in southern MN. Life at the time felt like I was going through the motions. I would just work for the paycheck and to get to the weekend for some fun. This is when I really started to ponder what the pastor in St Peter said to me. Is ministry something that I want to get into? I thought, don't you have to have a mountaintop moment? Is this call strong enough? I wasn't sure, but I pressed ahead anyway. I toured and applied to seminaries. United Seminary ended up being the choice. I wondered if I should have moved away to go to a Presbyterian seminary. I am glad I didn't because right before I started seminary, I met my wife Sara.

Seminary was a very interesting journey. It shattered a lot of my embedded faith. It challenged me and made me better. I grew to enjoy theology and many of the practical aspects of ministry. During my second year internship at the House of Hope Presbyterian in St Paul, I realized that I am called to ministry. This is what I am called to and love to do. I finally started to feel a real connection with God. This is where I also learned much about myself. I learned about my gifts and limits. This self-work was needed before I could help anyone else with their self-work.

I have recently started as a pastoral resident at First Presbyterian in Greensboro, NC. I am so grateful that this position was offered to me and that Sara agreed to come along. This is the first "job" that I have ever felt like my skills and gifts were truly being used. This residency is a wonderful learning experience and a great introduction into parish ministry. This experience is really strengthening my call, and I am realizing that I am right where God has called me to be.

Statement of Faith

Kevin Guerink

I believe in God, the only, the sovereign, the triune
God created the world out of nothing, bringing light into the darkness
God created all of the creeping things on this earth and God saw *that it was good*
God created humankind out of the dust in God's image and saw that it was good
In love, God called the Israelites to into relationship with a covenant and guiding principles for life
Despite that love, the people rebelled again and again
God sent prophets to turn the people back to the covenant, but they did not listen
This was a covenant that could not be broken and that God would not let be broken
So God did something incredible, God became one of us
God came down as a peasant, small town, Jew
This person, Jesus of Nazareth was to be regarded by many as a backwater hick from nowhere
But this Jesus came to show us how to live as God intended
To show us through Baptism, God claims us no matter if others deem us clean or unclean
To uncover hypocrites and to raise up the lowly, To be the image of the invisible God
But many people resisted and they did not recognize what this small town rabble-rouser was
And they sat by as Jesus was killed by the government on a cross. The cross on which Jesus stood as
the mediator between God and humanity to bring humanity into right relationship with God.
And God raised Jesus from the dead to bring light to the darkness and to show that death and sin have
no eternal power
Now that this Jesus was raised, the Holy Spirit was sent down
To accompany humanity here on earth and to be a guide that empowers God's people
To be the "wind beneath our wings" calling us to follow Christ
To guide our churches in helping fulfill God's kingdom here on earth
To be present whenever we come together to remember Christ when we celebrate the Lord's Supper
To be present when we gather to hear God's word, our Bible, which is the rule of faith and life. This word
teaches us how to believe and how to live.

Rev. Amanda Covington Anderson presented the candidate, Kevin Guerink, Cynthia Price Pastoral Resident at First Presbyterian Church, Greensboro, who was examined on the floor of Salem Presbytery.

ACTION:

4. Salem Presbytery sustained the examination of Kevin Guerink and approved him for ordination. Rev. Sid Batts offered a prayer of thanksgiving and blessing for the ministry of Kevin Guerink.

COMMISSION ON MINISTRY
Rev. Kellie Browne & Elder Larry Hooker, Co-Moderators

I. COMMISSION ACTION REPORTED FOR THE INFORMATION OF PRESBYTERY

A. TEMPORARY SUPPLY RENEWAL

1. Concurred with the Session of the **Westminster Presbyterian Church** in Greensboro, North Carolina in renewing the Temporary Supply contract with the **Reverend Howard Dean (Butch) Sherrill** for a period of twelve months beginning January 1, 2016.

B. PARISH ASSOCIATE (NEW)

1. Concurred with the Session of the **Guilford Park Presbyterian Church** in Greensboro, North Carolina in appointing the **Reverend Fred Beck** to serve as a Parish Associate for a period of twelve months beginning March 1, 2016.

II. COMMISSION ACTIONS TAKEN ON BEHALF OF PRESBYTERY

A. COMMISSIONED RULING ELDERS/LAY PASTORS (RENEWAL)

1. Concurred with the Session of the **Wentworth Presbyterian Church**, Wentworth, North Carolina, in renewing the contract of **Mr. Marty L. Brim** to serve as their Commissioned Ruling Elder–Lay Pastor for a period of one year beginning January 1, 2016.
2. Concurred with the Session of the **Mt. Vernon Springs Presbyterian Church**, Siler City, North Carolina, in renewing the contract of **Mr. William H. Browder** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of one year beginning February 1, 2016.
3. Concurred with the Session of the **Mt. Vernon Presbyterian Church**, Woodleaf, North Carolina, in renewing the contract of **Mr. Emery Rann** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of one year beginning February 7, 2016.
4. Concurred with the Session of the **Hills Presbyterian Church**, Pilot Mountain, North Carolina, in renewing the contract of **Ms. Amanda Santolla** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of one year beginning April 19, 2016.

B. STATED SUPPLY RELATIONSHIP (RENEWAL)

1. Concurred with the Session of **Vandalia Presbyterian Church**, Greensboro, North Carolina, in renewing the Stated Supply contract with the **Reverend Paul Ridolfi** for a period of one year beginning February 1, 2016.
2. Concurred with the Session of **Cameron Presbyterian Church**, Statesville, North Carolina, in renewing the Stated Supply contract with the **Reverend Timothy Bates** for a period of one year beginning January 1, 2016.
3. Concurred with the Session of **Cleveland Presbyterian Church**, Cleveland, North Carolina in renewing the Stated Supply contract with **the Reverend Andre Resner** for a period of one year beginning March 1, 2016.
4. Concurred with the Session of **Sparta Presbyterian Church**, Sparta, North Carolina in renewing the Stated Supply contract with **the Reverend Bruce Benton** for a period of one year beginning February 1, 2016.

