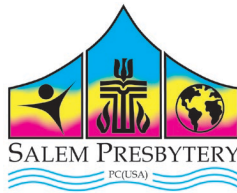


P. O. Box 1763, Clemmons, NC 27012
336.766.3393



www.salempresbytery.org

TO: Members of Salem Presbytery and Commissioned Ruling Elders
Ruling Elder Commissioners from Salem's churches
Certified Church Educators and all other church staff
Visitors and Guests of the Presbytery

Meeting: Tuesday, February 15, 2022

Worship will begin at 9:00 am.

PLACE: ZOOM Virtual Platform - Registration required prior to 8am, 2/15/2022.

Zoom credentials will be sent by email to all registrants on 2/13/2022. Save that email for use on 2/15/2022.

Register here, if you haven't already:

<https://us02web.zoom.us/meeting/register/tZwvfGtrZ0qGdegUT2PmPdXCKU3CjvAmoNv>

Our virtual meetings, while certainly not the same as being in person, have been successful, thanks to our staff and participants. We had hoped to be together in parish locations for this meeting, but out of an abundance of caution regarding the continuing public health crisis, we will wait until May 2022 to gather in parishes for a meeting of Presbytery.

Worship will be led by Rev. Phanta Lansden and St. James Presbyterian Church, with the Rev. Gregory Bentley, co-moderator of the 224th General Assembly, preaching the sermon. The Lord's Supper will be celebrated during worship; please have communion elements (e.g., bread/juice, cookie/coffee, cracker/water) by your side.

There will be many highlights-of-the-day, including installing our Presbytery moderator-elect, Elder Catrelia Hunter. We are grateful to the Presbytery staff and committee leadership for preparing us for our time together. We look forward to seeing you.

Paul Sink, Moderator
David Vaughan, Stated Clerk

Our Vision

By the grace of God and the working of the Holy Spirit, Salem Presbytery is a catalyst for transformational ministry, vital mission, and dynamic leadership in local congregations and worshipping communities.

9:00v **Call to Order and Opening Prayer** Rev. Paul Sink, Moderator

Morning Worship and Celebration of the Lord's Supper

Preacher: The Rev. Gregory J. Bentley, Co-Moderator, 224th General Assembly

Worship led by the Rev. Phanta Lansden and St. James Presbyterian Church

Celebration of Black History Month

9:45 **Organization of Presbytery** Moderator
Establishment of Quorum Elder David Vaughan, Stated Clerk
New Business (Written proposed motions to be given to the Stated Clerk before the meeting begins.)
Approval of Docket

Moderator's Welcome Moderator
Corresponding Members (Teaching Elders from other Presbyteries and ministers of other Christian denominations)
Ruling Elder Commissioners attending for the first time
Visitors and Guests

10:10 **Transitional General Presbyter's Welcome and Report** pg. 4 Rev. Barbara Smith

10:15 **Stated Clerk Communications & Report** pg. 5 Stated Clerk

10:20 **Act on Presbytery of Western North Carolina's proposed overture to the 225th General Assembly** pg. 7

10:30 **Messages from Presbyterian organizations**
Presbyterian Counseling Center, Greensboro Lynn Duffy, Executive Director
Board of Pensions, PCUSA pg. 9 Elder Elizabeth Little, Church Consultant
Union Presbyterian Seminary Rev. Tim Moore, Director of Advancement
Salem Presbytery Hunger Committee Rev. Leigh Wisner

10:45 **BREAK**

10:50 **Peace and Justice Task Force** pg. 11 Rev. Wes Pitts, Rev. Jess Rigel
Announcements
Racial Equity Training proposal

11:10 **Commission on Ministry** Rev. Amanda Anderson, Rev. John Johnson
Task Force on Examinations pg. 23 Rev. Travis Milam
Welcome Liturgy pg. 27

Quarterly Report **pg. 28**
 Presentation of Call
 Retirement of Rev. Neil Dunnivant, Rev. Steve Snipes, Rev. Erich Thompson
pg. 31
 Retirement of CRE John Groff **pg. 33**

11:55	Church Growth and Transformation Vital Congregations	Rev. Lee Zehmer
12:10pm	Executive Council pg. 34 Stewardship Committee pg. 38 Budget and Finance Committee pg. 39	Rev. Jennie Hemrick Rev. Kyle Goodman, Rev. Kim Priddy Deacon Ronda Tatum
12:30	Installation of Elder Catrelia Hunter as New Presbytery Moderator pg. 45	Moderator Sink
12:40	New Business Announcements Adjournment with Benediction	Moderator Hunter

Next Presbytery Meeting:
Tuesday, May 17, 2022 6:00pm
Parish Locations (TBA)

Mission of Salem Presbytery

Salem Presbytery connects, supports, and strengthens local congregations and worshipping communities to carry out Christ's transformative work of love and justice in the church and in the world.

Happy 2022! I'm excited for the intentional ways Salem Presbytery is proposing and planning to interact with our churches this year.

You have hopefully, by now, heard through Salem Matters and seen in the materials for this meeting, a recommendation from Executive Council to create the position of Designated Presbyter for Transformational Ministry. Along with that, a FAQ document has been created with an invitation to share specific questions that may not have been addressed. We look forward to good discussion later in this meeting.

MissionInsite training has – by the time of this meeting – been completed with the exception of a follow-up sometime down the road. We had a hiccup at the third training session which was to be held the third week of January that had to be rescheduled to February 9. I have a list on my desk of those of you who have reached out asking for more information. I hope that you have begun to hear from those of us who have been trained. Church Growth and Transformation is making MissionInsite available to Salem Presbytery churches as a gift for the year 2022!

Starting at this meeting and through 2023, we will talk about the 7 Marks of Vital Congregations, from the Vital Congregations Revitalization initiative introduced by the PCUSA some five years ago. The Initiative was created to be a two-year journey of study, congregational assessment and decision-making. As the leader of a Presbytery chosen to pilot this Initiative, I can tell you it was valuable work, but a lot of work. So rather than having Salem's churches work through this initiative formally – in a time when the Presbytery itself is in transition – it was decided that we would visit the seven marks one by one over seven presbytery meetings.

Today, I will introduce the 7 Marks and, for the next seven presbytery meetings, someone from Church Growth and Transformation will address one of the seven marks in more user-friendly detail. They are:

Lifelong Discipleship Formation

Intentional Authentic Evangelism

Outward Incarnational Focus

Empower Servant Leadership

Spirit Inspired Worship

Caring Relationships

Ecclesial Health

Following those meetings, you will be encouraged to take that mark back to your congregation to engage – for yourselves – how you feel you are meeting that mark.

Blessings on the journey!

Barbara A. Smith
Transitional General Presbyter

FOR INFORMATION:

Presbytery Meetings in 2022

The Executive Council has ordered the 2022 Presbytery meeting schedule as follows:

Tuesday, May 17, 2022 (6pm)	ZOOM, in Parish Gatherings*
Saturday, September 10, 2022	In-person meeting* (perhaps with family activity)
Tuesday, November 15, 2022	ZOOM, in Parish Gatherings*

* Host churches are needed for the May and November meetings. If you are willing to host, please reach out to me. Otherwise, I'll come calling. May and November meetings are expected to garner more-than 10 individuals but fewer than 50.

Session Minutes Reviews

I am working on a schedule of these gatherings, to take place from March-May in various parish locations. Clerks of Session should watch upcoming editions of *Salem Matters*.

Report of the Committee on Preparation for Ministry

CPM has no verbal report for today's meeting, but I urge you to review their attached written "good news" report. We continue to be grateful to the CPM for its constant and careful work with our inquirers and candidates.

Boy Scouts Lawsuits

Salem Presbytery has been named in two lawsuits, by two different individuals, in the Boy Scouts sexual abuse scandal. Two of our churches are involved in these particular lawsuits. Two other churches in Salem are involved in suits where the Presbytery was not named. All insurance carriers have been notified.

Presbytery member moving

A faithful member of Salem - the Rev. Dr. Samuel Stevenson (Honorably Retired), has told me of his and Mable's plan to move to Kennesaw, Georgia in mid-March 2022 - to be closer to their daughter and her family. Sam's email address and cellphone number will remain the same, and his new mailing address will be entered into the Presbytery directory (which is available to Presbytery members) in due course. On the Presbytery's behalf, I thank Sam and Mable for their unwavering witness to the Gospel in our presbytery, and wish them all the best in this next phase of their lives. Dr. Stevenson will retain his membership in Salem.

David Vaughan
Stated Clerk
statedclerk@salempresbytery.org

Rev. Margaret Almeida and Rev. John Senior, Co-Moderators

The CPM offers the following report from the most recent quarter of 2021/22:

1. Former CPM candidate Lynn Turnage was ordained to the Ministry of Word and Sacrament on December 11, 2021, at the Montreat Conference Center in Montreat, NC. Lynn was ordained to validated ministry in her role as Director for Programs at Montreat

**Overture to the
225th General Assembly of the Presbyterian Church (U.S.A.)
from the Presbytery of Western North Carolina,
adopted in its stated meeting on January 29, 2022**

The Presbytery of Western North Carolina respectfully overtures the 225th General Assembly (2022) to direct the Stated Clerk to send the following proposed amendment to the presbyteries for their affirmative or negative votes:

Shall G-2.0505 be amended by deleting in its entirety G-2.0505b. [Text to be deleted shown by ~~striketrough~~.]

~~b. Upon enrollment, the minister shall furnish the presbytery with evidence of having surrendered membership in any and all other Christian churches with which the minister has previously been associated.~~

Rationale:

1. The Presbyterian Church (U.S.A.) has a stated commitment to dismantling systemic racism in our own systems and structures and building strong and trustworthy ecumenical relationships. In order to embody this commitment more fully, the PCUSA Book of Order should amend its bar on recognizing dual ordination. This bar is especially problematic in relationship to historically Black denominations in the United States. Removing it will embody solidarity with traditionally Black denominations and more fully share in ministry with our siblings in Christ who have valued ties to other denominations.

2. Removing the bar for dual ordination clears space for congregations and presbyteries to develop deeper partnerships and ministry relationships with pastors from historically Black denominations as well as other denominations.

This change will be an affirmation of the ecumenical commitments expressed in G-5.0101.

3. Grace Covenant Presbyterian Church in Asheville, NC and Faith 4 Justice, Asheville have been building a partnership since 2016. The Rev. Tami Forte Logan, the Equity Missioner for Faith 4 Justice, Asheville is an AME Zion Pastor who is working with many congregations and faith leaders to “provoke justice for and with black and brown bodied people.” Rev. Forte Logan is in deep relationship with multiple congregations, including many white-dominant congregations like Grace Covenant. As our relationships deepen, her connection to the work and mission of the Presbyterian Church (U.S.A.) is deepening, too. As we navigate our denominational processes for ordination in the PCUSA for Rev. Forte Logan, we realize that the bar that currently exists for dual ordination in the Book of Order is not conducive to cultivating the PCUSA’s own stated values around racial equity, ecumenical partnerships, and congregational vitality. Our partnerships with Black and Brown leaders like Rev. Forte Logan have given us new perspectives on the negative impact of the bar on dual ordination. This institutional barrier does not encourage, but discourages the growth required for us to embody equity, ecumenicism, and vitality as a denomination. Presbyteries (per G-2.0610) can decide about some accommodations they want to make. Removing the bar established by G-2.0505b leaves the door open for presbyteries to discern together in relationship with the partners with whom they have real relationship.



