

**ONE HUNDRED TWENTY-SIXTH STATED MEETING  
MINUTES OF SALEM PRESBYTERY  
AUGUST 15, 2020**

The One Hundred Twenty-Sixth Stated Meeting of Salem Presbytery, held on Saturday, August 15, 2020 by Zoom, was called to order by the Presbytery Moderator, the Rev. Paul Sink at 9:00 a.m.

**ENROLLMENT:**

Commissioners		Commissioned Ruling Elders	9
Elders	71	Lay Pastors	4
Ministers	102	Christian Educators	0
		Corresponding Members	4
		Administrative Staff	1
		Stated Clerk	1
		TOTAL:	192
		(+Visitors - 22)	214

The following were present for this meeting of Presbytery:

**Ministers (103):**

Anderson, Amanda	Heyward, Will
Asher-Lawson, Marybeth	Horner, Fred
Barner, Taylor	Hoyle, Felicia Stewart
Barrett Todd, Katie	Hoyle, William
Bates, Timothy	Johnson, John
Beach, Kathy	Jones Johnson, Vicki
Berry, Kent	Kern, Sandra
Blankinship, Joe	Kirby, Barrie
Bowers, Erin	Kirby, Randal
Broman-Fulks, Kenneth	Kuzmovich, Khelen
Browne, Kellie	Lambeth, Jay
Burleson, Thomas	Larsen, Emily
Cagle, David	Larsen, Eric
Campbell, Kathryn	Layman, Debbie
Cannada, Jeremy	Lee, Charlie
Conley, Kevin	Lenger, Ruth
Cowan, Newton	Lingan, Jodi
Dederer, Nancy Jo	Long, Joel
Dew, Frank	Marshall, Gordon
Dollar, Jim	Mauney, Alexandra
Dove, Keith	McCain, Vicki
Ealy, David	McFarland, Bryan
Engle, Terri	Milam, Judson
Fitchett, Judy	Milam, Travis
Fletcher, Pat	Mims, Ray
Goodman, Kyle	Miranda, Alfredo
Griffin, R. C.	Moorefield, Susan E.
Guthrie, Kate	Morrison, Kate
Hall, Randy	Moss, Stephen
Hankins, Stephanie	Mullen, Lisa Florence
Harrison, Evan	Musser Gritter, Joshua
Hazelrigg, Marti	Musser Gritter, Lara
Hemrick, Jennie	Nesbit, Tom

Otterbacher, Glenn  
Patterson, Curtis  
Perkins, Sam  
Pitts, Wes  
Priddy, Kim  
Rhodes, Paul  
Ridolfi, Paul  
Rigel, Jessica  
Rissmiller, James  
Rummage, Brian  
Scott, Stephen  
Sell, Caroline  
Sherrill, Butch  
Shive, Ronald  
Simmons, Allison  
Sink, Paul  
Smith, Jay  
Smith, Jeff

Snipes, Steve  
Sockwell, Jeff  
Spangler, Laura  
Steck, Stacey  
Stevens, Courtney  
Stevenson, Samuel  
Taylor, Stuart  
Taylor-Troutman, Andrew  
Thompson, Ernie  
Todd, Mason  
Troyer, Elizabeth  
Vazquez, Jorge A.  
Walker, Dale  
Wilkens, Daniel  
Wilson, Alicia  
Wisner, Leigh  
Zehmer, Lee  
Ziglar, Kaye

**Ruling Elder Commissioners (71):**

Alamance  
Alamance  
Asheboro 1st  
Asheboro 1st  
Baird's Creek  
Bethany Graham  
Bethany Statesville  
Bethel  
Bixby  
Boone 1st  
Burlington 1st  
Burlington 1st  
Chapel in the Pines  
Clemmons  
Clemmons  
Concord  
Covenant W-S  
Dellabrook  
Elkin  
Faith  
Fellowship  
Fifth Creek  
Flat Rock  
Forest Hills  
Francisco  
Greensboro 1st  
Greensboro 1st  
Greensboro 1st  
Greensboro 1st  
Griers  
Guilford Park  
High Point 1st  
High Point 1st  
Highland  
Highland

Reece, Dara  
Cimino, Tom  
Grey, Cathy  
Sherrill, Charles  
Miller, Mary "Jinx"  
Allen, Chip  
Bass, Ronny  
Smith, Sharon  
Robertson, Carter  
Krueger, Vicki  
Johnson, James  
Davis, Susan  
Roodkowsky, Mary  
Welch, Anne  
Ring, Jane  
Hedrick, Penny  
Davis, Jane  
Cooper, Cheryl  
Berman, Sherry  
Rupard, Daphne  
Harman, Susan  
Steele, Kelley  
Graham, Margaret  
Grey, Ann  
Collins, Greg  
Galloway, Edward  
Whisnant, John  
Stroud, Sara  
Tilley, Tom  
Morris, Bill  
Heywood, Jan  
Clinard, Aaron  
White, Bonnie  
Abernethy, Miles  
Bass, Roberts

Immanuel  
Jamestown  
John Calvin  
Lexington 1st  
Mocksville 1st  
Mount Jefferson  
Mount Tabor  
Mount Vernon  
New Creation  
North Wilkesboro  
Parkway  
Pilot Mountain 1st  
Pittsboro  
Reidsville 1st  
Rumple Memorial  
Saint James  
Saint Paul High Point  
Salisbury 1st  
Salisbury 1st  
Shady Side  
Shallowford  
Sparta  
Springwood  
St. Andrews  
Starmount  
Statesville 1st  
Statesville 1st  
Stony Creek  
Taylorsville  
Third Creek  
Thomasville 1st  
Thyatira  
Trinity Salisbury  
Unity  
Westminster

Brown, John  
Miller, Kerry  
Bailey, Eric  
Keesler, Bill  
Overbey, Jeff  
Bowers, Ashley  
Rankin, Charlie  
Hunter, Rachel  
Clawson, Barbara  
Lipscomb, Ellen  
Tatum, Sheila  
Hudson, Larry  
Morel, Jose  
Conroy, Ed  
Stout, Bob  
Spinks, Donna  
Davis, Doris T.  
Wenkee, Karen  
Steele, Robert  
Davis, Ken  
Scharling, Janet  
White, George  
Griggs, Michael  
Chipman, Darlene  
Palmieri, Mary  
Parker, Carey  
Martin, Carol  
Barker, Janet  
Jamison, Laura  
Steele, Elizabeth  
Griffin, Philip  
Bates, Beth  
Cowan, Alfreda  
Turner, Robert  
Hooker, Larry

Westminster

Odell, Tom

**Commissioned Ruling Elders (9):**

Bates, Bill	Crunk, Sidney
Beard, James	Glaser, Timothy
Braxton, Steve	Harley, James
Browder, William	Moore, Sue
	Terry, Frederick

**Lay Pastors (CREs without current commission) (4):**

Bates-Harley, LaQreshia	Jenkins, Samuel
Flippin, Sue	Williams, Parks

**Corresponding Members (4):**

Bentley, Gregory	Co-Moderator of the 224th General Assembly (2020-2022)
Lesane, Warren	Executive and Stated Clerk, Synod of the Mid-Atlantic
Muse, John	Presbytery of Charlotte (Transitional Pastor, Asheboro 1st)
Street-Stewart, Elona	Co-Moderator of the 224th General Assembly (2020-2022)

**Stated Clerk, Salem Presbytery (1):** Vaughan, David

**Presbytery Staff (1):** Scott, Laurie

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CALL TO ORDER AND OPENING PRAYER

The Moderator, the Rev. Paul Sink, called the meeting to order at 9:00 a.m. and constituted the meeting with prayer. Special instructions for participating by zoom were given.

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MORNING WORSHIP

Salem Presbytery was led in worship by the Rev. Katie Barret Todd, Executive Director of Ukirk Greensboro, and the Rev. Mason Todd, Transitional Pastor of Stony Creek Presbyterian Church. Ms. Cassandra Riker, candidate for ordination by Salem Presbytery, preached the sermon, "God is Bigger than the Boogeyman", using the scripture reading from Romans 8: 26-39. The pianist for the service was Bernadette Watts, and Jennifer, Paul Alison, and Austin Sink were vocalists.

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QUORUM

The Stated Clerk, Elder David Vaughan, advised the Moderator that a quorum was present for conducting the business of Presbytery.

## APPROVAL OF DOCKET

The docket was presented by the Moderator of Salem Presbytery, the Rev. Paul Sink. Greetings from Co-Moderators of the 224<sup>th</sup> General Assembly, Elder Elona Street-Stewart and the Rev. Gregory Bentley, were set as an order of the day at 10:45.

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### **ACTION:**

1. Presbytery approved the docket as amended.
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## WELCOME AND REPORT FROM THE MODERATOR AND INTRODUCTIONS

The Moderator welcomed Salem Presbytery to the meeting and extended a special welcome to Elders attending Presbytery for the first time. Visitors and guests were also welcomed and recognized.

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## REPORT FROM TRANSITIONAL GENERAL PRESBYTER Rev. Steve Scott

The Rev. Steve Scott reflected on his ministry and work over the last forty-one years and particularly on the last two and a half years as Transitional General Presbyter. He encouraged Salem Presbyter to adopt the designation of being a Matthew 25 Presbytery and reminded the presbytery of the three foci of that designation: Building Congregational Vitality, Dismantling Structural Racism, and Eradicating Systemic Poverty.

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## STATED CLERK REPORT David Vaughan

### **FOR INFORMATION:**

#### **Upcoming meetings of Presbytery - 2020 and 2021**

- November 10, 2020 - Virtual meeting
- Tuesday, February 9, 2021
- Tuesday, May 11, 2021 - First Presbyterian Church, Boone
- Saturday, August 14 or 21, 2021 - Thyatira Presbyterian Church, Rowan County
- Tuesday, November 16, 2021 - Presbyterian Church of the Covenant, Greensboro (co-hosted with UKirk Gso)

#### **Annual Directory**

This packet contains the annual Presbytery directory, which I am required to publish. Please note that this roster includes Presbyterians only; we are grateful for those of other denominations who are faithfully serving our churches. CREs are listed only if they are serving under a current commission.

#### **Minutes of Administrative Commissions to Ordain/Install**

This packet contains the recent minutes from Administrative Commissions to Ordain/Install a minister of Word and Sacrament.

#### **Session Minutes Reviews for 2019**

The Covid-19 crisis invaded us just as our scheduled Session Minutes Reviews were about to begin this past winter/spring. After surveying a number of clerks of Session, I made the decision to defer these reviews until 2021. Even if the Novel Coronavirus abates in the autumn of 2020, I saw no reason to circulate around the Presbytery to review the 2019 minutes then, only to return months later (in early 2021) to review the 2020 minutes. All this is to say: we will review two years (2019, 2020) of minutes in early 2021 - if the way be clear.

#### **2019 Presbytery Minutes Review by Synod**

Salem's minutes for 2019 have been reviewed by Elder Bill Parish, Stated Clerk of the Presbytery of Abingdon. A report of commendation with no exceptions has been submitted to the Stated Clerk of the Synod of the Mid-Atlantic.