C. ADMINISTRATIVE COMMISSION APPROVED

1. Approved the Administrative Commission to install the **Reverend Ernest Thompson** at **Westminster Presbyterian Church** on April 10, 2016.

D. DISSOLUTION OF PASTORAL RELATIONSHIPS WHERE BOTH PARTIES AGREE

1. Dissolved the Pastoral relationship between the **Reverend Mindy Douglas** and **Chapel in the Pines Presbyterian Church**, Chapel Hill, North Carolina, effective April 6, 2016.
2. Dissolved the Associate Pastoral Relationship between the **Reverend Peter Thompson** and **First Presbyterian Church**, Burlington, North Carolina, effective April 9, 2016.

E. REMOVAL FROM MEMBERSHIP ROLL

1. Concurred with the Stated Clerk and removed the **Reverend Scott Jeffreys** from the roll of Salem Presbytery in accordance with G-2.0509 in the Book of Order.

I. RECOMMENDATIONS FOR THE ACTION OF PRESBYTERY

A. COMMISSIONED RULING ELDERS (LAY PASTOR)

1. That **Mr. Stedman Newsome** be commissioned as the Commissioned Ruling Elder-Lay Pastor of the **Allen Temple Presbyterian Church**, Cleveland, North Carolina, for a one year period beginning March 16, 2016, and that he be granted permission to celebrate the Sacraments and Moderate the Session.

ACTION:

5. Salem Presbytery approved the commissioning of Stedman Newsome to Allen Temple Presbyterian Church.

-
2. That **Ms. Sue Moore** be commissioned as the Commissioned Ruling Elder-Lay Pastor of the **Unity Presbyterian Church**, Woodleaf, North Carolina, during the time of the Reverend Phil Hagen's sabbatical beginning May 1, 2016, and that she be granted permission to celebrate the Sacraments and Moderate the Session.

ACTION:

6. Salem Presbytery approved the commissioning of Sue Moore to the Unity Presbyterian Church during the time of the pastor's sabbatical leave.

B. RE-COMMISSIONING OF ALL COMMISSIONED RULING ELDERS

1. That Salem Presbytery be led in a service of Re-Commissioning of Commissioned Ruling Elders-Lay Pastors who are currently serving in congregations of Salem Presbytery.

ACTION:

7. Salem Presbytery re-commissioned the Commissioned Ruling Elders who are currently serving in congregations of Salem Presbytery.
-

C. ELDERS AUTHORIZED TO CELEBRATE THE LORD'S SUPPER

1. That **Elder Rick Purcell** be authorized by Salem Presbytery to serve the Lord's Supper in the congregations of Salem Presbytery for one year, beginning May 1, 2016.
 2. That **Elder Dianna Wright** be authorized by Salem Presbytery to serve the Lord's Supper in the congregations of Salem Presbytery for one year, beginning May 1, 2016.
 3. That **Elder Ethan Sherrod** be authorized by Salem Presbytery to serve the Lord's Supper at Shadyside Presbyterian Church for one year, beginning May 1, 2016.
-

ACTION:

8. Salem Presbytery approved authorizing Elder Rick Purcell and Elder Dianna Wright to serve the Lord's Supper at congregations of Salem Presbytery for one year, beginning May 1, 2016, and Elder Ethan Sherrod to serve the Lord's Supper at Shadyside Presbyterian Church for one year, beginning May 1, 2016.
-

D. REQUEST FROM PNC OF OAK RIDGE PRESBYTERIAN CHURCH

1. Request that the PNC of Oak Ridge Presbyterian Church be allowed to consider their interim pastor, the **Revered Marti Reed Hazelrigg**, for the installed position as pastor.
-

ACTION:

9. Salem Presbytery approved the request from the PNC at Oak Ridge Presbyterian Church and allowed them to consider their interim pastor, **The Reverend Marti Reed Hazelrigg**, for the installed position as pastor.
-

E. DISMISSAL POLICY AMENDMENT

1. Request that the Dismissal Policy for Salem Presbytery be amended according to the changes posted on the Salem Presbytery website and in this packet. (see next page)
-

ACTION:

10. Following introduction and debate (and with one failed motion to indefinitely postpone the original motion), Salem Presbytery approved the amendments to the Dismissal Policy for Salem Presbytery, clarifying (in section E-12) that the one year period of right of first refusal begins when notice is received that the dismissed church is no longer part of a reformed body. The information concerning the amendments and body of the Policy is as follows:

INFORMATION - REVISED DISMISSAL GUIDELINES

At the April 30, 2016 meeting of Salem Presbytery, our Commission on Ministry (COM) will move the adoption of revised “Guidelines for Congregations Considering a Request to Presbytery to be Dismissed.” This revised document was distributed to presbyters as a part of the November 2015 meeting packet, and it was received by the Presbytery at that meeting.

For the following reasons, the Presbytery’s Executive Council moved to suspend the existing guidelines in late 2014 and to ask the COM to review, evaluate, and revise them if necessary:

1. To ensure specific compliance with a recent ruling by the General Assembly’s Permanent Judicial Commission (GAPJC) and its Authoritative Interpretation of the “trust clause” in regard to property considerations in dismissal procedures;
2. To ensure compliance with other GAPJC guidelines, which are binding on the whole PC(USA);
3. To clarify specific procedural steps and guidelines for congregations seeking dismissal (following a time of mutual discernment and discussion of divisive issues);
4. To ensure that the rights and privileges of members of the congregation who are in the minority with respect to dismissal are recognized and protected, and that principles of Presbyterian polity are defended.