Elizabeth Little
Church Consultant

m: 252-723-8653

elittle@pensions.org

We at the Board are working hard to support our ministers and employees of the Presbyterian Church (USA) in new and creative ways. If you have other ideas about how we can help, please let me know. I am happy to meet with presbytery and church committees to discuss your thoughts and hopes of how we can strengthen the benefits offered to those that serve the Church.

The Board of Pensions is a national agency of the Presbyterian Church (U.S.A.), offering a broad range of benefits to PC(USA) churches, agencies, and mid councils, as well as affiliated employers.

Member/Employer Services: 800-773-7752, M-F 8:30-7:00pm EST

Assistance Program

Through the Assistance Program, the Board of Pensions provides need-based grants to help active and retired members of the Benefits Plan and their families. Extensive changes effective January 2022 expand support available broaden eligibility to include more ministers and employees of the PC(USA) and affiliated organizations. [Read more](#)

Care Navigation

Starting April 1, 2022, the Board of Pensions, in partnership with Quantum Health, is providing a new Medical Plan feature, Care Navigation. This feature helps members and their covered family members navigate their healthcare and use their medical benefits. Care navigation will be included in the PPO, EPO, and HDHP at no additional cost to members or employers. [Read more](#)

Other important information:

- **Diversity, Equity, and Inclusion:** We are taking tangible, intentional steps to ensure a workplace culture that inspires a sense of belonging. And we are continuing to actively engage throughout the Church to ensure access to benefits plans and programs that provide wholeness. [Read more](#)
- **Retirement Savings Program:** This 403(b)(9) plan can help participants build savings and achieve long-term retirement goals. When offered to church employees, you provide them with a savings tool — with both tax-deferred and Roth after-tax contribution features. [Read more](#)
- **Medicare Supplement Plan:** The plan has added Employee Assistance Plan and vision coverage mirroring that provided to active members of the Medical Plan with no extra cost. [Read more](#)
- **Effective Salary:** Most of the Board benefits are based on [Effective Salary](#). Please make sure Effective Salaries are up to date on [Benefits Connect](#).



2022 Benefits That Serve the Church

SELECT OTHER BENEFITS

Flexibility and choice to build your own package for employees and ministers in non-installed positions

Included in package and employer required to offer

Pastor's Participation ~

Minister's Choice +

RETIREMENT PROGRAMS

Defined Benefit Pension Plan ● ~ +

This defined benefit plan offers financial security in retirement as guaranteed monthly income, funded through employer dues and investment earnings.

Retirement Savings Plan ● ~ cost may be shared

Our 403(b)(9) plan can help participants build savings and achieve long-term retirement goals, with pre-tax and Roth after-tax contribution features. *Fidelity Investments*

FINANCIAL PROTECTION PROGRAMS

Death and Disability Plan ● ~ +

A comprehensive plan that offers peace of mind and financial security through salary continuation, lump-sum death benefit, monthly benefit in the event of a long-term disability, and more, as well as supplemental coverages.

Term Life Plan ●

A low-cost coverage option available in tiers from \$5,000 to \$50,000, or an income-based benefit amount, one times a member's effective salary, available at a lesser cost than your employees likely could secure on their own.

Temporary Disability Plan ● ~ +

For a disability up to 90 days, this benefit provides employees with up to 60 percent of effective salary capped at the IRS maximum (\$285,000 in 2020) after a 14-day waiting period. *Lincoln Financial Group*

Long-Term Disability Plan ●

This benefit offers financial protection during a long-term disability that extends beyond 90 days, providing a benefit of up to 60 percent of effective salary capped at the IRS maximum (\$285,000 in 2020) throughout their disability. *Lincoln Financial Group*

HEALTH PROGRAMS

Medical Plan ● ~

All three coverage options — a preferred provider organization (PPO), an exclusive provider organization (EPO), and a high deductible health plan (HDHP) — feature generous preventive care and prescription drug benefits, a telemedicine option, and Call to Health, our online well-being program. *Highmark Blue Cross Blue Shield*

Vision Eyewear Plan ● ~ cost may be shared

Save hundreds of dollars every year on the cost of eyeglasses, contacts, and more through this low-cost benefit. *VSP*

Dental Plan ● ~ cost may be shared

Provides coverage for a wide range of basic and major services and orthodontic treatment for children, saving members money on dental care and helping to support overall health and well-being. *Aetna*

TAX-ADVANTAGED ACCOUNTS

Flexible spending account: dependent care ●

Can be used to pay for eligible expenses for children under age 13 and certain older family members, such as in-home child care, before- and after-school programs, and adult day care. *Further*

Flexible spending account: healthcare ●

Pay for eligible medical, dental, and vision expenses, such as deductibles, copayments, and copay amounts — all with pretax dollars. *Further*

Health savings account ●

When offered along with the high deductible health plan (HDHP), these accounts can be used to pay for qualified healthcare expenses, including the annual HDHP deductible, copayments, dental treatments, and prescription drugs, for themselves or any eligible dependent. *Further*

Work requirement key

- 20 hours or more per week; no requirement for ministers in self-employed validated service
- 20 hours or more per week
- No hourly work requirement
- Requires participation in PC(USA) or other employer-sponsored plan



THE BOARD OF PENSIONS
OF THE PRESBYTERIAN CHURCH (U.S.A.)

2000 Market Street | Philadelphia, PA 19103-3298 | 800-773-7752 (800-PRESPLAN)

pensions.org

Upcoming Events

2/15/2022 (after Presbytery adjournment)	Webinar with Rev. Jimmie Hawkins
3/17/2022 (1-2pm, via ZOOM)	Webinar with Rev. Jimmie Hawkins
3/31/2022 (3pm)	The Underground Railroad in Greensboro - Tour with Max Carter. Email for more information: pastor@fpcgreidsville.org or jess@alamancechurch.org

First Presbyterian, Greensboro has just begun a multi-week study on the church and the work of advocacy based on the attached PC(USA) document "Holy Discernment". Contact Donna Chase (dchase@fpcgreensboro.org) for more information about this study and resources used.



Office of Public Witness

Presbyterian Church (U.S.A.) Office of Public Witness
Compassion, Peace, and Justice Ministries

Raising A Prophetic Voice through the Social Justice Policy of Presbyterians since 1946

Holy Discontentment: Lifting Your Voice for Effective Advocacy

*Is not this the fast that I choose:
to loose the bonds of injustice,
to undo the thongs of the yoke,
to let the oppressed go free,
and to break every yoke?
Is it not to share your bread with the hungry,
and bring the homeless poor into your house;
when you see the naked, to cover them,
and not to hide yourself from your own kin?
Then your light shall break forth like the dawn,
and your healing shall spring up quickly;
your vindicator shall go before you,
the glory of the Lord shall be your rearguard.
Then you shall call, and the Lord will answer;
you shall cry for help, and God will say, Here I am.*

-Isaiah 58:6-9 (NRSV)

When we read the prophets in the Hebrew Bible, there is an overwhelming proclamation: discontentment with the public life coupled with an alternative reality. This alternative reality is God's vision for the earth. The above passage from Isaiah continues in verse 12 to show us an example of God's reality: *"The Lord will guide you continually...your ancient ruins shall be rebuilt...you shall be called the repairer of the breach, the restorer of the streets to live in."*

As Christians, we also see this work of **holy discontentment** in the life and story of Jesus Christ. A review of the New Testament reveals that Jesus talked most about the kingdom, or reign, of God. This reign of God is breaking into our reality. The beautiful thing about Christ's story is that we are invited to participate in it. We are called to usher in this reign of God, to participate with God in repairing the breach, in sharing our bread with the hungry, and lifting up our voices on behalf of the oppressed. Sometimes that means us, as God's people, are called to speak truth to power in love, to live into, and call on the powers and principalities at hand, in order to influence change.

The PC(USA) Office of Public Witness in Washington, DC, provides services that help Presbyterians express their concerns and holy discontentment to people in government in a timely and effective way. This can help make a difference in the kinds of laws, policies, and actions our government supports.

"Holy Discontentment" is a publication of the Presbyterian Church (U.S.A.) Office of Public Witness, intended to be a resource for Presbyterians and other people of faith seeking to engage in public witness ministries.

How to be an Effective Advocate

Our lawmakers' votes are influenced by their personal views, their party's positions, the advice of staff and friends, and lobbyists. **But the single most important influence should be yours.** Members of Congress rely on the letters, phone calls, emails, visits, print media, and even social media engagement to gauge how the voters in their districts are thinking.

Our lawmakers' votes are influenced by their personal views, their party's positions, the advice of staff and friends, and lobbyists. **But the single most important influence should be yours.**

To make the most impact, it is best to develop a personal relationship with your Member of Congress. Easy ways to do this are to go to office-sponsored events or to call or visit your elected officials' offices. It is important for your Members' staff to know your name, as well as your standing in the community.

To help get you started in building this relationship, the Office of Public Witness maintains an online action center where you can look up who your elected officials are and their contact information (<http://capwiz.com/pcusa/dbq/officials/>). On this site, you can see sample letters on various issues, as well as send direct email to your legislators from our online platform. An important thing to keep in mind is that we, as the church, are involved in *issue advocacy*, not partisan, political lobbying. The following sections will discuss the various strategies available to use for effective advocacy.

Contacting Your Legislator

Personal Meeting:

Hear the good news: you do not need to travel to Washington, DC, to have your voice heard. It is often easier to get an appointment with the district office of the legislator.

Be tenacious in setting up your appointment. You may have to call more than once to get a response. If you are asked to submit a meeting request in writing (fax or email), follow up by phone or email regularly. Once your appointment is scheduled, you must adequately prepare for the meeting.

If you cannot schedule an appointment with your legislator for any reason, phone calls, letters, emails, print media, and social media usage are other viable options.

Tips for an effective personal meeting:

- **Know your legislator**, including his/her committee membership, legislative record, and priority issues.
- **Understand yourself**, including your own influence and the ability to communicate that. (*Are you a clergy person? The chair of your church's Justice Committee? A community leader? The director of a service agency? A member of a civic association? How many people do you influence?*)
- Be prepared to **share directly your concerns** with the legislator as well as to respond to any questions he/she may ask.
- **Send a thank you letter** to the legislator, even if the meeting does not go well.