I have completed a review of the minutes for 2019 from the Presbytery of Western North Carolina and have submitted my report to the Synod Stated Clerk.

### **Committee on Preparation for Ministry**

I draw the Presbytery's attention to the report from the Committee on Preparation for Ministry, included in this packet, which is for your information. The CPM - co-moderated by the Rev. Margaret Almeida and the Rev. John Senior - is a highly functioning group with awesome responsibilities. We are indebted to the CPM for their faithful work on our behalf.

### **2019 Necrology**

The Presbytery was asked to review the 2019 Necrology the Stated Clerk offered a prayer of thanksgiving for these saints of God who now are in the nearer presence of our Savior, Jesus Christ.

### **FOR ACTION:**

#### **Dissolution of Administrative Commission for Grace Presbyterian Church**

I join the Presbytery in recognizing the fine work of CRE David Boger, Rev. Jon Gaska, RE Catreliia Hunter, Rev. Tom LaBonte, Rev. Vicki McCain, Rev. John Pruitt, and RE Lee Woods (and TGP Steve Scott, who worked with this group) in helping to sort-through and resolve issues at Grace PC related to financial impropriety. This group has successfully concluded its work, and I will ask the Presbytery to dismiss this Administrative Commission with profound thanks for their witness.

### **ACTION:**

2. The Administrative Commission for Grace Presbyterian Church was dismissed with thanks.

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#### **NEW WEBSITE**

Rev. John Johnson, Temporary Communications Coordinator

Rev. John Johnson unveiled the newly designed Salem Presbytery website and described the features available and sites for information.

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#### **PEACE AND JUSTICE**

Rev. Frank Dew and Rev. Stuart Taylor, Co-Moderators

The Reverend Frank Dew made the following motion and spoke to the motion:

### **FOR ACTION:**

That Salem Presbytery become a Matthew 25 Presbytery and that our Peace and Justice Task Force lead us in our focus on dismantling structural racism, eradicating systemic poverty, and building congregational vitality.

### **ACTION:**

3. Salem Presbytery approved the motion as presented.

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#### **HUNGER**

Rev. Frank Dew

The Reverend Frank Dew highlighted the ongoing need for Salem Presbytery to support the Pennies for Hunger program. He introduced Rosa Cevedra, the Bread for the World state organizer for North and South Carolina, who urged advocacy action on behalf of those who rely on the SNAP program and emergency funds during the pandemic.

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EXAMINATIONS

Rev. Bill Hoyle and Rev. Debbie Layman, Co-Moderators, Jim Norris, Clerk

The following individuals have met with our committee and been examined by their writing and verbal answers. Our committee recommends approving them for service in our Presbytery.

**Rev. Lisa Florence Mullen**

**Statement of Faith**

**“I sing of a love that is matchless.”** God, in whose image we are made, creates and sustains life, sets the stars in their courses, and came to teach us the way of peace and steadfast love. I trust and love the One who balances every life system, where *“even a sparrow will find a place where she might raise her young,”* for God’s economy is intricate and vast, constantly born and reborn. Our Maker has fashioned us for joy and filled us with playfulness, inventiveness, and generosity. We are born of a God who delights in us.

**“What language can I borrow to thank thee, dearest friend?”** I thank God that my faith is a gift from the One who lives with us, sharing our joys and sorrows, calling us friends. Jesus Christ of Nazareth, born of Mary, is the Living Word. Our brother, Christ Jesus serves the poor; Jesus, the prophet speaks life to powers and principalities, ever inviting us into God’s reign on earth. In his teachings, healings, compassion, suffering and torture, crucifixion and resurrection Jesus offers us forgiveness, new life, and this life is abundant.

**“I believe in the Holy Spirit, the Lord and Giver of Life.”** We place ourselves at the behest of God’s Spirit, which means we count the cost of obedience as insignificant in comparison to the joy and justice we know in following Christ. Worship and the sacramental life both inwardly form and transform us that we might be leaven, salt, and light in a world where the powers of death assail us. God’s Spirit of hope, truth, power and consolation, who is as near as our own breathing, teaches us wisdom, renews and calms us, holds us close, and coaxes *in us* a longing for discernment, gentleness and reconciliation.

**Pondering the Trinity,** I am reminded of one of my favorite icons, *Philoxenia*, meaning hospitality to the stranger, painted by Andrei Rublev. This icon-window reveals the dynamic, inner friendship of the Holy Trinity, who circles up at a eucharistic table and offers an overflowing love for all, strangers and friends alike. Jesus, who is both host and guest at his table, invites us to commune at his banquet feast, our Lord’s Supper, where he reveals his real presence and power to the church, as we remember his covenant promises.

**In baptism, we share in Christ’s death and rise to share Christ’s eternal life.** While God has created us little lower than the angels, we still struggle to love as Jesus does. In sin, arrogance, fear, and greed, we try to build our own kingdoms, forgetting that true *“power is made perfect in weakness.”* I trust in the unique and authoritative witness of the scriptures as our rule of faith and practice, wherein “we don’t look for answers, but are shown Christ that we might find our answers in him.” A faithful reading of scripture calls for spiritual discipline, community conversation, study, and devotion.

**I believe God gathers the church, God’s beloved body of Christ,** to live as joyous disciples, to proclaim glad tidings, to bear fruit of our own inherent giftedness, to resist the powers of evil, to seek kindness and justice, and to share in the nourishing sacraments of Baptism and our Lord’s Supper. In Christ’s *koinonia*, fellowship, we seek the lost sheep to join us in his fold.

**Rev. L. Florence Mullen**

**Spiritual Journey**

**“As the hand is made for holding and the eye for seeing, Thou hast fashioned me for Joy.”** 12<sup>th</sup> C. Gaelic Prayer

My childhood home in the Shenandoah Valley gave me a love for “God’s Big Book” (John Scotus Erigena’s understanding of God’s creation). Swinging on my grandparents’ farm house front porch, I used to hear my Grandfather say, “Sabbaths are for watching the corn grow.” The natural world was my playground--Ice skating on our pond, riding my pony, climbing up cliffs, lying on sun-warmed river rocks and listening to the river, and later in my life, awakening my children, (*at their request*), at 2:00 AM to watch the Perseid meteor showers. These memories formed and reformed me spiritually. Presbyterian and Moravian camps (Massanetta Springs, Paddy Run, and Laurel Ridge) were sanctuaries for me while I served as a counselor and camp director. My brother, David, also a pastor, and I share this love of outdoor ministry. In the camping ministry we continue to feel a clear call to children and youth whose childhoods were getting left behind. What a joy to inspire others to love the earth and all her creatures!

At PSCE and UTS, I met both my soulmate and husband, Chris, many lifelong friends, and my mentor, Professor Sib Towner. These two communities set the course for my ministry as I learned something essential: “In God’s economy nothing is wasted” (Sib’s words). My student in ministry year afforded me the opportunity to participate in the Gospel and Culture graduate school of the Ecumenical Institute in Switzerland. Here, I heard first-hand stories of poverty and violence from my friends from 35 different countries. This experience “rocked my world.” After graduation I chose to spend Lent in silence with a Swiss Reformed Benedictine sisterhood, working at the loom and in the garden, placing myself where I could pray, sing through and process the wider world I had never known before. Later I was invited to visit the homes of my friends from the Ecumenical Institute in the GDR and the Czech Republic, and I had an opportunity to attend the Youth Christian Peace Conference in Hungary.

After a year-long CPE residency at Memorial Hospital in Chapel Hill, where my husband was studying towards his PhD in English, I was called to serve as Associate Pastor at First Presbyterian in High Point, where I served for 11 years. I served interims at Forest Hills and Faith Presbyterian before I joined the Moravian Southern Province as the Director of Children and Family Life at the Board of Christian Education. Since I have family roots in the Brethren Church, and good friends who were Old Order Mennonites, I was drawn to Moravian piety, song, family ministry, and heart for mission. In this ***position I also led five summer camps for children each summer. I would experience yet more personal*** transformation as I was invited to lead Vacation Bible schools in Barbados and Peru, and to be a delegate to the Worldwide Mission conference in South Africa. When our Board was restructured and my position eliminated, I served Bethabara Moravian as a transitional pastor and then Kernersville Moravian as an educator. While I love creative faith formation, I have truly missed sharing my gifts as a pastor. I have also missed you, Salem Presbytery, for you are my home. As I have come alongside others in ministry, I have sought to be a faithful witness, a learner, an encourager, and a sister.

During my ministry of thirty years, my greatest joy has been my family. My husband Chris serves as an elementary school ESL teacher and is my most trusted confidant and friend. I learn so much from him about refugees and their stories. My daughter, Anna, is an environmental writer and co-owner in a print collective in Amherst, MA. She and her friends teach me so much about environmental justice and what it means to stay the course in the prophetic tradition. My son, Isaac, is completing his senior year in Environmental Design in Architecture at NC State. His spiritual gifts of peacemaking and quietism (he went to a Quaker school) are grounding influence in my life. Isaac wants to work to design affordable and sustainable housing. Both of our children inherited their Dad’s gift of humor, thank goodness! As a family our vocations make the faith practices of hospitality to the stranger, creation care, justice, study, peace, prayer, artistic expression and song essential to our nourishment. So I understand *our* family spiritual formation to be profoundly formational in my life.

<b>Rev. Jeremy Cannada</b>	<b>Faith Journey</b>
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I was raised by Tom and Sandra Cannada, who doted their love upon me in my early childhood. As much as they may have wished to have the ideal American family, they divorced when I was five years old, and I was given custody to my mother. I say this because it’s helpful to know that I spent every other weekend with my father and his remarried family along with one month of each summer. During those summers, I was enrolled in a Christian Youth Camp (primarily because that’s where my then-closest friend attended). I was “saved” during the second, third, and fourth years of subsequent attendance—primarily because after the first year, I wanted to be able to share in the communion that everyone else had on the final night. Needless to say, this wasn’t the form of faith I was comfortable with as I aged.

When I became old enough to become a Boy Scout, I joined a local troop near my home where many of my other friends went. This troop was hosted by the Ramah Presbyterian Church, in Huntersville, NC. Accepting several invitations for the Scouts to participate in various worships and service projects around the church, I became exposed more and more (with my mother and stepfather) to a community that embraced us and welcomed us to belong with them. At age 15, my family joined this church, and I became baptized at this moment.

This church nurtured us deeply, and my parents were each ordained into service after a certain number of years. They served the church well, and the church honored them with continued involvement and participation. That extended to me, and I was soon regarded by some of the senior members as someone for whom ministry might be my vocation. Needless to say, as a teenager, this wasn’t what I wanted.

After high school, I attended college at the Appalachian State University, where I double majored in Science and French, under the idea that I might work for the US State Department or some international organization. Upon graduation from university, I continued my education at the American Graduate School of International Relations & Diplomacy. It was during that time (and while I had come home for a summer break) that my biological father died by suicide. Following that experience, I became very angry with God and resentful that such a thing could happen at all.