Here are some observations from our COM regarding the revised guidelines:

1. Can a side-by-side comparison of the two documents be made?
No – the revised guidelines are a complete reorganization and re-edit of those that were approved in May 2014.
2. What process was used to re-draft these guidelines?
The COM’s process, covering a twelve-month period, included meetings, prayer, discernment, , draft and amendment, redraft, solicitation of review and comments by the Executive Council, and revote. The final step in the process is to place the document before the body of Presbytery for action.
3. What are the significant new elements of these guidelines?
 - A. The proposed guidelines focus on clarifying the departure process by defining steps to be taken by churches initiating the formal dismissal process. Past Conciliation and Resolution teams reported that most churches initiating the formal dismissal process had already determined that they wished to depart, and we are eager to support their request for an expedited procedure as a pathway to departure.
 - B. Consideration of Church Assets: The GAPJC’s ruling observes that, while a presbytery has broad discretionary authority under the *Book of Order* to determine property rights, the presbytery must fulfill its fiduciary duty under the “trust clause” and consider the PC(USA) as a beneficiary of the property. The GAPJC also mandated that a presbytery exercise due diligence regarding the value of the property of a congregation seeking dismissal to include conducting a financial analysis of the value of the property, and that the presbytery must be informed of the financial analysis before it votes on dismissal. Salem’s Resolution teams have consistently been gracious in the financial terms of the dismissals of churches, and that principle will obtain in the future.
 - C. Congregational Voting Requirements: Under the existing guidelines, a congregation could vote to depart with less-than a majority of the membership favoring such action (75% of a 2/3rds quorum results in a 49.5% total of confirmed members). A principal foundation of Presbyterian polity is that a majority decision shall govern. The COM’s proposed policy will raise the voting percentage to 59.4% of confirmed membership (90% of a 2/3rds quorum yields a percentage of 59.4%), and will recognize and protect the rights of members who are in the minority with respect to dismissal.

Salem Presbytery
“Guidelines for Congregations Considering

A Request to Presbytery to be Dismissed”

PREAMBLE

Salem Presbytery of the Presbyterian Church (USA) proclaims its enduring belief in the unity of the one Church of Jesus Christ, of which it is a grateful part. The members of the PCUSA are united by obedience to the Lord Jesus, who alone is head of the Church, by fidelity to the teachings of Scripture, and by adherence to the denomination's Constitution, which enshrines such vital affirmations as:

- *“Unity is God's gift to the Church in Jesus Christ. “To be one with Christ is to be joined with all those whom Christ calls into relationship with him.” (BO: F-1.0302.a)*
- *“The particular congregations of the Presbyterian Church (USA), wherever they are, taken collectively, constitute one church.” (BO: F-3.0201)*
- *“All property held by or for a congregation, a presbytery, a synod, the General Assembly... is held in trust nevertheless for the use and benefit of the Presbyterian Church (USA).” (BO:G-4.0203)*

When this unity that is our Lord's gift appears to be in jeopardy within one of its Congregations, the Presbytery must determine, in the light of the wider mission of Christ's Church, what is best and most faithful for all its members and resources.

The goal of this Presbytery will always be reconciliation and continued relationship with all its Congregations.

The following process outlines the steps this Presbytery will reluctantly use to respond to situations where a Congregation, or its leaders, contemplate no longer maintaining their ordination vow to *“be governed by our church's polity, and ... abide by its discipline.” (BO: W-4.4003.e)*

In so doing, this Presbytery will act with consistency, pastoral responsibility, accountability, gracious witness, openness and transparency.

I. The Congregation shall consider the Biblical imperatives in these passages:

Peace Romans 14:19; Galatians 5:22; Colossians 3:15

Unity John 17:21; I Corinthians 12:12-13; Ephesians 4:1-3

Purity I Corinthians 5:9-13; Hebrews 12:14; James 4:8

II. Individual members, including officers (Deacons, Ruling Elders and Teaching Elders) may, at any time, unite with other Reformed denominations following provisions in the *Book of Order* (BO: G-3.0201.c)

III. Congregations may be dismissed by Presbytery to a member of the World Communion of Reformed Churches or to another Reformed denomination whose organization Presbytery determines is conformed to the doctrines and order of the Presbyterian Church (U.S.A.).

IV. Congregations considering a request to be so dismissed, shall follow these steps:

- A.** The Session shall meet with representatives from the Committee on Ministry (COM) (BO: G-3.0307) on one or more occasions, focusing on reconciliation of any perceived serious problems.
 1. At the first meeting, the Session shall give the COM representatives a written statement of their reasons for considering leaving the PCUSA.
 2. The Session shall also then deliver to the COM representatives a current membership directory (including addresses and telephone numbers) of the Congregation.
 3. The Session shall, at this meeting, recognize the right of the Presbytery to communicate directly, at any time by various means, with members of the Congregation.
 4. The Session shall agree to hold no meetings with members of the Congregation that consider matters pertinent to leaving the PCUSA (other than those specified later in these Guidelines) without the permission and participation of Presbytery.

B. If the Session determines to proceed, it shall request the Presbytery to call a hearing of the Congregation, and to establish the rules for that hearing. Due notice shall be given orally from the pulpit at regular church services on two successive Sundays, the first of which shall be at least ten days prior to the hearing. Prior notice shall also be given in the parish newsletter or bulletin.