Using the Telephone:

Telephoning your Senator or Representative is another way to communicate your opinion. You will want to prepare the same way that you would for an in-person visit. Telephone calls are especially effective when time is short, such as before an important vote. The disadvantage is that there is no written record.

To reach the Washington office of any Member of Congress or any congressional committee, phone the **Capitol switchboard at (202) 224-3121**. Ask for the office you want by name. You can also find out the Member's direct phone or fax number in Washington by calling his or her local office, or looking it up on our website.

To express your opinion of an Administration action, phone the **White House comment line at (202) 456-1111** or submit a comment through the website. Although individual messages are not relayed to the President, the White House pays attention to the volume of public response—for and against—especially following a major presidential speech or action.

On occasion, the Office of Public Witness will join with partners to organize a "call-in day" in which thousands of advocates are invited to inundate the phone lines with a particular message for Congress. Please take advantage of these opportunities to join in a larger strategy.

Letter Writing:

Hand written letters are very effective tools of communication; however, due to security measures, it may take up to four weeks for your legislator to receive the document in his/her Washington office. Therefore, hand written letters are not the best option for pressing issues, unless you plan to hand-deliver it.

Tips for writing a letter to your legislator:

- **Be brief** (a few sentences; a few paragraphs at most).
- **Be polite.**
- **Draw on personal experience**
- **Ask questions.**
- **Follow up** after they respond (with another written letter).

Emails:

For time-sensitive issues, email is one of the best means of communication with your legislator. If you follow the same tips as prescribed in the letter-writing section, you are bound to have an effective email. *An important thing to remember:* when you send an email, make sure to include your postal mail address so the Member knows that you a constituent.

In the OPW's online action center you can find suggested letters and send them to your legislator directly. This is a quick and easy way to use email as an advocacy tool.

Many people question the effectiveness of emails. **It is a useful tool.** Although most emails will not receive a personal response from a legislator or legislative staff, rest assured that your voice is documented as being *for* or *opposed* to something. Thus, it is important to be clear in your electronic communication about your position so that they can accurately document your response.

Many people question the effectiveness of emails. **It is a useful tool.** Rest assured, your voice is being heard.

Other Organizing ideas:

Be creative! Respond to action alerts in ways that best use the strengths of your congregation or community. Organize the Justice Committee from your church to make a visit with your legislators while they are at home during an "in-district work period," otherwise known as recess. Or organize your church's own call-in day, using talking points that the Office of Public Witness has provided in an action alert.

Print Media

Members of Congress have staff that scan local, regional, and state papers on a regular basis looking for opinion pieces, like Letters to the Editor and Op-Eds. Like email communication, these pieces frequently get sorted into *for* or *opposed* categories, though very specific "asks" or criticisms may receive a more personalized response. Members are particularly interested in opinion pieces in which they are mentioned by name, so do not forget to name your Member and make your "ask" or criticism clear.

Tips for Letters to the Editor

- Submit your letter quickly – **less than three days** after the appearance of the original article to which you are responding.
- **Always refer to the original article** by title and date.
- **Keep it concise** by only making one point.
- Use firsthand experience, but also sound reasoning.

Tips for Op-Eds

- Keep it between **500-750 words**.
- **Get to the point** quickly.
- **Anticipate the counterarguments** and refute them with facts.
- Have **at least one memorable phrase** for them to easily quote.
- Close on a **powerful and thought-provoking** note.
- Use **stories and personal experience**.

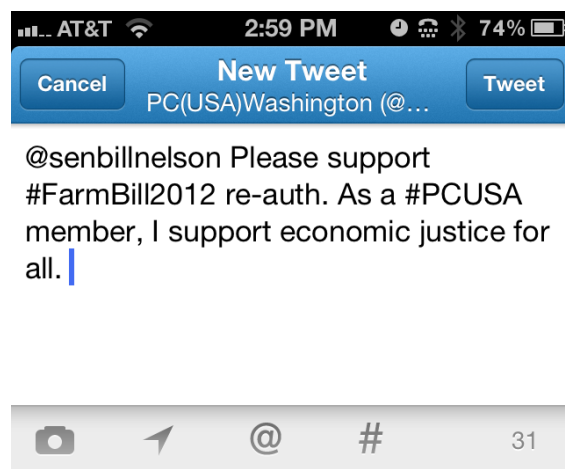
The voices of clergy or unusual gatherings of people of faith are often interesting to media, particularly when clergy speak in concert with ecumenical or interfaith voices (eg. co-signed op-eds). It may also be beneficial for a group of clergy to organize a meeting with the local or state paper's editorial board in order to develop a relationship with them. Building relationships provides an excellent gateway to influencing what opinions the paper chooses to print and to achieve publication for your own opinion pieces.

Social Media



Twitter (www.twitter.com):

Almost every legislator in the House and Senate has a **Twitter handle** (username). While this mode of communication is not as formal as letter writing or voice calling, it is a simple way to communicate brief opinions. If there are enough constituents tweeting a legislator at the same time, the public voice is bound to be heard. To tweet your legislator, you will need to put the "@" symbol followed by their twitter handle with NO SPACES. Twitter only allows 140 characters (including spaces) to be communicated, therefore keep brevity in mind. For example, to tweet Senator Bill Nelson about the Farm Bill:



Hashtags (indicated by #) are additional words that relate to the tweet -- "keywords," if you will. For example, if you want the PC(USA) to see that you are mentioning them, you use the hashtag "#PCUSA." If you want to address the PC(USA) directly, you need to use the "@" symbol followed by their twitter handle ("@pcusa"). The Office of Public Witness' Twitter handle is "@pcusawashington." As a general rule, hashtags are usually the last component of a tweet, but you can also incorporate them into the body of the tweet, especially if that saves you characters.



Facebook (www.facebook.com):

Facebook is another important social media tool. Like Twitter, most legislators have a **Facebook page**, which has a **"wall"** that can be written on. In order to write on an elected official's wall, you need to search for him/her by simply typing in the name in the search box. Usually you are not allowed to write on a wall unless you "like" that Facebook page first, though each person may set different security settings. When posting on a legislator's wall, use an economy of words and quickly get to the point. Be polite and respectful. At the very least, you will get recorded by their legislative aides as either FOR or AGAINST a given issue. It is highly likely that the legislator will not respond to your post, however, you can rest assured that someone is reading it and recording it.

How to "share" on Facebook:

Go to our Facebook page (URL Listed below), find a status that you want to share with others, and click the "share" button beneath the post. You can then publish it to your own profile or send it to a friend.

How to "retweet" on Twitter:

Search "pcusawashington" on twitter, find a tweet that you want to share, and click the "retweet" or "RT" button below the text. Post the tweet.

Note: all social media platforms now have apps for smart phones in addition to being accessible online.



Stay Informed

The PC(USA) Office of Public Witness in Washington, DC, maintains several online platforms to better serve you.

Website: <http://www.pcusa.org/washington>

Blog: <http://officeofpublicwitness.blogspot.com>

Find your elected officials: <http://capwiz.com/pcusa/dbq/officials/>

Social Media:



@PCUSAWashington

PC(USA) Office of Public Witness

100 Maryland Ave, NE, Ste. 410

Washington, DC 20002

Phone: (202) 543-1126 • Fax: (202) 543-7755

Email: ga_washington_office@pcusa.org

A knee on a neck
laying bare for all to see
the evil of
callous
souls
entitled
power
choking the life from
God's beloved
just because.
We know what must change. Will we, church?
We have written many
true, significant,
sometimes even sincere words.
We have confessed:
Belhar, C' 67, Barmen... Enough words?
Never enough witness.
We know we must change. Will we, church?
Kairos.¹

¹ "On the Church in This Moment in History—Responding to the Sin of Racism and a Call to Action," pc-biz.org, Presbyterian Church (USA) 224th General Assembly, June 26, 2020, <https://www.pc-biz.org/#/search/3000727>.

RATIONALE FOR SALEM PRESBYTERY RACIAL EQUITY TRAINING

Kairos is “a time when conditions are right for the accomplishment of a crucial action: the opportune and decisive moment.”² Sadly, the events of the past several years have made manifest racial inequities in our communities. Even more recently we have witnessed *BIPOC* (Black, Indigenous, People of Color) populations experience disproportionate morbidity and mortality from COVID-19, as well as continued prejudicial and inequitable treatment from the criminal justice system.

We all live through the lenses of our experiences, but individual experience is insufficient if we are to relate to others in the ways in which God calls us, Jesus taught us, and the Spirit leads us. If we are to understand our history from a broader perspective, including the voices of the silenced, we will realize that racism has been a part of what became the United States since the time of European Colonization and the foundation of an economy dependent upon the labor of enslaved Africans. From the time of the original colonial settlements, indigenous communities were decimated by disease and genocide as Europeans sought westward expansion, appropriating land and dislocating thousands. Latinx and Asian immigrants have, at times, been both welcomed and excluded, depending upon whether or not their labor met a need for sustained economic growth. Even groups of immigrants from “undesirable” parts of Europe faced the trade off of cultural identity in exchange for assimilation into systems based upon white supremacy.

From our founding, our systems (legal, educational, health, economic, etc.) have been infused with the elements of racial inequity. While we have modified and evolved over time (including fighting a civil war and amending the US Constitution), some of those initial biases favoring those who are white persist. These cannot change without concerted effort and demand reimagination. In the wise words of Pastor Carolyn B. Helsel:

*The movement toward great racial justice needs.... people like you and me—people who may not consider ourselves to be very radical—to reconsider where race continues to operate in our society and in our lives, and to make a difference in the areas where we can.... [E]veryone can learn how to talk about race, to stay in the conversation long enough, so that when the opportunity for you to act comes, you will know what to do.*³

We know we must change. Will we, Church?

In 2016, the General Assembly of the Presbyterian Church (U.S.A.) approved a comprehensive churchwide anti-racism policy, “Facing Racism: A Vision of the Intercultural Community.” The policy states:

Racism is the opposite of what God intends for humanity. It is the rejection of the other, which is entirely contrary to the Word of God incarnate in Jesus Christ. It is a form of idolatry that

² “kairos.” Merriam-Webster.com. 2021. <https://www.merriam-webster.com> (27 June 2021).

³ Carolyn Helsel, *Anxious to Talk about it: Helping White Christians Talk Faithfully about Racism*. (St. Louis: Chalice Press, 2017), 2.

elevates human-made hierarchies of value over divinely-given free grace. Through colonization and slavery, the United States of America helped to create and embrace a system of valuing and devaluing people based on skin color and ethnic identity. The name for this system is white supremacy. This system deliberately subjugated groups of people for the purpose of material, political, and social advantage. Racism is the continuing legacy of white supremacy. Racism is a lie about our fellow human beings, for it says that some are less than others. It is also a lie about God, for it falsely claims that God favors parts of creation over the entirety of creation.⁴

Such a claim recognizes that structural racism is not only the “opposite of what God intends for humanity,” but is also an example of how sin is systemic rather than simply personal.⁵ This understanding of the structural nature of sin is deeply rooted in our Reformed heritage.