In those subsequent weeks, the church I loved so much really let me down in many ways that aren’t especially necessary to convey. During that absence, my heart grew to resent God for a while, before I finally came to some understanding—a

reconciliation of sorts—that reminded me of all the ways God was still very much active in my life. I returned to France to complete my courses and finished my thesis here in the US.

Even while I was writing my thesis, my time at home was marked with a growing inclusion and return to the church. They again became that nurturing community for me, and I (with post-graduate time on my hands) worked for the church in a variety of ways that allowed me to meet and befriend the new pastor, the Rev. Phil Hargrove. During our friendship, we explored together what seminary might be like and the possibility of a call.

In April 2005, I acknowledged God’s call to vocational ministry, and I began courses at Union-PSCE at Charlotte before transferring to the Richmond campus in the summer of 2007. I completed my coursework there in 2009 and fulfilled a year-long internship at the Rennie Memorial Church in Amelia. During that year, I became known to people at the church where I now presently serve, the Amelia Presbyterian Church, and I was called there and became ordained as the first “Teaching Elder” in the Presbytery of the James (upon return to that vocabulary) in August 2011. I have served the people with vigor and imagination, and I have loved them and received their love in return.

<b>Rev. Jeremy Cannada</b>	<b>Statement of Faith</b>
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I believe in God, who created all things—seen and unseen. God breathed life into creation and formed humans in God’s image. Even when humanity broke away from God through sin, God continued to love us. By this love, God has been working to redeem us.

I believe Jesus of Nazareth is the incarnation of God. Jesus is the foretold Messiah. He preached compassion for all and lived according to the Law, even while fulfilling its interpretation. He was crucified and suffered death on a cross to atone for humanity’s sins. Through his resurrection three days later, Jesus overcame death and offers victory over death to all who believe in him. Jesus ascended to heaven, and he promises a future return to judge all creation.

I believe in the Holy Spirit. I acknowledge this Spirit as the one who sustains Christians and lives within the church and world. This Spirit nurtures all God’s children, regardless of time, place, or condition.

I believe God the Father, Jesus the Son, and the Holy Spirit are the three persons of the Triune God, who is our inseparable God and worthy, alone, of praise. This is a traditional way of grasping to understand God’s great mystery, but I also believe there are mysteries we still seek to learn, and they are given through the Word and the witness of faithful people.

I acknowledge the church as the visible body of Christ, who alone is its head. It offers a vision of heaven to come, but it is not yet the realness of heaven because of our sinful nature. I believe all people in the church are equal before God, with neither hierarchy nor distinguishing differences between us. The mission of the church moves us to encourage others and to serve God’s people. Its charge is also to share knowledge of and love for Christ.

I believe the Scriptures are the Word of God. The Old (or Hebrew) Testament attests to God’s sustained covenants with the Hebrews. The New (or Christian) Testament reveals God’s new covenant with all people through the life, death, and resurrection of Jesus of Nazareth. Together, they point to God’s perfect love.

I believe the Sacraments are signs of grace, and they are seals that unite us with Christ. As gifts to humanity, they are to be enjoyed. In Baptism, God claims us; the Spirit cleanses us from the of sin, and we commit ourselves to live together in Christian community and to nurture one another. At Communion when we are present before God, we remember Jesus’s sacrifice, we receive the new covenant of salvation, and we recall the promise of forgiveness.

<b>David A. Cagle</b>	<b>Journey of Faith</b>
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By the grace of God, I was born into a loving family, with parents who witnessed grace in their care and nurture of their children, in their interactions with others, and in their values, morals, and lifestyle. They laid the foundation of my faith.

By the grace of God, I was baptized and raised in a Christian Church, where my understanding of reality, my conception of the world, my values, morals, and ethics were framed and focused by the stories of scripture. My faith was born in the Presbyterian Church.



By the grace of God, I spent many weeks of summer in my childhood at Camp John Knox, where I experienced grace in my interactions with counselors and fellow campers. My faith became personal.

By the grace of God, I was inspired and influenced by a High School football coach who lived a life of grace and character. My faith gained clarity, understanding, and commitment.

By the grace of God, various friends, teachers, and ministers came into my life during my college experience. In those years in between childhood and adult independence, during those days of defining myself and deciding who I aspired to be, these apostles sent by God re-inspired my faith and brought me back to the church.

By the grace of God, I was led into a secular career after college. My faith was tested and stretched. I was ordained a Deacon, and my love and need of the church grew and grew.

By the grace of God, I was called into the ministry as a second career. In Seminary my understanding of God and the depth and breadth of God's grace was expanded. My faith grew from the limited understanding of "God loves me" into the realization that "God loves the world." God's love is not just individual and personal. I came to appreciate and value God's love that is also corporate.

By the grace of God, my first call in ministry was to a small 100-member rural congregation. My faith was challenged and inspired in our mutual dance of ministry. They patiently and lovingly accepted me as their pastor, as I grew and developed my gifts of preaching, teaching, pastoral care, and administrative leadership. We shared good times together, we faced challenges together, and my faith was fed by the Spirit of God that brought us together and bonded us as one.

By the grace of God, my second call in ministry was to a large church in a small town. My primary area of responsibility was Pastoral Care and Adult Education. In my many encounters with the grieving, in my many celebrations with new parents, in my many interactions in Bible study, my faith was inspired and stretched.

By the grace of God, I was called as the Pastor of a 600-member church in a mid-sized city in an urban setting. Working with my staff, Session, and lay leaders, we sought and carried out God's vision for our ministry. I will forever cherish the memories and relationships of this calling.

By the grace of God, I was led into the service of Interim/Transitional Pastoral Ministry. I have served a 400-member church in a suburban rapidly growing area and a 1,000-member church in a coastal city, and I greatly enjoyed and thrived in the adventure.

By the grace of God, I am now called as an Interim Pastor to lead a 400 member church in a suburban metropolitan area, and, knowing the grace of God that has led me this far, I awake each day eager to see what graces God has in store for my future.

**David A. Cagle**

**Statement of Faith**

I believe in God the creator. In sovereign love, God created all that is and proclaimed all of creation to be good. Distinguishing us from all other creatures, God created all of humanity in God's own image, entrusting to us the stewardship of all creation. We were created to be a loving community of faith, living in eternal worship and in obedient fellowship with God, as well as in caring and altruistic relationships with our neighbors. But we rebel against God by hiding from God and God's purpose for our lives, breaking God's commandments, offending the image of God in our neighbors and in ourselves, and twisting truth into lies. Deserving of God's judgment, we are separated from God and neighbor. Yet God chooses in sovereign love to redeem us and reconcile us to the loving relationships for which we were created.

I believe in Jesus Christ the redeemer. Hopelessly alienated from God, God takes the first initiative in our reconciliation - redeeming us in the life, ministry, death, and resurrection of Jesus. Truly God, Jesus reveals to us the nature of God's sovereign love. Truly human, Jesus reveals to us our true human nature and the community of love God intends. Healing the sick, blessing the children, binding the wounds of the broken hearted, eating with outcasts, forgiving sinners, and calling everyone to repent and believe – Jesus proclaimed and witnessed the in-breaking of the Kingdom of God. Unjustly condemned to death through crucifixion, Jesus suffered the full depth of human pain, showing the limitless extent of God's love and giving his life for our sins. Raised from death to new life by God, the sinless life of Jesus was vindicated, the power of sin and evil was broken, and we are delivered from death to life eternal.

I believe in the Holy Spirit the sustainer and re-newer of life. By grace through faith, we are justified in the eyes of God, and reconciled with God and neighbor. Through the power and presence of the Holy Spirit, we begin removing the chains of guilt and shame that alienate us. In the power of the Holy Spirit, we begin living into a loving and worshipful

relationship with God, an acceptance and love of ourselves as children of God created in God's image, and into relationships of love and harmony with all our neighbors. In the power of the Holy Spirit, God continues the work of reconciliation through the Church. In a community of believers in the power of the Holy Spirit, God guides us through God's inspired Word as revealed to us in Scripture and in the Word proclaimed. In the power of the Holy Spirit, God binds us together as a community through baptism - the sign of our entry into the Church, the symbolic reminder of the cleansing of our sins, and the seal of God's Spirit within us. In the Church through the power of the Holy Spirit, God feeds us at table with the body and blood of Christ. Through the bread of life and the cup of salvation, we are reminded of Jesus' sacrifice for our sins and united as a community. Through the power of God's Spirit, we break bread in the presence of Christ, opening our eyes to recognize our Lord, and giving us a foretaste of the kingdom.

Redeemed by our Lord Jesus Christ and sustained by God's Holy Spirit, we come together in the church as worshiping communities of the faith. United together in the Church universal, we become the body of Christ - continuing Christ's ministry of witnessing to all the world the love, presence, and reign of God; sharing the Good News of salvation through the forgiveness of sins; sharing our joys and concerns, and living into the kingdom of God.

**Casey Riker**

**Faith Journey**

I was born into a catholic family. My parents divorced when I was only two years old, and my mom set out in search of a new church home. When I was about four years old we found that church family we had been seeking at Hampton Presbyterian Church. My mom was very involved in the church, singing in the praise band, volunteering as a wedding coordinator, and just being a part of all the things this church had to offer. Where mom went, I went. I grew up spending lots of time at the church and got involved with as many activities as possible. When I was twelve, I was so excited to join youth group. I made friends really quickly and church gave me a break from all the middle school drama. I was given the opportunity to go on the middle school mission trip; I wanted to turn it down. My youth pastor, and friends, encouraged me to give it a shot. I am grateful for their gentle push because little did I know, it planted a seed.

This seed didn't really start to grow until I went on my first mission trip abroad. My youth group went overseas every three years. I was fortunate enough to come in at the perfect time so I would be able to go abroad twice. Our mission trip to the Bahamas an amazing experience. Not only was it a great time socially, but I also grew spiritually. My team was repairing a local shop. We spent our time scraping and painting this building. I am very fair-skinned and burn easily. I got sun poisoning. This meant I had to sit inside the shop and allowed me to engage in long conversations with the shop owner. She was a very nice woman and one day she told me something I would never forget. She told me that we were angels sent by God. This was a lovely affirmation that made me feel good. I was confused because God hadn't sent us, our church did. I thought about this for a while and talked to my youth group about God's will. It was here that faith genuinely clicked for me. God was sending us. The church was that vessel that brought us there. This changed everything for me. Suddenly, I wasn't just going with the flow; I was a part of something huge! I came home on fire for God and thankfully that flame has never gone out. I started going to church because I wanted to not because my mom was making me. I started going to youth group because I wanted to not just because of my friends and the cute boys.

Soon I felt my call to ministry. When I was in math class, my teacher said, "Find what you are passionate about and shape that into a career." I didn't know what I wanted to do so I made a small list. I was passionate about God, helping others, and mission trips. Ministry seemed like the clear choice! So, I started talking with my youth pastor and proclaimed that I wanted to do what he did. My youth pastor helped me discern what that might look like and helped me nurture that call. Ever since, God has only affirmed that call. God has opened the door to many leadership opportunities in ministry and God has walked with me as I journeyed through college and then seminary. Seminary challenged my faith, but I feel that I am stronger now and have learned to trust God in new ways. I am grateful for the path God has led me on, and I am excited for the future God has for me.