1. At least 50% of the active members of the Congregation shall be present.
2. Representatives appointed by Presbytery (COM and Presbytery staff acting on its behalf) shall be present throughout and shall have the right to speak.
3. The question to be discussed is "Shall the _____ Presbyterian Church request dismissal to another Reformed body?"*
4. Ample time shall be provided for both speakers wanting dismissal and those wanting to stay with the PCUSA.
5. No type of vote for any purpose shall be taken at this hearing.

C. If the Session, after consulting leading members of the Congregation, is still determined to proceed, then:

1. Presbytery (the Presbytery Council and the COM, in consultation with the General Presbyter, acting on its behalf) shall, if it has not already done so, appoint an administrative commission (AC), which shall include some with financial expertise.
2. The AC shall obtain an appraisal of the property by a licensed appraiser (selected by Presbytery in consultation with the Congregation), the cost of which shall be borne solely by the congregation seeking to be dismissed.
The Congregation shall provide to the AC a current, certified Balance Sheet, the cost to be borne by the Congregation.
3. The AC shall meet with representatives of the Congregation and negotiate a legal agreement binding on all parties and addressing all forms of the property, contingent only on Presbytery's final approval.
 - a.) Typically a church that votes to be dismissed to another Reformed body will be expected to contribute up to 100% of the appraised value of the property, and all financial assets. The exact amount will be negotiated by the AC.¹ Any proceeds from congregations dismissed to other Reformed bodies shall ordinarily be used in Salem Presbytery for new church development and transformational ministries within congregations. Or may, with the concurrence of Presbytery at a regularly stated meeting, be used for other purposes as the Presbytery deems best to fulfill its mission.
 - b.) The church shall be responsible for paying all legal and other costs incurred by both sides in this negotiation. The church shall, unless granted a waiver by the presbytery, remit all back payments of the per capita assessment.
 - c.) The church shall repay in full any outstanding loans to any entity of the PC(USA) and shall cause any guaranteeing or co-signing entity of the PC(USA) to be removed as Guarantor or Co-Signer. The church and presbytery may negotiate other financial considerations to be paid to the presbytery.

¹ All discussions about property and financial obligations of the congregation to the presbytery, shall conform to the General Assembly Permanent Judicial Council decision of Tom v. Presbytery of San Francisco in which the General Assembly Permanent Judicial Commission (GAPJC) case, Tom v. Pby of San Francisco, the GAPJC authoritatively interpreted how the Trust Clause found in the *Book of Order* at G-4.0203 interacts with Gracious Dismissal Policies. The GAPJC held that while a presbytery has broad discretionary authority under the *Book of Order* to determine property rights [within the context of determining the mission of Jesus Christ in the world (G-4.0201) and in its district (G-3.0303a) to dismiss a particular congregation within its geographic region (G- 3.0301a)], the presbytery must fulfill its fiduciary duty under the Trust Clause (G-4.0203) to consider the interest of the PC(USA) as a beneficiary of the property.

This agreement shall also include appropriate financial terms in the light of the needs of the Congregation, those wishing to continue in the PCUSA, and the overall mission of Presbytery.

4. At a duly called meeting, the Congregation shall approve this legal agreement in accord with *BO: G-1.0503.d*. Members of the AC shall have the right to speak at this meeting.

D. After the legal agreement has been approved by the Congregation, the Session may – no sooner than three months and not later than six months after the first hearing described above (Presbytery having the right to modify these time limits for good reason in the light of negotiations for the legal agreement in IV.C.3) – request the Presbytery to call a second hearing of the Congregation, and to establish the rules for that hearing.

1. Due notice shall be mailed to all members of the Congregation at least thirty (30) days prior to the hearing, and shall be given orally from the pulpit at regular church services on two successive Sundays, the first of which shall be at least ten days prior to the hearing.
2. The Clerk of Session and the Stated Clerk of Presbytery shall agree on the roster of active members, and the procedure for their registration at this hearing. Due diligence shall be exercised to ensure that only those eligible to vote do so.
3. At least 66% of the active members shall be present.
4. Members of the AC appointed by Presbytery shall be present throughout and shall have the right to speak.
5. The question to be discussed is “Shall the _____ Presbyterian Church request Presbytery to dismiss it to this Reformed body: _____?”*
6. Ample time shall be provided for both speakers wanting dismissal and those wanting to stay with the PCUSA.
7. After discussion and prayer, a secret written ballot shall be taken on this question, the only choices being “Yes (Request dismissal)” or “No (Do Not request dismissal).”
8. If 90% of those active members present and voting vote to request dismissal, the request shall go to Presbytery.²
9. If any five members, present and voting, contest the regularity (the call for, the conduct of or the vote taken) of the second Congregational hearing, they shall send the details of their allegation, postmarked within ten business days of that meeting, to the Stated Clerk of Presbytery, who shall convene the Permanent Judicial Commission to render a decision.

E. At a meeting of Presbytery to consider the Congregation’s actions, the Presbytery, while reserving its rights in *BO: G-4.02* shall:

1. Receive an explanation of the legal agreement, which can be debated but not amended, from both members of the AC and representatives of the Congregation.
2. Hear from representatives of the Congregation in favor of its dismissal.
3. Hear from representatives of those wishing to remain in the PC(USA).
4. Hear from members of the AC, which shall recommend a decision to Presbytery.
5. Be informed of any financial contributions from this Congregation to the Presbytery, Synod or General Assembly, and to this Congregation by the Presbytery, Synod or General Assembly within at least the last ten years.
6. Be informed what provisions will be made for those members who wish to remain in the PC(USA) and for any Teaching Elders, Christian Educators or Commissioned Ruling Elders associated with the Congregation.
7. Be informed how the Congregation’s dismissal would affect the mission and ministry of the Church in this Presbytery.