Reformed theology offers a nuanced understanding of sin. Calvin did not understand sin to be simply an individual belief, action, or moral failing (Calvin, 1960). Rather, he viewed sin as the corporate state of all humanity. It is an infection that taints each of us and all of us. No part of us — not our perception, intelligence, nor conscience — is unclouded by sin.⁶

We know we must change. Will we, Church?

As the late theologian James Cone once said, we must:

...bear witness to the Gospel's transcending racial bonding and move toward human bonding. We need some signs of that transcending. Where will they come from if not from the church? And how will these signs be expressed, except by preachers and priests and rabbis?⁷

Thus, the work of reforming systems of racial inequity is not optional for Christians. It is an essential aspect of Christian discipleship if we are to live into the great ends of the Church - the proclamation of the gospel for the salvation of humankind; the shelter, nurture, and spiritual fellowship of the children of God; the maintenance of divine worship; the preservation of the truth; the promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world (F-1.0304).

In order to transcend racial bonding and move toward human bonding, and to live more fully into our Christian identity, we must heed the admonition of [1 John 3:13-18](#) and acknowledge that a refusal to act is a rejection of God's love...

We know we must change. Will we, Church?

⁴ Victor Aloyo et al, “Facing Racism: A Vision of the Intercultural Community Churchwide Antiracism Policy,” pcusa.org, Presbyterian Church (USA) 222nd General Assembly, 2016.
https://pcusa.org/site_media/media/uploads/racialjustice/new_2016_antiracism_policy.pdf.

⁵ Ibid.

⁶ Ibid.

⁷ James Cone, “Theologians and White Supremacy: An interview with James H. Cone,” interview by George M. Anderson, S.J., American Magazine. November 20, 2006.

Our reformed tradition recognizes God's prophetic call, modelled by Jesus Christ and affirmed by the Holy Spirit to do justice; therefore, we have the responsibility to declare that the power of God prevails over nationalist values. Acting on our convictions now, with clarity, could make a tangible difference in the preservation of God's Truth, the promotion of social righteousness and the exhibition of the Kingdom of Heaven. Only talking about race is insufficient to change the status quo and disrupt the dominant racial dynamic in which white supremacy influences how every system in our nation operates.

We need to build a collective around a common language or set of tools that helps all to recognize and articulate injustice where it is met and to work forcefully to bend the arc of history toward justice.

Through well-planned and well-administered racial equity training, Salem Presbytery could create a critical mass of persons who are prepared to be witnesses for God's beloved community. This could set the course for the Church for years to come...

We know we must change. Will we, Church?

Be it resolved that Salem Presbytery adopts the following policies and procedures to be added to the Manual of Salem Presbytery as the “Salem Presbytery Racial Equity Training Policy”:

1. Salem Presbytery, in its commitment to the Matthew 25 vision and Jesus’ command that we love as he loves us, shall offer, provide resources for, and publicize educational opportunities that focus on dismantling structural racism within our church institutions (Presbytery and congregations) and the communities we serve. Salem Presbytery shall provide annual racial equity training that is both didactic and experiential to incorporate the following elements and concepts:
 - a. The biblical and theological grounding for our call to eradicate racial and cultural discrimination in church and community life;
 - b. The histories of our church, region, and state;
 - c. Core concepts of institutionalized racism and its manifestation at the individual and societal levels;
 - d. Awareness of the impact of church policies and decisions on people of color; and
 - e. Tools and strategies to develop anti-racist behavior and culture within our church life and the larger communities the church serves.
2. Racial Equity Policy Training Requirements
 - a. Racial Equity training shall be required once every three years for:
 - i. Ministers of Word and Sacrament actively serving as pastors to congregations or otherwise engaged in a validated ministry within the bounds of Salem Presbytery;
 - ii. Commissioned Ruling Elders actively serving a congregation;
 - iii. Certified Christian Educators;
 - iv. Salem Presbytery Members-At-Large; and
 - v. Presbytery Staff;
 - b. Racial Equity training is strongly encouraged for Honorably Retired Ministers of Word and Sacrament, Ruling Elders serving Salem Presbytery Committees and Task Forces or representing Salem Presbytery, Candidates for ministry under care of Salem Presbytery, members of individual Sessions and Church Staffs within the Presbytery, and any other leaders within the church.
3. Racial Equity Training Policy Administration and Enforcement
 - a. The Racial Equity Training Policy will be administered by the Peace and Justice Task Force. The Peace and Justice Task Force shall be responsible for the implementation of all trainings, the approval of alternate trainings, and evaluation of the efficacy and impact of trainings.
 - b. The Stated Clerk shall be responsible for ensuring that proper notation of participation is made in the permanent files for all whom training is required and notifying them of compliance deadlines.
 - c. The Executive Presbyter shall communicate non-compliance in reference checks for those who have not completed the required training, or an approved alternate, within the specified time frame.
4. Racial Equity Training Policy Implementation
 - a. Racial Equity training shall be provided at least once per year at a location to be determined by the size of the class.

- i. For those unable to attend a scheduled training, an alternate training shall be permitted with the prior approval of the Peace and Justice Task Force.
- b. Upon adoption of the Racial Equity Training Policy, all required to receive training shall have three years to complete the requisite training or approved alternate.
- c. Those entering Salem Presbytery, whether as a Minister of Word and Sacrament, Presbytery Staff, or other designated position for whom racial equity training is required, shall complete the requisite training within one year of their date of hire/start of call.
- d. The Racial Equity Training Policy requirements shall be written into terms of call for all who serve within the bounds of Salem Presbytery.⁸

⁸ Nota Bene: Much of this document was shaped or directly quoted from policies created and enacted by the following Presbyteries: [Sheppards & Lapsley \(AL\)](#), [Baltimore \(MD\)](#), [Charlotte \(NC\)](#)*p.21-23, and [New Castle \(DE and MD\)](#). We are indebted to their hard work and wisdom.

Rev. Travis Milam reporting for the Task Force

Faith Journey

Kristen Levens

I grew up going to church. It was what you did in my farming community in Southeastern Guilford County. My parents and grandparents had always gone to that church as well. My family was an integral part of the church community. It was a UCC church, and I was incredibly lucky that the first pastor I ever knew was a vibrant young woman who knew how to relate to everyone—from the gruff, blue-collar men like my maternal grandfather, winning them over while also challenging them to think differently and love deeper, to the small children like me, helping them to know they were each a beloved child of God. Throughout my adolescence, I was the youth representative on any committee that would have me, sang in the choir, played handbells, and was just generally always at church any time it was open.

By the end of middle school, in the early 2000s, like many churches, ours had noticed a decline in attendance of young people and willing adult volunteers and our youth program fizzled. I missed that part of my life tremendously, so in my early high school years, I started hanging out with the Presbyterians because it was a larger youth group where a few of my friends attended. In that space, my faith took on a life of its own and scripture came alive in ways I hadn't previously experienced. For the first time, my faith wasn't just about being at church all the time—though I was still, maybe even more than before. God's love became a living breathing part of the world around me, and I sought out ways to experience it more and more for myself and to share it with others and be a part of making it seem real for others in the same way it was to me.

When I graduated from high school, I wasn't sure how to move forward. Youth group was over, but I knew that I wasn't ready to lose the opportunities to keep making God's love and faith and scripture seem alive. I began volunteering with middle school youth, becoming one of the main leaders, and participated in campus ministry, all the while never really considering that God was calling me to do more than just be at church in my free time. During my sophomore year of college, I took a religious studies class, and in combination with all of the time I was spending in faith communities, I realized that there was something pulling me towards deeper study and leadership in the church.

Many voices had been speaking that pull into being in my life long before I was able to, and it was those voices and communities that pushed me to hear God's voice in my own life—calling me to continue showing the love and radical hospitality of a God who never gives up to communities and to people, calling me to continue working to make sure that young people know they are loved, welcomed, and wanted in the church and most especially by God, calling me to love.

Through practical work experience, I discerned a love of worship leadership and service in the community. Through my studies, I found a passion for the ways our lived, embodied experiences impact our faith, for the ways marginalized voices shape our faith communities, and for the intersection of food, faith, and theology in our world. Through my own lived experience as a chronically ill person and survivor of trauma, I came to know that Christ's broken body, still present even after resurrection, is the holy, incarnational God among us. Our God knows the depths of all we experience.

I am still learning and growing every day. I am still seeing God in new and different ways. My faith continues to shift and change and deepen, challenged by realities I see in the world and experiences of my own life and the lives of those around me. I am grateful to walk that journey alongside people in the faith communities with which I have shared and will share in ministry.

Statement of Faith

Kristen Levens

I believe we are called to live in community, worship the triune God, creator of the universe, and bear witness to Christ through our shared lives.

I believe God's care for all people is so deep that God desires to hold us as family. Human history is marked by God's pursuit of and choice to be in relationship with us. In this same history, we see God's people continuously fail to be worthy of this relationship by being unfaithful to God and unloving to one another. Despite this, God graciously offers mercy, forgiveness, and reconciliation to us. God's grace is extended to us freely in the spirit of God's deep love for humanity, and is bigger than any other being can give.

I believe God sent Jesus Christ, God's son who was one with God all along, to earth to show the world how to fulfill humanity's obligation to God in faith and love for God and for others, as well as to welcome all humans into relationship with God. Jesus's ministry and life shows us how to live in true community, as God calls us. Even though we, as humans, are unable to ever live up to the obligations we have to God and each other, Jesus's life is our example and our guide. I believe Jesus Christ's crucifixion, death, and resurrection served to show that the unjust, oppressive structures that led to the cross did not have the last say. Things do not have to be that way. With a broken body, Jesus rose appeared to his disciples and many others through presence, word, scripture, and eucharist. Showing us how we can reveal resurrection in our own world.

I believe God sends the Holy Spirit, to the world to inspire, prod, guide and connect human beings, both inside and outside the Church. This Spirit is of the same divine substance of God and Jesus, and its work enables human faithfulness to God and ministry to one another. I believe the Holy Spirit moves like wind through trees, moving and guiding people and things without being visible to the human eye.

I believe the Triune God shows up fully in the sacramental traditions of the Church. In baptism, we are grafted into covenant relationship with God and with the larger community. At the Lord's Table, we share in the covenantal relationships that Jesus exemplified between people, remember the death of our Lord, and bear witness to the redemptive and life-giving resurrection that feeds us and gives us strength.

I believe Holy Scripture bears witness to the relationship between God and God's people, as well as the relationships between humans in history. Scripture is inspired by the Holy Spirit but was written by human hands. Therefore, its messages should be read, interpreted and proclaimed with the guidance of the Spirit. The Church is Christ's body, made up of people who strive to live faithfully with God and in community with one another, seeking to widen the table and welcome all who would seek to know God into the fold.