**Casey Riker**

**Statement of Faith**

Out of nothing God created. God is three persons: Father, Son, and the Holy Spirit. The Triune God created the heavens, the earth, and all living creatures. God created humankind in God's image. God created all things to be good, but because of disobedience, sin entered in, and fell from grace. Sin pushes us away from God and ultimately will lead to death. I believe as God's creation we are meant to seek out an active relationship with God.

The Word of God is composed of Holy Scripture and the living Word made flesh in Jesus Christ. I believe that the Bible is the true Word of God inspired by the Holy Spirit and written by humankind.

Jesus Christ is my Lord and Savior. He is the Son of God, both fully human and fully God. I believe that Jesus Christ was sent to save us from our sin and only through Jesus can we be truly saved. Jesus spent his life teaching, healing, and befriending outcasts. Jesus cried as a baby, made friends, and was baptized. However, Jesus' life did not come without its trials and temptations. After Jesus was betrayed, he was arrested, crucified, and died, taking on all the sin of the world. Jesus defeated death and therefore defeated sin when God raised Jesus from the dead and ascending into heaven.

I believe the Holy Spirit can work and speak through each one of us. Through the Holy Spirit, we are endowed with gifts. We are to intentionally use these gifts to encourage others into a relationship with God and to be effective caretakers of God's creation.

I believe, God the Father, calls us to be in a relationship with others. Those living in this relationship with God and each other are the embodiment of the church where Christ is the head. It is the body of believers that makes up the Church. This body of believers is made up of many different names, races, and backgrounds, but all are equally beautiful and equally loved in the eyes of God. Often when using the word "church" someone is describing a building; however, God's church is not made up of bricks and concrete. God's church is made up of a community of faithful disciples that struggle with sin.

There are two Sacraments, these sacraments are an outward sign of an inward grace. When we are baptized, we celebrate that we are claimed by God. We are given new life through Christ and our sin is washed away. On the night Jesus was betrayed he joined with the twelve disciples and presented them with a new covenant sealed in his blood, which we recognize as the Lord's Supper. Our spiritual and physical thirst is to be quenched through Jesus. Both sacraments serve, as a sign pointing to the eschatological hope that God will never abandon us.

I believe I am called to love as the Father loves; seek out the lost like Jesus sought, and use my gifts as the Holy Spirit has empowered me. I will do all these things to bring glory to God and God's kingdom; I will live my life to bring others closer to the Triune God

#### **ACTION:**

4. Salem Presbytery voted to sustain the examination of Cassandra Riker and approve her for ordination.

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#### **CO-MODERATORS**

Rev. Gregory Bentley and Elder Elona Street-Stewart

The Co-Moderators of the 224<sup>th</sup> General Assembly, The Reverend Gregory Bentley and Elder Elona Street-Stewart, were special guests of Salem Presbytery. They brought greetings and news of the Assembly and encouraged the Presbytery to fulfill the Matthew 25 initiative which had been adopted.

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#### **COMMISSION ON MINISTRY**

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

Rev. Amanda Anderson presented the following report on the work of the Commission on Ministry.

#### **I. COMMISSION ACTION REPORTED FOR THE INFORMATION OF PRESBYTERY**

##### **A. SECURING A CONTRACT WITH AN ITERIM PASTOR/TRANSITIONAL MINISTER**

1. Concurred with the Session of **Third Creek Presbyterian Church**, Cleveland, North Carolina, in securing the contract with the **Reverend Barrie M. Kirby** as Transitional Pastor for a period of twelve months beginning April 1, 2020.
2. Concurred with the Session of **First Presbyterian Church**, High Point, North Carolina, in securing the contract with the **Reverend Lee Zehmer** as Transitional Pastor for a period of eighteen months beginning June 15, 2020.
3. Concurred with the Session of **Guilford Park Presbyterian Church**, Greensboro, North Carolina in securing the contract with the **Reverend David Cagle** as Transitional Pastor for a period of twelve months beginning July 1, 2020.

4. Concurred with the Session of **Elkin Presbyterian Church**, Elkin, North Carolina in securing the contract with the **Reverend Dan Wilkers** as Transitional Pastor for a period of twelve months beginning May 12, 2020.

#### B. RENEWING A CONTRACT WITH AN INTERIM PASTOR/TRANSITIONAL MINISTER

1. Concurred with the Session of the **Unity Presbyterian Church**, Woodleaf, North Carolina, in renewing the interim/transitional contract with the **Reverend William Kevin Conley** for a period of twelve months beginning March 11, 2020.
2. Concurred with the Session of the **Fellowship Presbyterian Church**, Greensboro, North Carolina, in renewing the interim/transitional contract with the **Reverend Nancy Jo Dederer** for a period of twenty-two days beginning April 16, 2020.
3. Concurred with the Session of the **First Presbyterian Church**, Statesville, North Carolina, in renewing the interim/transitional contract with the **Reverend Edward L. Boyce III** for a period of six months beginning June 1, 2020.
4. Concurred with the Session of the **Stony Creek Presbyterian Church**, Burlington, North Carolina, in renewing the interim/transitional contract with the **Reverend Mason Todd** for a period of twelve months beginning June 1, 2020.
5. Concurred with the Session of the **Forest Hills Presbyterian Church**, High Point, North Carolina, in renewing the interim/transitional contract as co-pastor with the **Reverend Leigh Wisner** for a period of twelve months beginning August 1, 2020.

#### C. SECURING A PARISH ASSOCIATE AGREEMENT

1. Concurred with the Session of **North Wilkesboro Presbyterian Church**, North Wilkesboro, North Carolina, in securing a Parish Associate Agreement with the **Reverend Stevan Alan Snipes** and the **Wilkesboro Chapel** campus of **North Wilkesboro Presbyterian Church**.
2. Concurred with the Session of **Rumple Memorial Presbyterian Church**, Blowing Rock, North Carolina, in securing a Parish Associate Agreement with the **Reverend Stephanie Hankins** for a period from February 25, 2020 to May 31, 2020.

#### D. SECURING A TEMPORARY SUPPLY

1. Concurred with the Session of **Shadyside Presbyterian Church**, Lexington, North Carolina, in securing a Temporary Supply contract with the **Ms. Pamela Mitchell** for a period of twelve months beginning January 1, 2020.
2. Concurred with the Session of **Oakland Presbyterian Church**, Statesville, North Carolina, in securing a Temporary Supply contract with the **Reverend Dana Roseman** for a period of twelve months beginning March 1, 2020.
3. Concurred with the Session of **Guilford Park Presbyterian Church**, Greensboro, North Carolina, in securing a Temporary Supply contract with the **Reverend Frederick A. Beck** from March 23, 2020 to June 30, 2020.
4. Concurred with the Session of **Guilford Park Presbyterian Church**, Greensboro, North Carolina, in securing a Temporary Supply contract with the **Reverend Christopher C. Schooley** from March 23, 2020 to June 30, 2020.
5. Concurred with the Session of **Starmount Presbyterian Church**, Greensboro, North Carolina, in securing a Temporary Supply contract with the **Reverend Nate Sell** for a period of twelve months beginning August 31, 2020.
6. Concurred with the Session of **Covenant Presbyterian Church**, Winston-Salem, North Carolina, in securing a Temporary Supply contract with the **Reverend Lisa Mullen** for a period of seven months beginning February 1, 2020.

#### E. TEMPORARY SUPPLY RENEWAL

1. Concurred with the Session of **Flat Rock Presbyterian Church**, Mount Airy, North Carolina, in renewing the Temporary Supply contract with **Mr. G. Wilborn Rives** for a period of twelve months beginning January 15, 2020.
2. Concurred with the Session of **Allen Temple Presbyterian Church**, Cleveland, North Carolina, in renewing the Temporary Supply contract with the **Reverend Dr. Alberta McLaughlin** for a period of twelve months beginning March 1, 2020.
3. Concurred with the Session of **St. Paul Presbyterian Church**, High Point, North Carolina, in renewing the Temporary Supply contract with **Ms. Laetitia S. Wells** for a period of twelve months, beginning January 1, 2020.
4. Concurred with the Session of **Collinstown Presbyterian Church**, Westfield, North Carolina, in renewing the Temporary Supply contract with the **Reverend Will Eads** for a period of twelve months, beginning April 22, 2020.

5. Concurred with the Session of **Mt. Vernon Presbyterian Church**, Woodleaf, North Carolina, in renewing the Temporary Supply contract with the **Reverend Otto Gaither** for a period of twelve months beginning July 1, 2020.
6. Concurred with the Session of **Francisco Presbyterian Church**, Westfield, North Carolina, in renewing the Temporary Supply contract with the **Reverend Will Eads** for a period of twelve months, beginning April 22, 2020.

#### F. STATED SUPPLY RENEWAL

1. Concurred with the Session of **Cameron Presbyterian Church**, Statesville, North Carolina, in renewing the Stated Supply contract with the **Reverend Timothy Bates** for a period of one year beginning January 1, 2020.
2. Concurred with the Session of **Vandalia Presbyterian Church**, Greensboro, North Carolina, in renewing the Stated Supply contract with the **Reverend Paul Ridolfi** for a period of one year beginning February 1, 2020.
3. Concurred with the Session of **Pleasant Grove Presbyterian Church**, Yanceyville, North Carolina, in renewing the Stated Supply contract with the **Reverend Stephen Jordan** for a period of one year beginning March 1, 2020.
4. Concurred with the Session of **Calvary Presbyterian Church**, Statesville, North Carolina, in renewing the Stated Supply contract with the **Reverend Timothy Bates** for a period of one year beginning January 1, 2020.

## II. COMMISSION ACTIONS TAKEN ON BEHALF OF PRESBYTERY

### A. SECURING A COMMISSIONED RULING ELDER/LAY PASTOR APPROVED BY EXECUTIVE COUNCIL

1. Concurred with the Session of the **Fifth Creek Presbyterian Church**, Statesville, and **Old Providence Presbyterian Church**, Cleveland, North Carolina, in securing the contract of **Mr. Jeffrey Bumgarner** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of twelve months beginning July 1, 2020.
2. Concurred with the Session of the **Fifth Creek Presbyterian Church**, Statesville, and **Old Providence Presbyterian Church**, Cleveland, North Carolina, in securing the contract of **Mr. William Bates** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of twelve months beginning July 1, 2020.