² In order that a significant majority of the confirmed members approve a request for dismissal, a percentage shall be set for quorum and for necessary affirmative votes for passage that meets that standard. Whereas 75% of a 2/3 quorum results in only a 49.5% total of confirmed members, the standard shall be 90% of 2/3 quorum which yields a percentage of 59.4% of the confirmed membership.

8. After discussion and prayer, the Presbytery shall vote by written ballot on this question, "Shall the Presbytery of Salem dismiss the _____ Presbyterian Congregation to this Reformed body: with the terms in the legal agreement?" The only choices shall be "Yes" or "No."*
9. If two-thirds of those commissioners, present and voting, vote in favor of the dismissal, that shall be the action of the Presbytery.
10. If two-thirds of those commissioners, present and voting, vote against the dismissal, Presbytery and the Congregation will act on our deep trust in the sovereignty of God and proceed with the hard work of reconciliation as we continue to live and serve in community.
11. Following the action of Presbytery time shall be taken in the meeting to conduct a liturgy, honoring the ministry of the church and its members past and present.
12. If the Congregation is not still a member of the specified or another Reformed body at any time within ten years of dismissal, the PC(USA) has the right of first refusal to buy the property for one dollar, provided that such one-year period commence upon PC(USA) or the then-current Presbytery having jurisdiction over the geographic area encompassing the Church property, receiving from the Session an advisory or other notice of change of non-Reformed denomination.

V. The intent in any dispute within the life of a Congregation is to achieve reconciliation in the Lord. It is therefore the clear intention of this Presbytery to continue to pursue that goal, and to assure any departing members of a Congregation of its continuing prayers for them and its willingness to welcome them back, at any time, to that part of God's family known as the Presbyterian Church (USA).

*As circumstances warrant, the Presbytery, in consultation with the Session, may modify the exact wording of these questions.

- a.) The church shall repay in full any outstanding loans to any entity of the PC(USA) and shall cause any guaranteeing or co-signing entity of the PC(USA) to be removed as Guarantor or Co-Signer. The church and presbytery may negotiate other financial considerations to be paid to the presbytery.

This agreement shall also include appropriate financial terms in the light of the needs of the Congregation, those wishing to continue in the PCUSA, and the overall mission of Presbytery.

5. At a duly called meeting, the Congregation shall approve this legal agreement in accord with *BO: G-1.0503.d*. Members of the AC shall have the right to speak at this meeting.

D. After the legal agreement has been approved by the Congregation, the Session may – no sooner than three months and not later than six months after the first hearing described above (Presbytery having the right to modify these time limits for good reason in the light of negotiations for the legal agreement in IV.C.3) – request the Presbytery to call a second hearing of the Congregation, and to establish the rules for that hearing.

10. Due notice shall be mailed to all members of the Congregation at least thirty (30) days prior to the hearing, and shall be given orally from the pulpit at regular church services on two successive Sundays, the first of which shall be at least ten days prior to the hearing.
11. The Clerk of Session and the Stated Clerk of Presbytery shall agree on the roster of active members, and the procedure for their registration at this hearing. Due diligence shall be exercised to ensure that only those eligible to vote do so.
12. At least 66% of the active members shall be present.
13. Members of the AC appointed by Presbytery shall be present throughout and shall have the right to speak.
14. The question to be discussed is "Shall the _____ Presbyterian Church request Presbytery to dismiss it to this Reformed body: _____?"*
15. Ample time shall be provided for both speakers wanting dismissal and those wanting to stay with the PCUSA.
16. After discussion and prayer, a secret written ballot shall be taken on this question, the only choices being "Yes (Request dismissal)" or "No (Do Not request dismissal)."

17. If 90% of those active members present and voting vote to request dismissal, the request shall go to Presbytery.³
18. If any five members, present and voting, contest the regularity (the call for, the conduct of or the vote taken) of the second Congregational hearing, they shall send the details of their allegation, postmarked within ten business days of that meeting, to the Stated Clerk of Presbytery, who shall convene the Permanent Judicial Commission to render a decision.

E. At a meeting of Presbytery to consider the Congregation's actions, the Presbytery, while reserving its rights in *BO: G-4.02* shall:

13. Receive an explanation of the legal agreement, which can be debated but not amended, from both members of the AC and representatives of the Congregation.
14. Hear from representatives of the Congregation in favor of its dismissal.
15. Hear from representatives of those wishing to remain in the PC(USA).
16. Hear from members of the AC, which shall recommend a decision to Presbytery.
17. Be informed of any financial contributions from this Congregation to the Presbytery, Synod or General Assembly, and to this Congregation by the Presbytery, Synod or General Assembly within at least the last ten years.
18. Be informed what provisions will be made for those members who wish to remain in the PC(USA) and for any Teaching Elders, Christian Educators or Commissioned Ruling Elders associated with the Congregation.
19. Be informed how the Congregation's dismissal would affect the mission and ministry of the Church in this Presbytery.
20. After discussion and prayer, the Presbytery shall vote by written ballot on this question, "Shall the Presbytery of Salem dismiss the _____ Presbyterian Congregation to this Reformed body: with the terms in the legal agreement?" The only choices shall be "Yes" or "No."*
21. If two-thirds of those commissioners, present and voting, vote in favor of the dismissal, that shall be the action of the Presbytery.
22. If two-thirds of those commissioners, present and voting, vote against the dismissal, Presbytery and the Congregation will act on our deep trust in the sovereignty of God and proceed with the hard work of reconciliation as we continue to live and serve in community.
23. Following the action of Presbytery time shall be taken in the meeting to conduct a liturgy, honoring the ministry of the church and its members past and present.
24. If the Congregation is not still a member of the specified or another Reformed body at any time within ten years of dismissal, the PC(USA) has the right of first refusal to buy the property for one dollar, provided that such one-year period commence upon PC(USA) or the then-current Presbytery having jurisdiction over the geographic area encompassing the Church property, receiving from the Session an advisory or other notice of change of non-Reformed denomination.