Faith Journey

David R. Smith

I was born into a Presbyterian (PCUS) missionary family in Brazil. My parents, Paul and Janet Smith, served for 22 years. When I was 10 years old, we returned to the States where my father served two yoked churches in Kershaw, South Carolina. One of the most meaningful ways I experienced God during my teen years was in an interdenominational youth group in our community.

I attended Purdue University where I met my future wife Bonita and participated in Intervarsity Christian Fellowship. I graduated with a degree in Computer Science, went to work for IBM (later to become Lexmark) in Lexington, Kentucky. Bonita and I were married that same year. We joined Maxwell Street Presbyterian and served together as youth leaders. I served as a deacon and an elder. Our daughter Rachel and our son Dan were born while we attended there.

During this time Maxwell Street experienced a revitalization under the leadership of Pastor Dana Jones and Associate Pastor Elizabeth Ayscue. I felt a strong pull towards ministry thanks to the positive examples of Dana and Elizabeth. It took me a couple of years of struggling with this call. In 1994, I enrolled at Lexington Theological Seminary. God made it possible for me to work part time at Lexmark. I know it was a challenge for my family as I juggled seminary, work, and interning at Maxwell Street.

I completed seminary in 1997 and received a call as pastor at the First Presbyterian of Hartford City, Indiana. This church had wonderful members who were patient with my mistakes, supported new mission endeavors, and loved one another deeply. Their example taught me much about God's grace. Our children grew up in this community and we formed meaningful friendships. I was blessed to be a part of our presbytery's Hispanic ministry which included mission trips to Cancun and the establishment of a Hispanic ministry in Fort Wayne.

In 2013, I began my second call as solo pastor of First Presbyterian of Marietta, Ohio. The staff was larger at this church (admin, building super, music director, bell choir director, organist, and youth director). We were able to work collaboratively on the diverse ministries of the church. I learned much from each of them.

Our church tutoring program brought me into contact with 4th and 5th graders and some middle school students who just kept coming after they had graduated from the program. A capital campaign that supported the addition of a parking lot and my attendance at the Stewardship Kaleidoscope conference exposed me to new ideas about giving and challenged my own generosity. The clerk of our session, who ran our monthly community meal, taught me about gratitude – she always found unique ways to thank volunteers and staff. A couple in the church shared the produce of their garden with Bonita and me – their faith was inspiring.

The isolation and the disruption to my regular schedule by the pandemic exposed my weaknesses. I know I could have handled the inevitable criticism better, and at times, I found my stamina faltering. This year I enrolled in the Lombard Mennonite Peace Center's Clergy Clinic. The first three-day session just ended, and the Family System Theory concepts have helped me recognize ways that I need to adjust my approach to ministry. I also see God's presence in my life through my family in ways I hadn't recognized before.

Personal circumstances play a large role in this latest move. We purposely are moving closer to family. Our daughter and grandsons live in Greensboro. My mother is in Stokesdale. Our son just moved to Charlotte. My brother also lives in Greensboro. God is providing me the chance to put into practice Bowen's wisdom that anxiety and reactivity are best dealt with by spending time in our families of origin. I look forward to what God will teach me if I become a part of the Salem Presbytery.

Statement of Faith

David R. Smith

I believe in God: Father, Son, and Holy Spirit. God called everything into existence and sustains it with abundant, life-giving grace. God created humanity, intending us to live in loving harmony with God, with one another, and with creation.

We rebelled against God's will. God did not abandon us to our sin, but spoke to men and women, offering covenant relationships. God spoke to Noah, to Moses, to Joshua, to Deborah, to Samson, to Hannah, to Samuel, and many others. God promised a covenant that would change hearts and transform the world. God met these people in their context and culture and does the same for us.

God entered the world in the person of Jesus of Nazareth. He was the Messiah promised by the prophets, but he was much more than the prophets ever expected. Jesus was born of the Virgin Mary, truly God and truly human. Most of his time on earth was a normal, humble, human existence. He worked, shared in family life, and practiced the faith of an orthodox Jew.

Jesus' public ministry began with his baptism by John and his temptation in the wilderness. He called and trained disciples, healed the sick, fed the hungry, delivered the spiritually oppressed and proclaimed God's reign on earth. He forgave sinners and directed them to sin no more. He challenged the powerful with his words and spoke out against political and spiritual corruption. He made enemies of both religious leaders and political oppressors. They reacted by crucifying him.

God the Father did not abandon his Son to the grave but raised him to life. Jesus appeared to his disciples, commanding them to continue his work, by calling and training disciples, healing the sick, feeding the hungry, delivering the oppressed, and proclaiming God's reign of justice in the world. God sent the Holy Spirit to fill the church with the power, the boldness, the gifts, and the wisdom to carry out this mission.

Redemption is described in a variety of ways in scripture. Paul uses legal language in Romans to speak of a debt paid. Philippians describes Jesus as yielding his life as a servant. Hebrews uses the language of sacrifice and mystery. The prophets proclaimed freedom from oppression and economic enslavement. All these images and others help us gain understanding of the mystery of what God wrought through Christ's life, death, and resurrection.

The Scriptures testify to the story of redemption. Within the pages of scripture with the assistance of the Holy Spirit, we find light for the path, guidance for our decisions, comfort when we weep, healing power to transform lives, and clear signposts to the One who was, who is, who is to come again – Jesus the Christ.

God gave the church two sacraments which powerfully proclaim God's reign coming into the world. Baptism ushers us into the reign. The Lord's Supper sustains us for the journey and reminds us of Jesus' promise that he would return.

Welcome into membership of Salem Presbytery

David and Kristen have been received into membership of Salem Presbytery. Let us join in celebration as they are welcomed.

Presbytery Moderator: As a people striving to participate fully in God's mission, we delight in the newness of fellowship as more saints join in God's work in Salem Presbytery -

**All: saints called again into service,
and new voices and visions that join the strain!**

Presbytery Moderator: Our celebration becomes more joyful in worship and work as people of all ages, races, ethnicities, and worldly conditions join together as the body of Christ at work in the world.

All: We delight in the brilliant diversity of mind, body, and spirit that God calls into such hard and holy work.

Presbytery Moderator: So bless these new faces and voices, bodies and beings, striving ever-faithfully to respond to the call to serve you.

All: And bless us all as we learn to work joyfully together.

Presbytery Moderator: Most importantly, we rejoice this day in the gift of remembering our common call:

All: seeking, by God's grace to pray for and serve the people with energy, intelligence, imagination, and love.

Presbytery Moderator: And we serve this common call better as we are faithful to one another, praying for and supporting our new members as they discover their gifts in this new ministry.

All: Come, Holy Spirit, and move in us that we may become of one heart - loving all people and working for the reconciliation of the world.

Presbytery Moderator: Let us join our hearts in prayer –

Spirit of Unity, Covenant God, we have come from many places for a little while. We have come on journeys of our own to a place where journeys meet here in this time and place. Charge us to be ever-grateful for the gifts to share and celebrate as new passion, energy, and service join the teeming saints of Salem Presbytery. Guide us faithfully forward, most gracious Jesus, as we work together to be your hands and feet in the world. For the sake of the kingdom - here and coming - we pray, Amen.

Rev. Amanda Anderson and Rev. John Johnson, Co-Moderators

I. COMMISSION ACTION REPORTED FOR THE INFORMATION OF PRESBYTERY

A. STATED SUPPLY RENEWAL

1. Concurred with the Session of **Baird's Creek Presbyterian Church**, Vilas, North Carolina, in renewing the Stated Supply contract with the **Reverend Keith Freeman** for a period of one year beginning January 1, 2022.
2. Concurred with the Session of **Mt. Tabor Presbyterian Church**, Cleveland, North Carolina, in renewing the Stated Supply contract with the **Reverend Timothy Porter** for a period of one year beginning January 1, 2022.

B. INTERIM/TRANSITIONAL PASTOR CONTRACT

Concurred with the Session of **Thyatira Presbyterian Church**, Salisbury, North Carolina, in securing a contract with the **Reverend David R. Smith** as Interim/Transitional Pastor for a period of twelve months beginning January 17, 2022.

C. INTERIM/TRANSITIONAL PASTOR RENEWAL

Concurred with the Session of **First Presbyterian Church, High Point**, North Carolina, in renewing the Interim/Transitional contract with the **Reverend Lee Zehmer** for a period of six months beginning December 15, 2021.

D. SECURING A PARISH ASSOCIATE AGREEMENT

Concurred with the Session of **Clemmons Presbyterian Church**, Clemmons, North Carolina, in securing a Parish Associate Agreement with the **Reverend Leigh Wisner** for a period of twelve months beginning January 1, 2022.

E. PASTOR EMERITUS

Concurred with the Session of **New Hope Presbyterian Church**, Lexington, North Carolina, in their request to name **Reverend J. Randy Hall** as Pastor Emeritus.

F. SECURING A TEMPORARY SUPPLY

Concurred with the Session of **Forest Hills Presbyterian Church**, High Point, North Carolina, in securing a Temporary Supply contract with the **Reverend Lisa Mullen** for a period of three months beginning January 1, 2022.

II. COMMISSION ACTIONS TAKEN ON BEHALF OF PRESBYTERY

A. COMMISSIONED RULING ELDERS/LAY PASTORS (RENEWAL)

1. Concurred with the Session of **Siler City Presbyterian Church**, Siler City, North Carolina, in renewing the contract of **Richard LaDew** to serve as their Commissioned Ruling Elder– Lay Pastor for a period of one year beginning September 1, 2021.
2. Concurred with the Session of **Laurel Fork Presbyterian Church**, Laurel Springs, North Carolina, in renewing the contract of **Jeffrey Bumgarner** to serve as their Commissioned Ruling Elder– Lay Pastor for a period of one year beginning November 1, 2021.

3. Concurred with the Session of **Unity Presbyterian Church**, Cleveland, North Carolina, in renewing the contract of **Sue Moore** to serve as their Commissioned Ruling Elder– Lay Pastor for a period of one year beginning January 1, 2022.

B. TRANSFER MINISTER INTO SALEM PRESBYTERY

1. That the **Reverend David R. Smith** was transferred from the Muskingum Valley Presbytery effective December 2, 2021.
2. That the **Reverend Kristen Levens** was transferred from Philadelphia Presbytery effective January 27, 2022.

C. MODERATOR OF SESSION

That **Reverend Jodi Lingan** was appointed Moderator of Session for **Covenant Presbyterian Church**, Winston-Salem, North Carolina.

D. PULPIT SUPPLY LIST

Added **Commissioned Ruling Elder Rainey Ratchford** to the pulpit supply list.

E. TRANSFER MINISTER OUT OF SALEM PRESBYTERY

That the Reverend Caroline Sell was transferred to Western Carolina Presbytery December 2, 2021.