### B. COMMISSIONED RULING ELDERS/LAY PASTORS (RENEWAL)

1. Concurred with the Session of the **Immanuel Presbyterian Church**, China Grove, North Carolina, in renewing the contract of **Dr. James Beard** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of one year beginning March 1, 2020.
2. Concurred with the Session of **Wentworth Presbyterian Church**, Reidsville, North Carolina, in renewing the contract of **Mr. Marty L. Brim** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of one year beginning January 1, 2020.
3. Concurred with the Session of **Reid Memorial Presbyterian Church**, Mooresville, North Carolina, in renewing the contract of **Mr. James Harley** to serve as their Commissioned Ruling Elder for a period of twelve months beginning February 20, 2020.
4. Concurred with the Session of **Trinity Presbyterian Church**, Elon, North Carolina, in renewing the contract of **Mr. Steve Braxton** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of twelve months beginning March 15, 2020.
5. Concurred with the Session of **Dogwood Acres Presbyterian Church**, Asheboro, North Carolina, in renewing the contract of **Mr. Joseph T. Brown** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of twelve months beginning March 1, 2020.
6. Concurred with the Session of **Freedom Presbyterian Church**, Statesville, North Carolina, in renewing the contract of **Mr. James Harley** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of twelve months beginning February 7, 2020.
7. Concurred with the Session of **Mt. Vernon Springs Presbyterian Church**, Siler City, North Carolina, in renewing the contract of **Mr. Bill Browder** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of twelve months beginning February 1, 2020.

8. Concurred with the Session of **Glendale Springs Presbyterian Church**, Glendale Springs, North Carolina, in renewing the contract of **Mr. Sidney R. Crunk** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of twelve months beginning May 1, 2020.
9. Concurred with the Session of **Pine Ridge Presbyterian Church**, Pilot Mountain, North Carolina, in renewing the contract of **Mr. Douglas Brinkley** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of twelve months beginning April 22, 2020.
10. Concurred with the Session of **Love Valley Presbyterian Church**, Love Valley, North Carolina, in renewing the contract of **Mr. William A. Bates** to serve as their Commissioned Ruling Elder-Lay Pastor for a period of twelve months beginning August 1, 2020.

C. MINISTER TRANSFERRING TO SALEM PRESBYTERY

1. That the **Reverend David Cagle**, a member of Eastern Virginia Presbytery, was received by Salem Presbytery on July 23, 2020.
2. That the **Reverend Charles Jeremy Cannada**, a member of Presbytery of the James was received by Salem Presbytery on July 23, 2020.

D. TRANSFER MINISTER OUT OF SALEM PRESBYTERY

1. That the **Reverend Bryan Hovey** was transferred to Charlotte Presbytery February 27, 2020.

E. DISSOLUTION OF PASTORAL RELATIONSHIPS WHERE BOTH PARTIES AGREE

1. Dissolved the Pastoral relationship between the **Reverend Jeff Paschal** and **Guilford Park Presbyterian Church**, Greensboro, North Carolina, effective March 22, 2020.
2. Dissolved the Pastoral relationship between the **Reverend Lee Zehmer** and **First Presbyterian Church**, Lexington, North Carolina, effective May 31, 2020.

F. MODERATOR OF SESSION

1. That the **Mr. Rick Purcell** was appointed Moderator of Session for **Bethany Presbyterian Church**, Graham, North Carolina, during the sabbatical period of the **Reverend John Johnson**.
2. That the **Reverend Ed Boyce** was appointed Moderator of Session for **Fifth Creek Presbyterian Church**, Statesville, North Carolina, and **Old Providence Presbyterian Church**, Cleveland, North Carolina.
3. That the **Reverend Stephen Scott** was appointed Moderator of Session for **Sandy Ridge Presbyterian Church**, Sandy Ridge, North Carolina.
4. That the **Reverend Leigh Wisner** was appointed Moderator of Session for **Sandy Ridge Presbyterian Church**, Sandy Ridge, North Carolina.
5. That the **Reverend Brian Rummage** was appointed Moderator of Session for **First Presbyterian Church**, Lexington, North Carolina.
6. That the **Reverend Jud Milam** was appointed Moderator of Session for **Hills Presbyterian Church**, Pilot Mountain, North Carolina.
7. That **Mr. William Bates** was appointed Moderator of Session for **Fifth Creek Presbyterian Church**, Statesville, North Carolina, and **Old Providence Presbyterian Church**, Cleveland, North Carolina.
8. That **Mr. Jeffrey Bumgarner** was appointed Moderator of Session for **Fifth Creek Presbyterian Church**, Statesville, North Carolina, and **Old Providence Presbyterian Church**, Cleveland, North Carolina.

G. VALIDATED MINISTRY APPROVED

1. That the revalidation of the ministry of the **Reverend Lynn Kunkle** at **Hospice of Iredell County** was approved for 2020.
2. That the revalidation of the ministry of the **Reverend Nathan Scott Sell** as **Cynthia Price Pastoral Resident** at **First Presbyterian Church**, Greensboro, North Carolina, was approved for 2020.

3. That the revalidation of the ministry of the **Reverend Keith Dove** as **Sid and Cathy Batts Pastoral Resident** at First Presbyterian Church, Greensboro, North Carolina, was approved for 2020.
4. That the revalidation of the ministry of the **Reverend Grant Sutphin** as a **Navy Chaplain** was approved for 2020.
5. That the revalidation of the ministry of the **Reverend John E. Senior** on the faculty of **Wake Forest Divinity School** was approved for 2020.
6. That the revalidation of the ministry of the **Reverend Virginia K. Christman** as **Associate Chaplain** at Wake Forest University was approved for 2020.
7. That the revalidation of the ministry of the **Reverend Barrie Kirby** at **North Carolina State Veterans Home** was approved for 2020.
8. That the revalidation of the ministry of the **Reverend Alicia Wilson** as a **Clinical Social Worker** was approved for 2020.
9. That the revalidation of the ministry of the **Reverend Allison Greene Simmons** as **Director of Pastoral Care at Iredell Health Systems** was approved for 2020.

### III. RECOMMENDATIONS FOR THE ACTION OF PRESBYTERY

#### A. CALL EXTENDED TO CANDIDATE ACCEPTING A CALL IN SALEM PRESBYTERY

##### ACTION:

5. Following her successful examination, the call of the **Jamestown Presbyterian Church**, Jamestown, North Carolina, to **Cassandra Ann Riker**, a candidate under the care of Pittsburgh Presbytery to serve as Associate Pastor was found in order; and the terms of the call (printed below) were approved. She will sign the Book of Ministerial Obligations when the way be clear, and the call was 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 for ordination and installation. The effective date is June 1, 2020.

Cash Salary	\$35,000
Housing Allowance	\$18,000
Automobile Expense	Fed. Rate
Continuing Education	\$ 1,200
Business/Professional Expenses	\$ 1,200
SECA	\$ 4,100
Cell Phone Allowance	\$ 720
Moving Costs	Provided
Vacation	4 weeks
Study Leave	2 weeks
Full medical, pension, disability and death benefit coverage under the Board of Pensions. Three-month Clergy Renewal Leave after seven years. Two-months maternity leave.	

#### B. CALL EXTENDED TO MINISTER MEMBER OF SALEM PRESBYTERY

##### ACTION:

6. The call of the **First Presbyterian Church**, Statesville, North Carolina, to the **Reverend Charles Jeremy Cannada** to serve as Pastor was found in order; and the terms of the call (printed below) were approved. He will sign the Book of Ministerial Obligations when the way be clear, and the call was placed in his 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 September 1, 2020.

Cash Salary	\$51,250
Fair Rental Value of Manse	\$20,438
SECA	\$ 3,921
Utilities Allowance	\$ 4,200
Automobile Expense	\$ 2,063

Continuing Education	\$ 2,000
Moving Expense	\$ 5,000
Vacation	4 weeks
Study Leave	2 weeks

Full medical, pension, dental, vision, disability, and death benefit coverage under Board of Pensions. Three-month Clergy Renewal Leave in the fifth year of service. One- month paternity leave.

**ACTION:**

7. The call of the **Fellowship Presbyterian Church**, Greensboro, North Carolina, to the **Reverend Dr. Kathryn G. N. Campbell** to serve as Pastor was found in order; and the terms of the call (printed below) were approved; and the call was 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 June 1, 2020.

Cash Salary	\$60,000 (less designated housing)
Housing	TBD (by Rev. Campbell)
SECA	5% of Salary
Automobile Expense	Fed Rate
Continuing Education	\$ 2,000
Business/Professional	\$ 1,500
Moving Expense	\$ 5,000
Vacation	4 weeks
Study Leave	2 weeks

Full medical, pension, disability, and death benefit and 50% dental coverage under Board of Pensions. Three-month Clergy Renewal Leave in the fifth year of service. Two- month maternity leave.

**ACTION:**

8. The call of the **Westminster Presbyterian Church**, Greensboro, North Carolina, to the **Reverend Caroline Newman Sell** to serve as Associate Pastor for Worship, Community, and Care was found in order; and the terms of the call (printed below) were approved; and the call was 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 July 1, 2020.

Cash Salary	\$38,000
Housing	\$20,000
Professional Expense	\$ 4,500
SECA	\$ 4,437
Moving Expense	Provided
Vacation	4 weeks
Study Leave	2 weeks

Full medical, pension, disability, and death benefit under Board of Pensions. Three-month Clergy Renewal Leave after the fifth year of service. Three- month maternity leave.

C. WELCOME LITURGY

D. COMMISSIONED RULING ELDERS (LAY PASTOR)

**ACTIONS:**

9. **Mr. Tim Glaser** was commissioned as the Commissioned Ruling Elder-Lay Pastor of the **Bethany Presbyterian Church**, Statesville, North Carolina, for a six-month period beginning July 1, 2020, and he was granted permission to celebrate the Sacraments and Moderate the Session.
10. **Mr. Jerry Blankenship** was commissioned as the Commissioned Ruling Elder-Lay Pastor of the **Third Creek Presbyterian Church**, Cleveland, North Carolina, for a three-month period beginning August 16, 2020, and he was granted permission to celebrate the Sacraments and Moderate the Session.



11. **Ms. Sue Moore** was commissioned as the Commissioned Ruling Elder-Lay Pastor of the **Unity Presbyterian Church**, Woodleaf, North Carolina, for a four-month period beginning September 1, 2020, and she was granted permission to celebrate the Sacraments and Moderate the Session.

E. REQUEST FOR INCREASE IN REMUNERATION FOR TEMPORARY TASKS

**ACTION:**

12. Salem Presbytery approved the following increase in remuneration for temporary tasks:

**REMUNERATION FOR TEMPORARY TASKS**

The Commission on Ministry of Salem Presbytery has adopted the following policies for minimum remuneration for temporary task:

**Supply Preaching:**

Churches under 100 members: \$100

Churches from 101 to 250 members: \$125

Churches over 250 members: \$150

Each additional service on the same day: \$50

Mileage shall be reimbursed at the standard government rate.

**Additional Guidelines For Churches Engaging Supply Pastors:**

Congregations should have **payment on the day of the service** for the visiting pastor.

Congregations should **provide the name and contact information** for the person who will be meeting the pastor upon their arrival to the church on the given day of the worship service.

**Moderating Session / Congregational Meetings:**

*(Normally the individual serving a church as pastor, associate pastor, stated supply, temporary supply or CRE will serve as moderator of the session meetings and the congregational meetings. This is not always the case because of extenuating circumstances. The compensation below involves situations in which there is no regular moderator.)*

Ordinarily, ministers who have been asked by Presbytery through its Commission on Ministry to serve as **Moderator of Session** shall be remunerated at the rate of \$50 per meeting of the Session. They shall be paid for mileage at the standard government rate.