PROPOSAL REGARDING CONCURRENCE WITH OVERTURE (09-01)
Elder Gary Simpson

Elder Gary Simpson from Pittsboro Presbyterian Church presented the following information and proposed a motion that Salem Presbytery concur with the following Overture (09-01) from the Presbytery of San Francisco to the General Assembly:

When the Session of Pittsboro Presbyterian Church received a request along with an informational packet from the congregation's Eco-Justice group to encourage the Salem Presbytery to concur with the 2016 Fossil Fuel Divestment Overture, it unanimously gave the request the "green light." That enthusiastic response was no doubt due in large part to the educational materials gleaned from the Fossil Free PCUSA web site. In preparation for action on the proposal for concurrence, we urge all Presbytery members and commissioners to visit the web site at <<http://www.fossilfreepcusa.org>> in advance of the April 30 meeting. Examine the overture and become familiar with the many resources that explain why

adoption of the overture at the 2016 General Assembly in June will be a faithful, just and moral response to our call to be wise stewards of God's good creation and advocates for "the least of these" who suffer the most from the ravages of global climate change caused primarily by the burning of fossil fuels.

The opportunity for the Salem Presbytery to act favorably on the request to concur with the overture puts us in step with over two dozen other Presbyteries across the land whose affirmations build momentum for the timely passage of the overture at the 222nd G.A. in June.

In the aftermath of the Paris Accord in which nearly 200 nations set a goal of limiting global temperature increase to 1.5 degrees C above pre-industrial levels, it is imperative that for this goal to be reached fossil fuel companies must feel the moral pressure to abandon "business as usual" and leave the carbon in the ground. This is the moment in time for Christian denominations to take the lead in divesting their stock portfolios of investments in fossil fuel corporations, even as was done in the 1970s and 1980s as part of delegitimizing the apartheid regime in South Africa.

As our devout brother in faith and climate change activist, Bill McKibben, has aptly pointed out, ***"The logic could not be more brutally simple. If it's wrong to wreck the climate then it's wrong to profit from that wreckage."*** And as Rev. Abby Mohaupt, a member of the Fossil Free PCUSA Steering Committee, stated in a recent blog: ***"And so it matters where we put our investments—how we make money is a symbol for who we are as people who follow Jesus, people who are called to love with our whole selves. If we make money from fossil fuel companies, it doesn't matter if we put that money back into local food or hybrid cars or recycled paper—it's money that comes from companies that burn fossil fuels and wreak havoc on the planet."***

Text of Overture 09-01

The Presbytery of San Francisco overtures the 222 General Assembly (2016) to:

1. Express its profound concern about the destructive effects of climate change on all God's creation, including a disproportionate impact on those living in poverty and in the least developed countries; the elderly and children; and those least responsible for the emissions of greenhouse gases. The 222 General Assembly (2016) thus recognizes the moral mandate for humanity to shift to a sustainable energy regime in a way that is both just and compassionate. This mandate compels us to action as a denomination to divest from the fossil fuel industry even as we reduce our use of fossil fuels and shrink our carbon footprint.
2. Call upon the Board of Pensions and the Presbyterian Church (USA) Foundation to:
 - a. Immediately stop any new direct investment in fossil fuel companies
 - b. Work to ensure that within three years, none of the Board's or the Foundation's directly held or commingled assets includes holdings of either equities or corporate bonds in the fossil fuel companies identified in the "Carbon Underground 200 list" by:
 - i. Working with current and prospective asset managers to develop and implement institutional fossil free investment options;
 - ii. Establishing within one year fossil free investment options for fund participants;
 - iii. Actively seeking out and investing in renewable and energy efficiency related securities;
 - iv. Notwithstanding the above provisions, retaining or acquiring minimal sufficient investment in fossil fuel companies to participate in shareholder engagement activities;
 - v. Notwithstanding the above provisions, taking no action inconsistent with fiduciary duty or principles of sound investment, including the real and substantial risk of stranded carbon assets.

- c. Incorporate into public financial reports regular updates detailing progress made towards these ends.
- 3. Call upon the Stated Clerk of the PC(USA) to inform affected fossil fuel companies and the larger public of the passage and implementation of this resolution.
- 4. Call upon, and provide instructional materials to assist all levels of the denomination (presbyteries, congregations, and individual members) in taking action to slow climate change, including: divestment of fossil fuel holdings; shareholder activism; investments in renewable energy; advocacy at local, state, and federal levels for policies to reduce greenhouse gas emissions; and local efforts to reduce carbon footprint consistent with the 2006 call for denominational carbon neutrality, and the 2008 "Power to Change" recommendations.

ACTION:

- 11. Salem voted to concur with Overture (09-01).

PEACE AND JUSTICE
Elder Jack Harrington

Elder Jack Harrington encouraged Salem Presbytery to take advance of information and study aids provided by The Peace and Justice task force to facilitate congregational study and discussion on issues surrounding ethnic relations.

LUNCH ADJOURNMENT

Directions for lunch plans and a blessing of thanksgiving were given by the Rev. Stuart Taylor. Salem Presbytery was dismissed for lunch. A session minutes review by the Stated Clerk was held during the lunch hour.