F. REQUEST TO WAIVE REQUIREMENT

Concurred with the Session of **Oakland Presbyterian Church**, Statesville, North Carolina, in their request to waive the requirement for limitations of service on the Session.

Concurred with the Session of **El Bethel Presbyterian Church**, Eden, North Carolina, in their request to waive the requirement for limitations of service on the Session.

Concurred with the Session of **St. James Presbyterian Church**, Greensboro, North Carolina, in their request to waive the requirement for limitations of service on the Session.

III. RECOMMENDATIONS FOR THE ACTION OF PRESBYTERY

A. CALL EXTENDED TO MINISTER MEMBER OF SALEM PRESBYTERY

That the call of **Stony Creek Presbyterian Church**, Burlington, North Carolina, to the **Reverend Kristen N. Levens** to serve as Pastor be found in order; and the terms of the call (printed below) be approved; and that the call be placed in her hands. The Commission on Ministry is satisfied that this congregation has complied with the EEO provisions of the Book of Order (G-3.0307) and the AAEEO Policy adopted by Salem Presbytery (July 1993) in offering this call. The effective date is February 17, 2022.

Cash Salary	\$35,000
Housing Allowance	\$10,000
Automobile Expense	\$4,800
Other Allowances	\$1,500
Moving Costs	Provided (up to \$5,000)
Vacation	4 weeks
Study Leave	2 weeks

Full medical, pension, disability and death benefit coverage under the Board of Pensions. One month paternity leave or two months maternity leave at full pay. Three-month Clergy Renewal Leave in the seventh year of service.

B. REQUEST FOR ELDER TO CELEBRATE COMMUNION

That **Commissioned Ruling Elder Steve Marks** be allowed to celebrate communion in Parish E of Salem Presbytery for one year.

C. REQUEST FOR HONORABLE RETIREMENT

1. That the **Reverend Steve Snipes** be granted the status of Honorably Retired effective February 1, 2022.
2. That the **Reverend Erich Thompson** be granted the status of Honorably Retired effective February 1, 2022.
3. That the **Reverend Neil Dunnivant** be granted the status of Honorably Retired effective March 1, 2022.

D. SERVICE OF HONORABLE RETIREMENT

That Salem Presbytery recognize the **Reverend Steve Snipes, Reverend Erich Thompson, and the Reverend Neil Dunnivant** with a service of Honorable Retirement.

E. RECOGNITION OF COMMISSIONED RULING ELDER RETIREMENT

That Salem Presbytery recognize the retirement of **Commissioned Ruling Elder John Groff**.

* * * * *

Announcement regarding Boundary Training

The COM Task Force on Policy and Compensation has as part of its responsibilities the oversight of our Healthy Boundaries program. After operating under the same framework for the past several years, and with the reality of COVID effecting attendance and offerings, plus the fact that a good number of our clergy are not in compliance with the requirements, the Task Force has evaluated several options moving forward for this very important program.

What was formerly known as the Healthy Boundaries training will now be a Clergy Ethics module offered online using the resources of [CongregationU.com](https://www.congregationu.com). This is a 6-module course that should take 2 hours or less to complete. It can be taken at any time and at your own pace. The cost of the course is \$22. Once the course has been successfully completed, participants will receive a certificate of completion, that should be emailed to Christine Ratledge at the presbytery office, so that presbytery records can be updated to reflect being in compliance with the requirements. The deadline for completing this course is August 31st. To stay in compliance, as per Presbytery insurance requirements, this course must be repeated every three years. More information about this online course can be found at the CongregationU website. To get started, you will need to set up an account and purchase this course.

If you have any questions, please contact COM or the presbytery office. More information and links will be in *Salem Matters*.

Recognition of Honorable Retirement

Call to Worship

Moderator: Bless the Lord, O My soul,
and all that is within me, bless God's holy name.

**All: Bless the Lord, O my soul,
and forget not all God's benefits.**

Moderator: who forgives all your sins
and heals all your infirmities;

**All: who redeems your life from the grave
and crowns you with mercy and loving-kindness;**

Moderator: who satisfies you with good things,

All: and your youth is renewed like an eagle's. (Psalms 103:1-5)

Remarks

The Rev. Jill Duffield will reflect on the ministry of the Rev. Neil Dunnavant

The Rev. R. C. Griffin will reflect on the ministry of the Rev. Steve Snipes

The Rev. Paul Sink will reflect on the ministry of the Rev. Erich Thompson

Words of Celebration

Moderator: Erich, Neil, and Steve have completed active service as ministers of Word and Sacrament.

We praise God for the grace that has filled your ministry, we give thanks for your faithful service to Christ's church, and we rejoice at the work of the Holy Spirit in you.

Now this presbytery confers upon you the status, Honorably Retired.

We value the gifts and experience God has bestowed on you, and we welcome your continued participation in the life of the church. You remain a colleague in ministry, and we will continue to seek your wisdom and your fellowship.

We pray that you will find new opportunities to fulfill your baptismal calling, as one marked by the Holy Spirit, a disciple of Jesus Christ.

May God continue to bring joy and peace to your life, just as you all have blessed the church with your ministry and proclaimed the good news of Jesus Christ.

All: Thanks be to God! Amen.

Prayer of Blessing

Moderator: Eternal God, through all the years of our lives

your love protects and guides us.

By your Spirit you call us to varied ministries
in the service of Jesus Christ.

We praise you for your gifts to your servants Erich, Neil, and Steve -
for their faithful proclamation of your word,
their administration of the holy sacraments of Jesus Christ,
and their pastoral care and leadership in the church.
Grant to them time for refreshment and rest,
reflection and rejoicing,
and the fullness of your peace.

Through your Holy Spirit bless each of us
that we may remember the love of Jesus Christ,
which unites us in the service of our Lord.
In the name of Christ we pray. **Amen.**

RECOGNITION OF THE RETIREMENT OF CRE JOHN GROFF

Moderator: John Groff was clothed with Christ in baptism and called by God through the voice of the church to give particular service as a Commissioned Ruling Elder.

ALL: We remember with joy our common calling to serve Christ and celebrate God's call to all who minister among us.

Moderator: Let us pray:

Eternal God, we thank you for your servant, John, whose ministry we recognize today. We praise you for joys and accomplishments and for your grace, which has nurtured and sustained him and the Cooleemee congregation. As we recognize John's ministry, we also pray for the continuing ministry of the congregation. Bind them ever closer to one another as they continue to minister in their community with patience and love, with wisdom and joy, until we come at last with all the saints to the place you have prepared; through Jesus Christ our Lord. **Amen.**

adapted from *Thanksgiving for Faithful Service*

Rev. Jennie Hemrick, Moderator

The Executive Council (EC) met on December 9, 2021 and January 20, 2022.

Regular reports were received from Barbara Smith (Transitional General Presbyter) and David Vaughan (Stated Clerk).

For Information –

- Approved minutes of previous EC and Presbytery meetings;
- Received regular detailed reports from the Budget and Finance Committee;
- Continued the review of an extensive report on Presbytery funds as commissioned by the Budget and Finance Committee;
- Approved an emergency non-interest-bearing loan to a Salem church, a victim of embezzlement (which has, at the writing of this report, been fully repaid);
- Approved a "Gift Acceptance Policy" as proposed by the Budget and Finance Committee;
- Approved revisions to the Presbytery's Personnel Manual;
- Elected the Rev. Jennie Hemrick as EC Moderator for 2022, and elected the Rev. Kathy Beach as Vice-Moderator for 2022;
- Approved the temporary leasing of the Christ PC campus to "The Greater Remnant Church";
- Endorsed the plan to establish a position as "Designated Presbyter" to support our churches without installed pastoral leadership, along with a plan to fund the position - and agreed to place this plan in the hands of the Presbytery at the February meeting;
- Approved the February 2022 Presbytery docket, allowing staff and officers to make non-substantive changes as necessary;
- Continued to pray for Salem congregations, members, and matters of acute concern within our faith community.

For Action –

1. The Executive Council moves the establishment of the position of "Designated Presbyter" as defined by documents in this meeting packet, and asks the Moderator to recognize Transitional General Presbyter Barbara Smith and others to address the Presbytery in this regard.
2. The Executive Council asks the Moderator to recognize the Rev. Kyle Goodman to speak to the Presbytery on behalf of the Stewardship Committee.
3. The Executive Council asks the Moderator to recognize Deacon Ronda Tatum, Moderator of the EC's Budget and Finance Committee, to speak before the Presbytery on behalf of the Budget and Finance Committee.

FAQ'S REGARDING DESIGNATED PRESBYTER FOR TRANSFORMATIONAL MINISTRY

Over the past few months, Church Growth and Transformation, Personnel, and Executive Council have been considering the idea of a Designated Presbyter for Transformational Ministry and it is now time for the Presbytery to consider this possibility. The Position Description can be found immediately following this page. But we are offering this FAQ document for some more background and explanation. There will be time at the February Presbytery meeting for discussion as well. In the meantime, if you have specific questions not addressed in this document, please email them to Barbara Smith at bsmith@salempresbytery.org. Those questions and answers will be shared in an addendum to this FAQ document.

WHY DO WE NEED THIS POSITION? Half of Salem Presbytery's churches have non-installed leadership with the designation of either Stated Supply, Temporary Supply or CRE. Some churches have no leadership. A common recurring concern is that these churches are ignored or get very little attention from the Presbytery. This Designated Presbyter would **primarily** work with those churches to promote adaptive change, church revitalization, and – when necessary – identify their legacy.

WHAT ABOUT CHURCHES WITH INSTALLED LEADERSHIP? Barbara Smith and this Designated Presbyter will work closely together to be sure no one is left out.

WHY DESIGNATED? It's an experiment! This Designated Presbyter will have a contract with the end date coinciding with the contracts of both Barbara Smith and David Vaughan. That will allow the Presbytery to determine – over the next year – a staffing plan for the future that is affordable. This Presbyter – in a designated position – may be retained at the end of the contract if the position is deemed affordable and has been shown to be making an impact on the population of the Presbytery that has, historically, felt most distanced.

HOW ARE WE GOING TO PAY FOR IT? The Church Growth and Transformation committee has recommended, and Council has concurred, that the funds will come from the sale of the Christ Church property that will replenish the Church Growth account when the sale is realized. It seems right to use these funds in the hope of avoiding other church closings without a plan.

HOW WILL THIS POSITION BENEFIT COMMITTEE ON MINISTRY? Many times, the COM is in the position of reacting to situations, rather than having the ability to be proactive. With more focused attention being given to our smaller churches without installed leadership, we hope to avoid fires before they start.

HOW WILL WE SEARCH FOR THIS POSITION? Barbara Smith will form a Search Team with members of Church Growth and Transformation, Personnel, COM Task Force on Transitional Ministry for the Changing Church, and Executive Council. Candidates will be invited to apply, and we hope to fill the position quickly with someone who already knows the culture of Salem Presbytery.