Ordinarily, ministers who have been invited by the Session to **moderate a congregational meeting** should be remunerated at the rate of \$25 per congregational meeting if the meeting follows a regular time of worship in which the same minister is leading in that worship.

Ordinarily, ministers who are invited by the Session to **moderate a congregational meeting** at a time when they are not also leading in worship should be remunerated at the rate of \$50 per congregational meeting. They shall be paid for mileage at the standard government rate.

F. REQUEST FOR HONORABLE RETIREMENT

## ACTIONS:

13. The **Reverend Stephen W. Scott** was granted the status of Honorably Retired effective September 1, 2020.
14. The **Reverend Jennie Hemrick** was granted the status of Honorably Retired effective October 1, 2020. Reverend Hemrick's retirement will be recognized at the November 10, 2020 meeting of Salem Presbytery.
15. The **Reverend Barrie Kirby** was granted the status of Honorably Retired effective November 1, 2020. Reverend Kirby's retirement will be recognized at the November 10, 2020 meeting of Salem Presbytery.

## G. SERVICE OF HONORABLE RETIREMENT

### ACTION:

16. Salem Presbytery recognized the **Reverend Ken Broman-Fulks**, the **Reverend Alfredo Miranda-Rodriguez**, and the **Reverend Stephen W. Scott** with a service of Honorable Retirement.

## H. REPORT FROM TRANSITIONAL MINISTRY LIAISON SUB-COMMITTEE (For Information)

1. The Transitional Ministry Liaison Sub-Committee of COM Co-Moderators, the **Reverend Thom Burleson** and the **Reverend Nancy Jo Dederer**, requested a Mission Study report from the outgoing Transitional General Presbyter. The Mission Study is attached.

### **Salem Presbytery: A Mission Study**

Stephen W. Scott  
Transitional General Presbyter  
March 2018 – August 2020

### **The 2019 Plan: Prospects in a Pandemic**

Salem Presbytery, seeking to be faithful to the call of God in Jesus Christ, last year adopted an ambitious plan for reorganizing itself and reorienting its mission. We heard cited many times Tod Bolsinger's book *Canoeing the Mountains: Christian Leadership in Uncharted Territory*. As we have heard and read, Bolsinger employs an extended metaphor, applying the experience of the Lewis and Clark expedition to the life and mission of the church. The Corps of Discovery found that beyond the pass they believed would lead them to the Northwest Passage and a water route to the Pacific lay mountain ranges, requiring them to leave their canoes behind.

The situation the church faces today, a declining number of members and participants, diminishing resources, perhaps loss of nerve, is compounded now by the COVID-19 pandemic and its impact on every congregation, on every institution that has any place in our lives. If we were to extend Bolsinger's metaphor, it is as if beyond the Rockies a few hundred miles of still higher mountain ranges lie between us and our goal, an utterly changed landscape. As members of presbytery's implementation team have continued to discuss their charge, one member said, "The pandemic changes nothing." On the contrary (I submit, with respect), the pandemic changes everything in ways we have scarcely begun to understand. We can hardly conceive of how we're going to look on the other side.

A consultant who worked with presbytery planners several years ago remarked on the difficulty of long-range planning. Where it was common in the past to project plans for five years, it had become challenging now even to plan for two years. In the wake of the pandemic in which we still find ourselves awash, clear vision becomes even more elusive. Just as we could not have imagined five months ago what we are facing, it is likewise hard to know what the next months will bring, continuing to challenge congregations and our presbytery. We will devote ourselves to – in New Testament scholar Ernst Käsemann's phrase – "confident wandering."

## Mission priorities

The part of the adopted plan that most excites many of us is the emphasis on **transformational ministry** as we look forward eventually to calling a presbyter who will have leadership responsibility for this purpose. Even now I hope we can begin to share achievements in transformational ministry. When I was contacted as a reference by the search committee that called our presbytery colleague Diane Moffett to serve as president and executive director of the Presbyterian Mission Agency, I was invited to describe her work in terms of transformational ministry and to do the same when I spoke on behalf of her nomination before the responsible General Assembly committee. I'm not sure we understand what transformational ministry is or that all understand the phrase in the same way. Without agreeing on a specific definition, we might decide we know transformational ministry when we see it, when we experience it, when we become aware that lives are being touched – transformed – by what our congregations are doing. Let's tell the stories, success stories, though we may have risked and experienced failure along the way, and share them. Touching the lives of others, transforming them, transforms congregations too and contributes to their revitalization, one of the themes of the Presbyterian Church (U.S.A.)'s Matthew 25 initiative.

**Matthew 25 and the struggle against racism:** Matthew 25, in my view, needs to inform and shape how we engage in transformational ministry and how we lead congregations. The events of recent months provide fresh evidence of the urgency of our need to dismantle structural racism and our need to stand in solidarity with those who suffer from the effects of racism. Those of us who are White inherit a particular legacy since the former Presbyterian Church in the United States, to which most of the congregations of Salem Presbytery belonged, was before that the Presbyterian Church in the Confederate States of America. Our ancestors in faith provided the ideological underpinning of slavery. Some of our ancestors bought and sold enslaved people, sometimes dividing families. Some of our churches included enslaved people as members (we note the exemplary process of exploring shared history and seeking reconciliation on the part of First Presbyterian Church and St. James Presbyterian Church of Greensboro). Someone might object that was more than one hundred fifty years ago, but, in the biblical proverb, "The parents have eaten sour grapes, and the children's teeth are set on edge"; we have inherited, and we continue to deal with consequences of choices our ancestors made. The extent to which we profess unawareness demonstrates how pervasive racism is in our midst. In accord with the resolution adopted in November 2018, let us continue to encourage congregations to identify specific steps they can take in their own neighborhoods and to affirm that Black Lives Matter.

**Stewardship challenge:** Among the greatest challenges facing Salem Presbytery and nearly all its congregations is financial decline. Presbytery budgets are less than half what they were twenty years ago. Declining receipts – at both the congregational and presbytery levels – result from several factors:

- a changed landscape in American religious life as younger generations participate in faith communities less than their parents' and grandparents' generations;
- a changing pattern in stewardship and philanthropy as the church no longer comes first as it did for the Greatest Generation – other institutions compete with us;
- decisions in denominational life led some congregations to seek dismissal and some members to remove themselves from association with us while some who remained felt alienated and less inclined, perhaps less able, to offer support.

We encourage congregations to engage in deliberate efforts to address these concerns and to help members grow in the grace of generosity, taking advantage of such programs as Creating a Culture Generosity.

As is being discussed otherwise, **per capita** remains of concern as Salem Presbytery, beginning during the Great Recession, fell behind in what was asked of us by the General Assembly and the Synod of the Mid-Atlantic. Presbytery staff at the time shared with the Executive Council its view that we could no longer pay per capita for congregations that did not pay it. Presbytery committee moderators addressed presbytery and wrote to congregations informing everyone of disappointing trends. We might identify 138 versions of the story as each congregation has its own, including the congregation I formerly served as pastor: some have continued in exemplary fashion to give priority to the life and mission of Salem Presbytery while others, struggling to maintain their own missions, struggling in some cases to survive, have not continued support at former levels. Installed pastors who are members of presbytery and ruling elder commissioners need to ask sessions to review their own histories in this regard and consider ways the new directions being set forth could strengthen

congregations' ministries. Meanwhile, the pandemic increases the pressure on presbytery and congregations: the GA was told denominational leaders are making plans based on an anticipated 25-40% decline in revenues in the next year. The stewardship component is more urgent now than ever.

The plan calls for presbytery to offer **coaching** to ministers. This could prove valuable as congregational leaders navigate this strange altered landscape. Even if calling a presbyter for leadership development is deferred, presbytery could consider contracting with consultants to help leaders think new thoughts and envision new possibilities.

**Tech support** is an urgent need as never before as ministers, worship leaders, and congregations have reinvented themselves, particularly as they have reinvented worship. I look forward to the possibility of presbytery's offering such support, with the aid of consultants and through the collegial help of fellow members of presbytery as some of our number already had expertise, and more are developing it.

### **Does the plan admit of change?**

The plan the presbytery adopted in February 2019 was designed deliberately to be disruptive of what had preceded it. The team designed a new presbytery from scratch as if nothing was in place, as if there was no history, as if nothing could be gained from what had gone before. Could only disruptive change accomplish needed goals? Might it have been possible to effect change more incrementally? At least one experienced member of presbytery's personnel team spoke of that possibility. I have had conversations with persons experienced in the life of large corporations (Bank of America, T. Rowe Price, 3M) who have observed that in their experience collateral damage from disruptive change outweighs benefits of incremental change.

I have continued to call from the time of adoption for an active and dynamic partnership between the implementation team and our Executive Council whereby we might engage in a process of assessing aspects of the plan even as we implement it. Some visionaries suggest the church will do well to adopt a mindset of experimentation, trying new ideas and programs, willing to risk failure, in order to identify new directions success will attend. I have recommended that we consider alterations in the plan according to our financial capacity – which we have learned is not what we had thought when the plan was being designed, when it was adopted, and since then. The object would be to retain what is most compelling about the plan and to allow for adjustment.

Some leaders of our number reject the idea of any change to the plan first presented two years ago. I recall the experience and advice of military strategists. They emphasize the importance of planning, but, citing original thinkers in the field, they also say no battle plan survives the first contact with the enemy. Dwight Eisenhower observed that “the very definition of ‘emergency’ is that it is unexpected, therefore it is not going to happen the way you are planning.” It is necessary to assess and make adjustments according to the terrain and resources for mission and ministry available to us.

### **Dynamics and Processes**

Salem needs to involve the broadest possible cross-section of our membership and the membership of our congregations in its work and to make inclusiveness a goal. The General Assembly Nominating Committee makes a point of seeking nominees from groups that have historically been underrepresented in the councils of the church. This needs to be a goal for our presbytery as well.

Salem also needs for the processes of its decision-making to be as open and inclusive as possible. In some Presbyterian circles it has been alleged that our usual dependence on *The Book of Order*, Robert's Rules of Order, parliamentary procedure, and win-lose decisions allows some who master those tools to accrue greater power, leaving those who lack such skills at a disadvantage. The presbytery, led by its Executive Council, will do well to consider how to respond to calls to open processes.

Consider, for example, the process that led to presbytery's adoption of the plan for reorganization in 2019. The team appointed (which included three members of one family) invited input from members of presbytery, considered that input in a closed process, presented its proposed plan to the presbytery in a

series of meetings, and invited further response and input in more meetings held in the proposed new parishes (around ninety persons took part in these latter meetings). When the revised plan was presented to the presbytery, it was with the restriction that only an up or down vote was to be permitted, with no opportunity to amend or revise recommendations. I had not learned of this up or down alternative until soon before the presbytery meeting where the decision was to be made. When urgent decisions are to be made, from reorganization plans to personnel matters, the process to be followed requires purposeful decision-making with a view to inclusion of all views and of precedent being set for the future.