PRAYERS FOR INTERCESSION, THANKSGIVING, AND NECROLOGY

The Moderator, the Rev. Stephen W. Scott reconvened Salem Presbytery after lunch and led Salem Presbytery in prayers for intercession, thanksgiving and the 2015 Necrology of Salem Presbytery.

MINISTERS:

Richard Edward Hildebrandt	January 27, 2015
Thomas Edward Miller	June 7, 2015
Kermit Wilson Dancy	July 2, 2015
Robert Wayne Herron	August 1, 2015
Marie P. Reed	September 30, 2015
Dwight Lee Barker	December 20, 2015

CHURCHES:

ALAMANCE	Fred Coy Hanner	February 19, 2015
	Charles Weldon Fields, Sr.	May 6, 2015
	Charles Bruce Causey	September 18, 2015
	John Howard Coble	November 3, 2015

ASHEBORO, FIRST	Charlie Barnes Casper Henry "Joe" Taylor	June 5, 2015 December 21, 2015
BETHANY, GRAHAM	Robert Benny Crutchfield Kenneth Lee Cook William Richard "Bill" Sizemore	September 3, 2015 September 27, 2015 December 23, 2015
BETHESDA, RUFFIN	Thomas Hurley Rudd Virginia Rice Geller	January 14, 2015 June 21, 2015
BETHESDA, STATESVILLE	Jack Oliphant	May 18, 2015
BOONE, FIRST	John McKethan	November 30, 2015
BURLINGTON, FIRST	John Knight Steelman William "Bill" Benjamin Cothran, Jr. Ronald Anthony Pruitt	January 5, 2015 June 14, 2015 August 1, 2015
CLEMMONS	Ed Royer John Bechtold	May 21, 2015 August 11, 2015
COMMUNITY IN CHRIST	Tom Harris Jo Anne Woodbury	October 31, 2015 December 10, 2015
CONCORD	Louise Summers	October 20, 2015
COOLEEMEE	Carl "Ted" McCulloh	
COVENANT	Evelyn Styron	May 27, 2015
CROSS ROADS	Louise Wade Scott	January 23, 2015
FIELDSTONE	Nancy (Hank) Douglas Ruby Fesperman Maness Joretta Levan Archie Charles Miller Van Hager	March 15, 2015 May 16, 2015 August 10, 2015 July 15, 2015 February 19, 2015
FLAT ROCK	Jessie Welborn	May 25, 2015
FRANKLIN	Russell Barber	July 5, 2015
GREENSBORO, FIRST	C. Decatur Cunningham, Jr. Virginia H. Forrest Milnor P. Jones William D. Snyder, Jr. Julian B. Friday, Jr. James B. Millikan William T. Warmath	January 12, 2015 January 28, 2015 June 7, 2015 October 22, 2015 October 30, 2015 November 18, 2015 December 16, 2015
GUILFORD PARK	Grace Alexander Wayne Wilson Robert Morris Ernest Skillman	January 14, 2015 February 24, 2015 October 4, 2015 October 10, 2015

HIGHLAND	Eugene Linton Janet Hobbs	January 10, 2015 November 18, 2015
JAMESTOWN	Laurence C. Mitchell (Cobby) Wiley Auman	March 2, 2015 August 16, 2015
KERNERSVILLE, FIRST	Tom Stikeleather	January 3, 2015
LEXINGTON, SECOND	Mozelle Perrell Leonard Robert (Bobby) Grant Young Gilbert Graham Yarborough, Sr.	April 10, 2015 November 29, 2015 December 15, 2015
MT. JEFFERSON	William Fred Gentry Allen Stuart McRimmon	June 2, 2015 January 9, 2015
MT. VERNON	Brenda Chunn	September 3, 2015
PCOC	Corinna Johnson Marty Sheets Marshall L. "Ken" Conrad Hector "Skinny" Brown	April 18, 2015 May 21, 2015 December 12, 2015 December 17, 2015
PILOT MOUNTAIN	Buster Lester Wilmoth	February 21, 2015
PINE RIDGE	Ted L. Hill	February 26, 2015
PLEASANT GROVE	Willard Briggs	July 24, 2015
PROSPECT	Robert "Bob" Atwell, Sr. Donald Hart Mary Davis Freeze	January 27, 2015 June 27, 2015 October 5, 2015
REIDSVILLE, FIRST	Edwin Manning Stanton Donald Thero "Don" Barefoot Brigadier General William Ernest Riggs Joseph Roger "Joe" Davoli Helen Price "Moe" Hooper	January 24, 2015 February 23, 2015 February 25, 2015 August 16, 2015 December 6, 2015
SEDFIELD	Marsha Price Isley Robert (Bob) Hodges	November 20, 2015 December 16, 2015
SHADY SIDE	Julia Chisholm England	October 28, 2015
SHALLOWFORD	Barbara Brunkhorst Virginia Nickell	October 24, 2015 October 7, 2015
SHILOH, BURLINGTON	Carolyn A. Martin	November 22, 2015
SILER CITY	Frances Robbins	December 29, 2015
SPENCER	James Ainsworth Effinger	November 13, 2015
SPRINGWOOD	Virginia Griggs Charles West RD (Bud) Worden	January 1, 2015 May 16, 2015 October 26, 2015

	Myrtis Williams	November 25, 2015
STARMOUNT	Glenn Farthing Charles Tate	January 4, 2015 May 6, 2015
STATESVILLE, FIRST	Millicent Benbow Emil (Budd) Immesberger Frank Svoboda Albert Hiatt Peter Ishaq Sahhar	January 19, 2015 March 16, 2015 June 3, 2015 July 26, 2015 August 2, 2015
ST. JAMES	Alex Purcell Clint Smith Marguerite Evans	January 8, 2015 February 23, 2015 March 5, 2015
TAYLORSVILLE	Jerry Campbell	November 10, 2015
TRINITY, SALISBURY	Patricia Dunlap Delaine Fleming	November 2, 2015 December 13, 2015
WESTMINSTER, GREENSBORO	Rosemary Overton Linda Sue Watts	January 29, 2015 November 10, 2015

COM/CHURCH GROWTH JOINT TASK FORCE
Rev. Lee Zehmer

Articles and information about “Healthy Congregations” can be found on the Salem Presbytery website, and Salem Presbytery was encouraged to take advantage of this information and also contribute to this body of work. Churches were encouraged to share successful and creative ideas for ministry from their congregations.