POSITION DESCRIPTION

DESIGNATED PRESBYTER FOR TRANSFORMATIONAL MINISTRY

Overview: Connects with and promotes “out of the box” thinking in small churches without installed leadership, or where there is no plan for installed leadership; identifies opportunities for new and expanded ministries; and connects and mobilizes congregations to work together.

Purpose: To help grow healthy and vibrant congregations and ministries in Salem Presbytery. The Presbyterian for Transformational Ministry will partner with congregations with no installed leadership to discern God’s will for their present and future, to identify strengths and opportunities for transformation and growth, and to help equip congregations and ministries in the faithful fulfillment of Christ’s call to be missionaries of love and justice in the world.

Reports to: The Transitional General Presbyter and is accountable to the Executive Council through the Personnel Committee of Salem Presbytery.

Term: concurrent with the Transitional General Presbyter that expires October 31, 2023.

Responsibilities: Working with the COM Task Force on Transformational Ministry for the Changing Church and the Committee on Church Growth and Transformation in churches where there is no installed leadership or plan for installed leadership -

- promoting adaptive change, church revitalization, and – when necessary – helping a congregation identify their legacy;
- identify opportunities for new and expanded ministries through discernment and data (i.e. MissionInsite);
- works with congregations to devise plans for health (i.e. 7 Marks of Congregational Vitality – PCUSA Vital Congregations Initiative);
- supports small congregations in the execution of their growth and vision through active consultation and engagement, which includes pointing congregations to external resources (i.e. coaches) as needed;
- works with Engagement Pastors to identify specific areas of need;
- works with the Communication Director to assist congregations in taking advantage of technologies for enhanced communication and ministry;
- be available for *short-term* preaching and moderating Sessions of churches without leadership.

Qualifications:

- Has a clear understanding of the adaptive challenges facing the PCUSA and of the culture and polity which shape those challenges.
- Able to help congregations retool in light of these new challenges and opportunities.
- Can think theologically about ministry from a Reformed perspective and can articulate that perspective within the current context of the church in creative and innovative ways to help inspire transformation. (i.e. storytelling).

- Can help congregations assess current life cycle and map and measure opportunities for adaptive change and growth.
- Can connect congregations with common interests and offer guidance and resources for new and existing mission and ministry opportunities.
- Can facilitate large and small groups, develop healthy interpersonal relationships and promote organizational development with an emphasis on helping congregations transform and grow.
- Is a good listener, speaker and writer.
- Is a collaborative team player and team builder.
- Is able to coach and mentor healthy leadership in others.
- Is able to think outside the box and conveys an innovative spirit.

Personal Characteristics:

- Is attentive to the presence of the Holy Spirit in themselves and in others and believes that God is up to something good in our churches and communities.
- Is able to understand and respect the theological diversity and faith and ministry expressions present in Salem Presbytery.
- Is accountable and holds others accountable with pastoral sensitivity.
- Functions effectively and constructively through uncertainty and conflict.

Education:

- A Masters in Divinity degree with experience in congregational/organizational leadership is preferred.

Certifications:

- Ordination as P.C. (U.S.A.) Teaching Elder/ Minister of the Word and Sacrament is preferred.



Our 2022 Pledge to Salem Presbytery

“Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received...so that God may be glorified in all things through Jesus Christ.” [1 Peter 4:10-11]

_____ Presbyterian Church of
_____, NC has budgeted and pledges the
following amount to support the mission and ministry of
Salem Presbytery, the Synod of the Mid-Atlantic, and the
General Assembly of the Presbyterian Church (USA).

In order to sustain our budget and fulfill our commitments to synod and General Assembly, we are asking each congregation to commit \$40 per member as their *Per Capita* to Salem Presbytery.

This year, Salem presbytery has committed to paying our entire Per Capita assessment to the Synod of the Mid-Atlantic.

We have allocated 19% of our budget for the General Assembly, representing a 1% increase from 2021.

Your generous gifts ensure that our presbytery can be faithful to its work among our churches and to the wider denomination.

TOTAL PLEDGE AMOUNT for 2022:

\$_____ payable _____ monthly
_____ quarterly

Salem Presbytery
Preliminary Statement of Financial Position
as of December 31, 2021

Assets			
Cash - General Fund	136,757		
Cash - Savings	77,823		
Cash - Hunger Fund	106,168		
	<u>320,748</u>		
Pledges Receivable from previous year end	7,994		
Investments (\$473,245 available in Gen Fund)	2,153,165		
Note Receivable - Current	11,577		
Sales Tax Receivable	161		
Other Receivables	75		
Current Assets			2,493,721
Land, Building, Equipment	801,158		
Less Accumulated Depreciation	<u>(169,540)</u>		
Land, Building, Equipment Net	631,618		
Notes Receivable - Long-term	<u>4,778</u>		
Non-current Assets			636,396
Total Assets			<u><u>3,130,117</u></u>
Liabilities and Net Assets			
Liabilities:			
Accounts Payable	15,022		
Other Liabilities	124		
Note Payable - SBA PPP Loan	<u>0</u>		
Current Liabilities			15,146
Net Assets:			
Unrestricted	2,214,133		
Temporarily Restricted	556,186		
Permanently Restricted	150,995		
Net Income	<u>193,657</u>		
			3,114,971
Total Liabilities and Net Assets			<u><u>3,130,117</u></u>

Salem Presbytery
Notes to Financial Statements
December 31, 2021

Statement of Financial Position

		Merrill			
		<u>Lynch</u>	<u>New Cov</u>	<u>Pres Fdn</u>	<u>PILP</u>
1.	Investments: at Last statement	1,633,572	176,643	260,182	73,613
	Income		6,166		55
	Fees				
	Gain/Loss on disposition				
	Additions/(Withdrawals)				
		1,633,572	182,809	260,182	73,668
	Unrealized Gain (Loss)		2,934		
	Current Balance	1,633,572	185,743	260,182	73,668
					2,153,165
Asset Allocation:		*			
	Fixed Income	67%			
	Equities	31%		99%	
	Cash/Money Accounts	2%		1%	100%

* - Merrill Lynch and Presbyterian Foundation statements were not received before these statements were prepared.

		<u>Current</u>	<u>Long-Term</u>	<u>Total</u>
2.	<u>Note Receivable</u> balance includes:			
	Grace PC	1,577	4,778	6,356
	Covenant PC	10,000		10,000
		11,577	4,778	16,356

3. Other Receivables: Board of Pensions premium paid for Jorge Vazquez-Jimenez to be reimbursed by El Buen.
4. Other Liabilities - Fidelity and BoP premiums for supplemental benefits withheld from employees' pay offset by invoices paid to Fidelity and BoP.

Salem Presbytery				
Preliminary Statement of Activities				
Through December 31, 2021				
		Actual	Budget	Variance
GENERAL FUND				
Revenue				
	Presbytery Support from Churches	462,435	456,000	6,435
	Per Capita Received for PCUSA	103,823	102,600	1,223
	Per Capita Received for Synod	11,536	11,400	136
	Per Capita Received for Previous Year	714	0	714
		578,507	570,000	8,507
Other Receipts:				
	Forgiveness of PPP Loan	77,725		77,725
	Forgiveness of PPP Loan #2	77,309		77,309
	Brotherhood Mutual (Safe Ministry/Ministry Partner Rewards)	20,000	20,000	0
	Village Life Church - Due Diligence	6,500		6,500
	Brotherhood Mutual (El Buen roof claim)	43,137		43,137
	A Pinnacle Experience Due Diligence	2,000		2,000
	Other	1,113		1,113
		227,783	20,000	207,783
	Rental Income	2,964	0	2,964
	Income from Investments	26,527	20,000	6,527
	Realized Gain (Loss) on Investment	38,517	0	38,517
	Other Interest	575	1,220	(645)
	Transfer to Gen Fund from Seminary Education	0		0
	Transfer to Gen Fund from Other Funds	71,966		71,966
	Total Revenue	946,840	611,220	335,620
Expense				
	Campus Ministry	101,160	101,160	0
	GA & Synod Support	129,199	114,000	(15,199)
	Defined Ministries	1,000	1,000	0
	Hispanic Ministry (Transf Iglesias de Cristo loan pymts)	54,118	0	(54,118)
	Council / Committees	17,255	34,820	17,565
Administrative				
	Compensation	277,769	341,832	64,063
	Continuing Education	250	2,900	2,650
	Travel Expense	2,256	12,500	10,244
	Communications	18,099	17,600	(499)
	Insurance	15,254	16,500	1,246
	Other Administrative	36,406	23,100	(13,306)
	Closed Church Expense	6,349	0	(6,349)
	Total Expense	659,116	665,412	6,296
	Operating Revenue in Excess of Expenditures	287,724	(54,192)	341,916
	Transfer from Gen Fund to Other funds	(557,876)		(557,876)
	Unrealized Gain (Loss) on Investment	(39,602)	0	(39,602)
	General Fund Expenditures in Excess of Revenue	(309,754)	(54,192)	(255,562)

Salem Presbytery								
Preliminary Statement of Activities								
Through December 31, 2021								
Non-Budget								
Pass-Throughs								
REVENUE								
		PCUSA			85,336			
		Local Validated Causes			161,525			
					246,862			
EXPENDITURES								
		PCUSA			85,336			
		Local Validated Causes			161,525			
					246,861			
Revenue in Excess of Expenditures					0			
Presbytery Funds								
REVENUE								
		Campus Ministry			107,183			
		Catawba Camping Scholarships from Synod			948			
		Decentralized Office Costs			(1,900)			
		Hispanic Ministry			12,444			
		Hunger			88,181			
		New Covenant Funds			22,471			
		Office Building Sales Proceeds			557,876			
		Peace & Justice			15,840			
		Presbyterian Foundation			34,645			
		Seminary Education Scholarship			900			
		Roxanna Atwood Fund			665			
					839,253			
EXPENDITURES								
		Assistance Ministry - Transfer to Gen Fund			683			
		Camp New Hope - Transfer to Campus Ministry			116,683			
		Church Growth			9,000			
		Designated Reserve Fund - Severance			23,547			
		Designated Reserve - Transfer to Gen Fund			52,009			
		Designated Year-End - Transfer to Gen Fund			16,774			
		Hispanic			3,119			
		Hunger			78,200			
		Latta Scholarship			957			
		Mission Challenge			3,600			
		Peace & Justice			750			
		Roxanna Atwood Fund			1,762			
		Self-Development of Peoples			14,022			
		Seminary Education Scholarship			2,500			
		Simms Fund			12,236			
					335,842			
Revenue in Excess of Expenditures					503,410			
Total Revenue in Excess of Expenditures					193,657			