Finally, in this regard, let us affirm that respect for one another, even those with whom we disagree, needs to shape the dynamics of our common life. Let us credit one another with good will and the intention of serving the mission of the church of Jesus Christ.

### **What else?**

The job description for the next Transitional General Presbyter was revised to include responsibility to lead the presbytery in review and evaluation of the plan presbytery adopted and to make recommendations for the future based on that evaluation. The Executive Council has recently reaffirmed its commitment to the plan. Any ambiguity between the council's understanding and the altered charge to the search committee will require resolution or a willingness to live with the tension and let it become creative.

The Transitional General Presbyter will also have responsibility for maintaining and enhancing connections with the Presbyterian Church (U.S.A.), the Office of the General Assembly, the Presbyterian Mission Agency, and the Synod of the Mid-Atlantic, including general presbyters of neighboring presbyteries in North Carolina. As I have sought to keep the denomination's Matthew 25 initiative before presbytery, sharing zeal with our Peace and Justice Task Force and Executive Council, I suggest this remain high in priorities as a lens through which to focus implementation of the plan we have adopted.

### **Committees and Task Forces of Presbytery**

I have participated in a supporting role in the work of committees of the presbytery, of some more than others. I offer a few comments:

*The Executive Council* has the considerable responsibility of preparing presbytery's docket and acting on behalf of presbytery between stated meetings. The council could benefit from even greater representation by clergy and ruling elders from larger churches that fund presbytery's budget in considerable measure.

*The Implementation Team* continues to shepherd the plan adopted last year, devolving responsibility for decisions regarding presbytery staff to the Personnel Committee and to its own sub-committees with regard to such matters as the sale of our property. I repeat my advocacy of a dynamic partnership between the Executive Council and the team as the plan is implemented as our capacities permit.

*The Commission on Ministry* is the workhorse of our presbytery, meeting regularly, involving many ministers and ruling elders in the oversight of relations between pastors and congregations, in transitions, and in less than ideal situations. We need to give priority to recruitment of persons with appropriate gifts and interests to continue this vital work.

*The Committee on Preparation for Ministry* continues to orient persons who are considering ministry, to guide them into the process, and to prepare them for ordination examinations and for the call process. They are supportive and pastoral in their care of candidates, challenging them as necessary and in some cases raising appropriate questions about candidates' sense of call.

*The Examinations Committee* exercises its responsibility with diligence, ensuring that those who serve our congregations and those who seek to be added to our preacher supply list are appropriately grounded in the Reformed tradition, even offering courses of study and remediation for those whose preparation has been

lacking. On presbytery's behalf the committee feels challenged by the number of non-Presbyterian candidates to whom some congregations are turning for leadership and pastoral care.

*The Budget and Finance Committee* continues to take seriously its responsibility for overseeing the budget process. While many of us are appropriately concerned about the presbytery's financial situation, we note that leaders of the committee have long cautioned us about commitments and resources. I can recall occasions when items or programs removed from proposed budgets for financial reasons were restored by action of presbytery. Looking ahead, I advise that information about reserves and restricted accounts available to presbytery be presented at least annually. I recommend that any difference between what budgets propose for per capita and what is assessed by GA and synod be acknowledged prominently. I also believe information about financial contributions from congregations, including per capita, needs to be shared in print.

*The Church Growth and Transformation Committee*, though lacking funds for new church development such as we formerly enjoyed, has continued to seek ways to support the mission and ministry of our congregations through such programs as Acts 16:5, the Barnabas Project, and Creating Generous Congregations (in partnership with Church Campaign Services). We had been looking forward to, had to cancel, and are now planning to reschedule in a virtual format a workshop on branding. The committee looks forward to replenishment of funds, perhaps through the sale of property, that will allow us to envision new church development again.

*The Committee on Representation* functions as our nominating committee. The General Assembly Nominating Committee and the Office of the General Assembly encourage mid-councils to maintain separate nominating committees and CORs, seeing a separate role for the latter in reviewing representation and ensuring diversity in presbytery entities. Our committee has much to say grace over, depending on ministers serving churches and others to put names forward of capable persons who will participate actively in the work of committees and organizations. Contrary to any impression that many ministers are idle when it comes to the work of our presbytery, the committee has found that nearly all are engaged. Seek ways to support this committee's work, and encourage every congregation to share names of members who can serve.

*The Personnel Committee* will benefit from the addition of broader membership. The committee formerly distinguished itself by giving particular emphasis to support of the presbytery staff, making a point of not blaming the staff for the loss of congregations that sought dismissal or for disappointing financial experience in the wake of economic downturn. The committee will need to revert to appropriate patterns of caring for the staff, providing for their growth and development, conducting reviews, and addressing concerns in an atmosphere of mutual respect, taking care not to make hasty decisions in moments of crisis.

*The Stewardship Committee* has taken up its work with eagerness after a gap of several years in such work by any group dedicated to the concern. We look forward to employing a director of stewardship who will help lead and coordinate the committee's work, which will be of benefit to the presbytery and of direct benefit to congregations in their ministries.

*EQUIP* has continued to offer leadership training events that strengthen congregational programming (though obviously limited in recent months).

*The Hispanic Ministry Task Force* continues its work, offering support to El Buen Pastor Iglesia Presbiteriana in Winston-Salem and to gatherings in other communities as well. The task force owes its origin to the vision of presbytery more than twenty years ago that the world has come to North Carolina in the persons of immigrants who are now our neighbors. The presbytery needs to remember that vision since the number of Hispanic residents in North Carolina is almost three times what it was in 2000 as is also true of the Hispanic percentage of the state's population. Encourage partnerships between more congregations and El Buen Pastor that will strengthen mission and ministry for all.

*The Hunger Task Force* as it is now constituted includes what had been the domestic and international task forces that were engaged in this mission. Its work receives the broadest support of any program in the presbytery as, thanks to Pennies for Hunger, we have been able to support food banks and other ministries that

respond to the needs of hungry families throughout our region. While not provided for specifically in the new plan, members of the task forces were eager to continue this mission, even without the leadership and support of a hunger action enabler on the staff.

*The Property Committee* exercised care for the facility at 3950 Clemmons Road for twenty-three years, and we owe them our thanks. One committee member has in addition performed valuable service as we have marketed property and received greater return than we might have expected without his involvement. Less property remains to oversee, but if presbytery dissolves any churches and must sell property, the function will need to be addressed.

*The Youth Council* continues its work, its main project an annual retreat, which, regrettably, had to be canceled this year. Among the benefits of its work is the inclusion of youth from some smaller and BIPOC (racial/ethnic) churches that in some cases lack the critical mass for strong youth programs of their own.

*The Campus Ministry Committee* continues its work. I have not worked directly with them, but I have come to have greater appreciation for its work and the importance of our campus ministries. The presbytery plan projects gradually reduced support for campus ministries and encourages those ministries and congregations to grow relationships that will help the ministries thrive. Congregations themselves will need to take ownership and form partnership with these vital ministries.

*The SEND Mission Committee* continue to foster relationships with Presbyterians in the state of Chiapas with the Tzeltal Synod of the National Presbyterian Church in Mexico. Some of our number have developed long-standing relationships with communities in Mexico. We need to continue encouraging the partnerships.

*The Peace and Justice Task Force* functions in some ways as the conscience of the presbytery. Its members are highly committed to social justice causes, different members focusing on different causes in some cases. The task force led presbytery to pass a motion affirming that Black Lives Matter and to encourage each congregation to identify at least one project in its community whereby it can encourage justice and equality. The task force's identifying lynching as a history to be lamented in too many of our communities led to a ceremony in front of the Alamance County Courthouse that later got a shout out from co-moderator Jan Edmiston at the General Assembly. I was gratified to take part, thanks to a generous grant from our synod, in the group's civil rights pilgrimage to sites in Alabama last fall. I hope we can encourage other such pilgrimages. With emphases of the Matthew 25 initiative including dismantling structural racism, eradicating systemic poverty, and building congregational vitality, the task force has been a mover behind the effort for Salem to affirm that we are a Matthew 25 presbytery.

## **Presbytery meetings**

The plan adopted calls for alteration in how we plan and conduct presbytery meetings. It is not yet clear to me what is intended by the proposal. No one I know would claim our presbytery meetings are just as they ought to be. I acknowledge that I have for four years, along with others, been involved in planning presbytery meetings; I will admit the possibility that my view is skewed by habit. The goal of planners has been to protect the time of presbytery, to feature matters urgent to presbytery's life and the mission of our churches (e.g., Matthew 25), and to conduct business necessary for presbytery, continuing to give worship high priority as we are the community to which ministers who are members of presbytery belong (this was a priority that grew out of the last ambitious restructure). So far as receiving new members and candidates for ministry is concerned, I have been influenced by my first senior colleague and mentor, who said he couldn't see that presbytery had anything more important to do. As the hot button issues have largely been resolved, not to be revisited, it has seemed less urgent for reasons of trust for examination of candidates or transferring ministers to be held on the floor of a presbytery meeting, but for all such matters to be consigned to committees and commissions may make for more loss than gain. So far as making meetings useful to members is concerned, for a time the presbytery held workshops after lunch which were well-attended at first but declined in participation. Yet our planning of meetings need not to be shaped by habit alone. I just heard a synod leader from elsewhere say meetings should

be planned as if it's Christmas or Easter as events to which participants will look forward with anticipation, even with excitement.

## **Hope abides**

Despite concerns we all feel looking up at foreboding mountain ranges we are not sure we can go over or around, I feel encouraged by new possibilities. I am moved by the resourcefulness so many members of presbytery have shown as they have reinvented worship, reinvented ministry, during this strange season of COVID-19. I am impressed by the zeal, energy, and creativeness many younger colleagues bring to the work of their congregations, to campus ministries, and to the work of presbytery itself. We welcome the gifts and perspective of a younger generation that has never been influenced by the thought that the sixties were normative for the life of the church. As the White majority of the national population moves toward minority status, we who are of that number find ourselves confronted by different memories and experiences of the past in the recollection of those who have been in the minority, and we find that we benefit from hearing others' voices.

## **Perspective**

The Transitional Ministry Sub-committee of Salem Presbytery's Commission on Ministry invited me in my capacity as a self-differentiated transitional leader to reflect on the life and ministry of Salem Presbytery, its prospects in a time of challenge, and my participation. I write from the perspective of having served as Transitional General Presbyter for two years, five and a half months as of the summer stated meeting, having served as moderator for two years before that, having served on the presbytery's Committee on Ministry (as it was then) for eight years, for six of them as a co-moderator, and having been an active participant in the presbytery for twenty-two years, for twenty years as a pastor. I am also informed by experience in four other presbyteries in four other states before I became a member here. I have observed and taken part in a lot of change. I well remember the last reorganization. I remember a time before I was on the staff when preparation of a presbytery meeting packet took all staff hands three days to prepare, print, and mail. I have worked during these twenty-two years with two general presbyters and two interim general presbyters, whom it has been an honor to succeed.