EXECUTIVE COUNCIL
Rev. Diane Givens-Moffett

The Executive Council (EC) met on March 17, 2016.

Regular reports were received from Sam Marshall, Executive General Presbyter; Bryan McFarland, Alfredo Miranda, and Dianna Wright, Associate Presbyters; David Vaughan, Stated Clerk.

For Information –

The Executive Council:

- Elected Rev. Diane Givens-Moffett as Moderator and Rev. Ron Shive as Vice-Moderator;
- Authorized the Presbytery staff to work with the Moravian Church to plan a celebration of joint witness and work later this calendar year;
- Authorized the acquisition of new database software for Presbytery demographic operations;
- Was updated on the work of some of our currently-appointed Administrative Commissions;
- Decided to discontinue participation as a guarantor of the loan from BB&T to Lake Norman Fellowship.

ACTION:

11. Salem Presbytery elected the Rev. Sandy Kern and the Rev. Kaye Barrow-Ziglar to the Class of 2018, Committee on Representation.
-

COMMITTEE ON REPRESENTATION
Rev. Ray Mims, Moderator

ACTION:

12. Salem Presbytery approved the following nominations presented by the Committee on Representation:

Budget and Finance:

Class of 2018 – Elder Rusty Tysor, Elkin

Committee on Preparation for Ministry:

Class of 2016 - Rev. Jon Gaska, Trinity

Class of 2017 – Elder Anna Lehman, Boone First

Commission on Ministry:

East:

Class of 2017 - Elder Parks Williams, Starmount

PYC:

Class of 2018 – Rev. Lindsay Conrad, Burlington First

Representative to NC Council of Churches:

Rev. Rob Jackson, Community in Christ

Representative to Synod PJC:

Elder Mack Dagenhart, Highland

Representative to Synod Jubilee Fund Committee:

Elder Sarah McHenry, Logan

Representative to Synod Committee on Representation:

Rev. Kaye Barrow-Ziglar, Logan

PRESBYTERIAN INVESTMENT AND LOAN PROGRAM REPORT
Ms. Katherine Lynch

Ms. Katherine Lynch highlighted a new loan program being administered by the Presbyterian Investment and Loan Program, the Restoring Creation Loan, which offers low cost loans to help churches become more energy efficient.

PEACE AND JUSTICE RESOLUTION
Rev. Stuart Taylor

The following resolution calling for the repeal of the HB 2 legislation was placed before the body of Salem Presbytery:

Salem Presbytery in no way supports any legislation, organization or actions which serve to express discrimination against any individuals or group of individuals.

It is our belief in accordance with the scriptures that God created all of humanity in God's image. (Gen. 1:27) Furthermore, it is our belief that there is no Jew or Greek, slave or free, male or female, and all are one in Christ Jesus. (Gal. 3:28)

As we affirm these things as a Presbytery, we cannot support House Bill 2. In accordance with Isaiah 1:17, we seek justice and we defend the rights of the oppressed. We affirm this as our duty as followers of Christ.

We therefore call upon the General Assembly of the State of North Carolina to repeal HB 2 and restore, renew and affirm the rights of all our citizens.

ACTION:

13. Salem Presbytery adopted the resolution put forward by the Peace and Justice Committee.

COMMISSIONING OF GENERAL ASSEMBLY COMMISSIONERS AND YAAD
Rev. Sam Marshall

The following commissioners were commissioned as Salem Presbytery's delegation to the 222nd General Assembly in Portland, Oregon on June 18 – 25.

Rev. Stephanie Hankins, Campus Min/ASU
Rev. Bill Hoyle, Clemmons
Rev. Debbie Layman, Highland
Rev. Stephen Scott, Statesville First
Rev. Lee Zehmer, Lexington First (Alt.)
Rev. Troy Leshner-Thomas, Pittsboro (Alt.)
Elder LaQreshia Bates-Harley, Trinity Salisbury
Elder Dr. Jung Kim, Korean First
Elder James Norris, Sparta
Elder David Parker, Statesville First
Elder Rick Purcell, Bethany Graham (Alt.)
YAAD Ms. Rachel Franklin, North Wilkesboro
YAAD Madeline Perrou, Burlington First (Alt.)

ANNOUNCEMENTS

Commissioners to GA were to stay for a training session following the Presbytery meeting. Rev. Eric Larsen gave announcements about upcoming programs and registration at the Montreat Conference Center. Rev. Amanda Anderson reminded Salem Presbytery of the reunion at Presbyterian Point.

ADJOURNMENT AND BENEDICTION

The motion to adjourn was approved and the Moderator, the Rev. Stephen W. Scott, pronounced the benediction and the closing prayer. Salem Presbytery was dismissed, and Commissioners to the 2016 General Assembly were dismissed to a training session and registered Commissioners to the Healthy Boundaries workshop led by Rev. Jill Crainshaw.

Recorded by:

Laurie Scott
Office Manager

David Vaughan
Stated Clerk

These minutes were approved by Presbytery Executive Council, 12/15/2016.

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