Salem Presbytery							
Preliminary Report of Fund Balances							43
Activity Year to Date through December 31, 2021							
		<u>Beginning Balance</u>	<u>Income</u>	<u>Change in Mrkt value</u>	<u>Expense</u>	<u>Transfers</u>	<u>Ending Balance</u>
	General Fund	-	-	-	-	(485,909.72)	(485,909.72)
	Presbytery Designated						
	Assistance Ministries	682.99				(682.99)	-
	Camp New Hope	116,682.57				(116,682.57)	-
	Campus Ministry					107,182.57	107,182.57
	Designated Reserve	75,555.41			23,546.71	(52,008.70)	-
	Designated Year-End	16,774.46				(16,774.46)	-
	Office Building Proceeds					557,875.87	557,875.87
	Decentralized Office Costs	*	1,621.86	3,090.85			4,712.71
	Church Growth Funds:						
	Whispering Pines	50,438.74					50,438.74
	Church Growth	125,173.09			9,000.00		116,173.09
	General Loan	150,000.00					150,000.00
	Tzeltal	967.52				(967.52)	-
	Missions					967.52	967.52
	Youth Triennium	5,000.00					5,000.00
		541,274.78	1,621.86	3,090.85	32,546.71	(7,000.00)	506,440.78
	Temporarily Restricted						
	Professionals & Pastors	4,432.50					4,432.50
	Implementation - AA Churches	7,000.00					7,000.00
	Synod/Duke Building	-					-
	Black Caucus	2,129.74					2,129.74
	Camp Scholarship	13,460.35	947.52				14,407.87
	Sabbatical Support	-					-
	Hispanic Ministry	82,916.42	12,443.68		3,118.75		92,241.35
	Hunger International	86,075.68	44,090.47		40,000.00		90,166.15
	Hunger Domestic	10,111.74	44,090.47		38,200.00		16,002.21
	Peace & Justice	10,980.51	1,817.34		750.00	14,022.71	26,070.56
	Self-Development of People	14,022.71				(14,022.71)	-
	Seminary Education	22,921.80	900.19			(2,500.00)	21,321.99
NC	Virgil Ashbaugh	12,727.61	508.46	1,218.37			14,454.44
NC	Cora Harrison	3,963.67	101.23	354.51			4,419.41
NC	Maryland Hickerson	1,580.09	98.43	204.93			1,883.45
NC	Stone Estates	131,137.41	6,483.25	13,501.44			151,122.10
PF	Campus Co-Op Ministries	8,445.51	383.85	1,704.94		9,500.00	20,034.30
PF	Latta Scholarship	7,384.49	711.27	3,159.35	957.00		10,298.11
PF	DP Foust (Church Growth)	90,356.34	685.81	2,542.31			93,584.46
PF	Ruby Robertson	2,021.45	238.82	1,060.94			3,321.21
PF	Mission Challenge	40,180.76	2,693.54	11,964.32	3,600.00		51,238.62
	Roxanna Atwood	4,337.50	1,769.08	(1,103.71)	1,761.61		3,241.26
		556,186.28	117,963.41	34,607.40	88,387.36	7,000.00	627,369.73
	Permanently Restricted						
NC	Virgil Ashbaugh	520.00					520.00
NC	Cora Harrison	260.00					260.00
NC	Maryland Hickerson	600.49					600.49
NC	Stone Estates	12,482.34					12,482.34
PF	Latta Scholarship	21,727.65					21,727.65
PF	Ruby Robertson	7,602.84					7,602.84
PF	Mission Challenge	70,565.42					70,565.42
PF	Charles & Bonnie Simms	12,236.45			12,236.45		-
	Roxanna Atwood	25,000.00					25,000.00
		150,995.19	-	-	12,236.45	-	138,758.74
		1,248,456.25	119,585.27	37,698.25	133,170.52	-	1,272,569.25

INSTALLATION OF PRESBYTERY MODERATOR FOR 2022-2024

SENTENCES OF SCRIPTURE

Moderator: Lead a life worthy of the calling to which you have been called, making every effort to maintain the unity of the Spirit in the bond of peace.

ALL: **There is one body and one Spirit,
just as we were called to the one hope of our calling,
one Lord, one faith, one baptism,
one God and Father of all,
who is above all and through all and in all.** (Ephesians 4:1-6)

CALL TO DISCIPLESHIP

Moderator: We are called by God to be the church of Jesus Christ, a sign in the world today of what God intends for all humankind. The call of Christ is to willing, dedicated discipleship. Discipleship is both a gift and a commitment, an offering and a responsibility.

Catreliia, the grace bestowed on you in baptism is sufficient for your calling because it is God's grace. God has called you to particular service as Moderator of the Presbytery of Salem.

Moderator: Do you welcome the responsibility of this service because you are determined to follow the Lord Jesus, to love neighbors, and to work for the reconciling of the world?

Moderator-Elect: I do.

Moderator: Will you serve the people with energy, intelligence, imagination, and love, relying on God's mercy and rejoicing in the power of the Holy Spirit?

Moderator-Elect: I will, with God's help.

The Moderator then addresses the assembled Presbytery:

Moderator: Do you – members, commissioners, and educators of Salem Presbytery – confirm the call of God to our sister Catreliia as Moderator of this Presbytery?

ALL: **We do.**

Moderator: Will you support and encourage her in this ministry?

ALL: **We will.**

The Moderator leads the Presbytery in prayer:

MODERATOR: Faithful God, in baptism you claimed us; and by your Holy Spirit you are working in our lives, empowering us to live a life worthy of our calling. We thank you for leading Catrelia to this time and place. Establish her in your truth, and guide her by your Holy Spirit, that in your service she may grow in faith, hope, and love, and be a faithful disciple of Jesus Christ, to whom with you and the Holy Spirit, be honor and glory, now and forever.

ALL: Almighty God,
in Jesus Christ you called disciples
and, by the Holy Spirit, made them one church to serve you.
Let your Spirit rule your church,
so that we may be joined
in love and service to Jesus Christ,
who, having gone before us,
is coming to meet us in the promise of your kingdom.
Amen.

CHARGE

Moderator: Catrelia, you are installed to service as Moderator of Salem Presbytery. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God through him. (Colossians 3:17)

The newly installed Moderator addresses the Presbytery:

PRAYER OF THANKSGIVING:

Moderator Hunter: Let us give thanks for the service of Paul Sink – God of grace, we thank you for the gifts of ministry given in your servant, Paul. We celebrate the years of his faithful work as our Moderator. Give him a sense of fulfillment and completion, and inspire him with new and continuing opportunities for service to this body, and for living the good news of your love in Jesus Christ. Amen.

After attending to any New Business and Announcements, the newly installed Moderator will entertain a motion to adjourn the meeting of Presbytery, and dismiss the Presbytery with a benediction.



Be a part of a Presbytery Committee

Budget and Finance

Cares for the finances of the Presbytery.
Meets third Tuesday of most months in the a.m.

Campus Ministry

Cares for the ministry with students, faculty and staff of college campuses within Salem Presbytery.
Meets four times a year as needed.

Church Growth

Encourages creative approaches to growing vital churches and cares for small churches.
Meets second Tuesday of the month.

Committee on Preparation for Ministry

Supports our Inquirers & Candidates preparing for ministry.
Meets the first Tuesday of each month at 12:30 p.m.

Commission on Ministry

Oversees relationships of congregations, pastors, and other leaders. Assists in the call process as congregations seek new pastors. Assists in seeking reconciliation where conflict has arisen.
Meets fourth Thursday of each month in both plenary and local neighborhood gatherings.

Executive Council

Governing body of Salem Presbytery; works on behalf of the presbytery.
Meets monthly on the third Thursday in the afternoon, except in months where Presbytery meets.

Equip

Equips congregations for leadership training, teaching, and ministry & service; empowers congregations through resourcing, connecting and communicating.
Meets monthly on the 3rd Thursday in the morning.

Examinations

Meets to examine ministers and persons ready to receive a call to service and membership in Salem Presbytery.
Meets fourth Thursday of every month in a.m.

Hunger Domestic

Provides advocacy and addresses hunger issues. Processes and gives grants to local hunger agencies.
Meets on second to last Tuesday of the month from 10-12, as needed.

Hunger International

Provides advocacy and brings awareness of international hunger issues. Processes and gives grants to international hunger agencies.
Meets on last Tuesday of the month, as needed.

Committee on Representation

Reviews committee vacancies, names candidates, confirms their willingness to serve, and presents to Presbytery for election.
Meets prior to each Presbytery Meeting.

Permanent Judicial Commission

Meets when a legal case arises, only as needed.

Personnel

Oversees personnel/human resource matters for the Presbytery office staff.
The Committee meets as needed.

Property

Oversees Salem Presbytery's buildings and property in Clemmons and elsewhere, dealing with property issues that arise.
Meets monthly on the 2nd Monday.

Presbyterian Youth Ministry Team

Plan and implement events for Middle and High School students in the Presbytery, providing an atmosphere of fun and fellowship while sharing the Good News of the gospel, comprised of youth and adults.
Meets on 3rd Saturdays during the school year, plus events.

Send

Oversee the outreach and justice ministries for the Presbytery, and aids congregations in their own outreach and justice endeavors.
Inspiring and modeling local and global mission ministries: Meets as needed.

Other groups that offer the opportunity for your gifts:
Ecumenical and Interfaith, Peace and Justice, Presbyterian Women's Coordinating Team, Salem Black Presbytery Caucus.



Nomination for Salem Presbytery Committees

For the use of the Committee on Representation

Date: _____

Nominee Information:

Name of Nominee: _____

Telephone: _____

Mailing Address: _____

E-mail: _____

Church: _____

Status: ☐ Teaching Elder/Clergy

☐ Ruling Elder

☐ Deacon

☐ Church Member

Committee of interest: _____

Briefly state relative experiences:

Nominator Information:

Recommended by: _____

Telephone: _____

E-mail: _____

Please return form to:

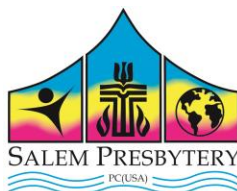
Salem Presbytery

P.O. Box 1763

Clemmons, NC 27012

cratledge@salempresbytery.org

P. O. Box 1763
Clemmons, NC 27012



www.salempresbytery.org
336 -766-3393

Commissioner Report Form

Please use this form as a convenient way of reporting back to your session on what happened at the meeting today.

I. What the Session, Pastor or Congregation should KNOW:

a. The main ACTIONS of the Presbytery were:

1)

2)

3)

b. The RESOURCES offered were:

c. The time(s) I sensed the Spirit of God moving in the meeting:

II. Presbytery would like our INPUT about:

III. The Presbytery requested we ACT to:

IV. We might consider asking the Presbytery to:

V. A church or pastor which needs our PRAYERS:

VI. One Presbytery initiative which needs our SUPPORT:

VII. Next Presbytery Meeting:

Tuesday, May 17, 2022, 6pm - in parish locations

REMINDER: The Digest for this meeting will be on the website one week from the date of the Presbytery meeting, which will highlight the events and actions taken at the meeting.