## **Primary Recommendations:**

- **Continue to implement the 2019 plan, staging it over a longer period as finances require, altering or allowing for evolution as needs and circumstances change.**
- **Continue to cultivate generosity in congregations and to tell our presbytery's own story of ministry and of transformational ministry.**
- **Encourage congregations to grow in partnership and commitment, realizing the presbytery is a shared ministry** (sometimes in our local churches we don't realize we need presbytery until we need it).
- **Recruit and employ staff according to the plan adopted, and support staff members in their ministries.**
- **Become a Matthew 25 presbytery, reaffirming commitments, financial and otherwise, to participate in and support the mission of the Presbyterian Church (U.S.A.) through the Presbyterian Mission Agency and the Synod of the Mid-Atlantic.**

### **EXCURSUS**

I have chosen to address concerns regarding presbytery's staff and me in an excursus since important decisions affecting former staff members lie in the past. Issues however could have an impact on future



staff members and what they may expect. As the presbytery adopted its redesign, I was concerned about how faithful members of what was a diverse staff were going to be affected, and I exerted myself on their behalf as the reorganization was implemented. I am glad to be able to say staff members have been treated generously on leaving our employ.

Everyone on the staff was aware that change was coming. They could read the numbers; they were more familiar with them than most. The process that led to our plan might have been even better had members of the staff been included, recruited as partners in conversation and not omitted from that conversation. Their years of service to presbytery, experiences in ministry, and observations of congregations might well have yielded fruit that could have benefited the process. When the staff was mentioned in public discussion, it was to this effect: “We love our staff, but ...”; “we love our staff, however ....” Input in some cases was disparaged as coming from people simply disgruntled because they were facing job loss. What if we had said instead, “We need to reorient our mission, but we want to show how we have valued the ministry of our staff”?

Members of the staff received permission from the moderator of the personnel committee to retain a consultant to work with them, process their reactions to the plan, and prepare a response. Their thoughtful reflection was deemed by officers not helpful for the Executive Council to consider but later found distribution otherwise. The plan and the Executive Council in its deliberation could have benefited because the staff response correctly anticipated some of what has become necessary in implementation, such as a renewed emphasis on stewardship and a longer on ramp for implementation.

Peter Drucker observed, regarding the lives of organization, that “culture eats strategy for breakfast” (Todd Bolsinger cites the maxim). Not only in implementation of the plan the presbytery adopted but in every endeavor in mission, we need to have a care for the culture we are creating and to be cautious about whether or to what extent we borrow corporate or secular models. We need to treat one another as we ourselves would want to be treated. I make this observation with an eye toward the future, toward the happy employment and fruitful ministries of those who will join us in ministry here in Salem Presbytery.

*If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus....*

– Philippians 2:1-5

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#### THANKS TO OUTGOING TRANSITIONAL GENERAL PRESBYTERY

The Presbytery Moderator, the Rev. Paul Sink, offered words of appreciation to the Rev. Steve Scott, Transitional General Presbyter, for his work and ministry during the past two and a half years.

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EXECUTIVE COUNCIL  
Rev. Jeff Sockwell, Moderator

The Rev. Jeff Sockwell encouraged congregations of Salem Presbytery to participate in the Culture of Generosity training being offered by Church Campaign Services and subsidized by the Presbytery by registering on the Salem Presbytery website. The following report was provided for information:

The Executive Council (EC) met on March 19, April 16, May 21, June 18, and July 16, 2020.

Regular reports were received from the Steve Scott, Transitional General Presbyter and David Vaughan, Stated Clerk.

## For Information –

### Actions taken on behalf of Presbytery (Manual, Section IV.08.b.iii)

Because of the cancellation of the May 2020 Presbytery meeting (due to the public health crisis), the Executive Council acted on behalf of the Presbytery in the following matters:

- Approved the establishment of an Administrative Commission to advise and consult with the Session of Hills Presbyterian Church, and authorized the Stated Clerk to appoint the Administrative Commission;
- Elected Rev. Vicki Jones-Johnson to the Central Commission on Ministry, and Elder Willie Garvin, Elder Myra Belo, and Rev. Elizabeth Troyer to the Church Growth and Transformation Committee;
- Approved the request of the Kernersville First congregation to dispose of real property adjacent to the church building;
- Approved a change to Salem's *Manual*, Section IV.04, to allow for a virtual meeting of Presbytery;
- Approved the sale of the Presbytery-owned property and building at 3950 Clemmons Road, Clemmons, NC;
- Commissioned CRE Bill Bates and CRE Jeffrey Bumgarner to the Old Providence and Fifth Creek churches.

### Other actions taken:

- Approved minutes of previous EC meetings and of the February 2020 meeting of Presbytery;
- Approved the contract with Church Campaign Services for the Culture of Generosity stewardship workshop series for Fall 2020;
- Established a standing committee to market the Latta Scholarship (restricted to students from Mebane) and to evaluate annual scholarship applications;
- From the Implementation Team (IT):
  - \* Approved the contract with the realtor to market the Presbytery Office property;
  - \* Approved minor changes in the position descriptions of the Director of Communications and the Director of Stewardship/Development;
  - \* Delayed the hiring of additional employees until the Presbyter of Administration is on-board;
  - \* Heard that the Presbytery has been reapportioned into the six parishes as per the Presbytery Plan;
  - \* Approved the IT and Search Committee's recommendation to seek and engage a Transitional General Presbyter for a three-to-five year contract;
  - \* Heard that the IT and Personnel Committee has begun the search for the Parish Engagement Pastors;
  - \* Asked for assistance in helping to vacate the Presbytery Office property. Paul Sink subsequently inventoried and advertised available furnishings and supplies, and arranged for these items to be picked up by churches; so many members of the Presbytery assisted in this mammoth initiative;
  - \* Asked the Stated Clerk to work with the IT to propose revisions to the Presbytery Manual (including the conduct of Presbytery meetings) made necessary by the plan adopted by Presbytery in February 2019
- Heard regular and favorable reports from the Stewardship Committee;
- Extended the contract of the Rev. Stephen W. Scott as Transitional General Presbyter through August 31, 2020;
- Heard from Church Growth and Transformation that the former Christ PC (High Point) property has been listed for sale;
- Approved a grant proposal to the Lilly Foundation for \$1 million (over five years) to fully implement the plan adopted by the Presbytery in February 2019;
- Cancelled the May Presbytery meeting due to the public health crisis;
- Ordered Presbytery meetings in 2021 (see Stated Clerk's report for 2021 dates);
- Approved the Paycheck Protection Program application as prepared by Financial Secretary Renee Carter (the application was successful);
- Appointed a task force to develop answers to questions (regarding the Presbytery's financial condition) following the February 2020 meeting of Presbytery;
- Appointed a task force to develop guidance for churches in responding to the current Covid-19 pandemic;
- Realigned the existing Hunger Committees (Domestic and International) into one body;
- Agreed to conduct the August and November 2020 Presbytery meetings on a virtual platform;
- Charted the steps to take to on-board the next Transitional General Presbyter;
- Charged a small group to make a suggestion to the EC about how to assist Grace PC in eradicating its debt to the Board of Pensions and its former pastor; and, subsequently, approved a plan of a grant and loan so to do;
- Acting as trustees of Salem Presbytery, Incorporated, authorized Presbytery Moderator Paul Sink to execute all documents related to the sale of the Presbytery office building;

- Heard regular and often-favorable reports from Jay Lambeth and Renee Carter regarding the financial health of the Presbytery;
- Approved the docket for the August 2020 meeting of Presbytery.

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BUDGET AND FINANCE  
Rev. Jay Lambeth, Moderator

The Moderator of Executive Council, the Rev. Jeff Sockwell, recognized the Moderator of Budget and Finance, the Rev. Jay Lambeth, who presented financial reports to the Presbytery. Those reports are attached at the conclusion of the minutes of this meeting.

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SALEM PRESBYTERY QUESTIONS AND ANSWERS  
Rev. Paul Sink

The Moderator of Executive Council, the Rev. Jeff Sockwell, recognized the Presbytery Moderator, the Rev. Paul Sink, to address the questions about the financial position of the Presbytery which were submitted following the February meeting. Renee Carter, Steve Scott, Jay Lambeth, and Paul Sink compiled the following answers to those questions:

**Salem Presbytery Financial Q & A**

For how many years have we adopted budgets that under-budgeted our GA dues? What year did this start?  
*As best we can tell, 2008 is the first year for GA , but Synod funding remained budgeted in the full amount at that point.*

When we began under-budgeting, what was our logic for doing so at the time?  
*It appears that the financial reality following the 2007 recession and following drove the decisions. Less and less financial support from our churches left us with the choice to sustain the ministry of the Presbytery at the cost of paying per-capita.*

For how many years have we underpaid our budgeted GA dues? What year did this start?  
*It seems that 2018 was the first year that budget underpayment happened. (But to be clear, the amount in the budget had not been the fully assessed amount for a number of years.)*

In that first year of underpaying, who decided to underpay? What was the logic for doing so at the time?  
*The decision was driven by a shortage of revenue from churches. It appears to have been made by Council under advisement of Budget & Finance.*

Was the underpayment communicated to Presbytery that first year?  
*Yes, in year end financial reports where budget/actual would illustrate. Probably not verbalized.*

Where did the unpaid funds go?  
*Unpaid funds did not come in from congregations. All funds designated for per-capita were paid to GA & Synod.*

Is embezzlement a concern? *No*

In subsequent years of underpaying, who decided to underpay? What was the logic for doing so in those years?  
*Our presumption is that congregations decided to give less and the chain of effects and decisions would flow something like this: Churches giving > Budget & Finance Committee > Exec Council > Presbytery*

What was communicated to Presbytery in those years?

*An August 21, 2009 letter was sent to ALL churches and Presbytery Committees from Budget & Finance Committee which, among other financial challenges, notes that cuts were made to Synod and GA support. The letter asks churches to do what they can.*

*The following is a quote from the Budget & Finance report to the Presbytery in February of 2010:*

*“The lines for General Assembly and Synod reflect amounts that are below the per capita assessment, as was the case for 2009. In 2009, when our financial stability was threatened, we chose to suspend these payments, even at their reduced rate. However, all budgeted funds to General Assembly and Synod were disbursed before the end of the year. Previous action of the Presbytery called for us to pay the full per capita assessment as funds became available. Consequently, such additional funds have been paid out to General Assembly. Having said this, we must still remember that our giving to higher judicatories is far below the 2008 levels.”*

Who informed the Dream team of the financial picture in which they had to work? Was this picture complete and accurate?

*Jeff Smith consulted Renee for financial information. Documents were requested and provided for 2007 - 2015 for Financial History, Payroll, and Pledges. Plan Budget was based on budget numbers but not actual expenses. No Budget & Finance committee member served on the Dream Team.*

Who knew what? When?

*Budget and Finance Committee, Executive Councils, EP & Clerks have known since 2008.*

What did Sam Marshall know about this? *He knew that it was a problem following the economic downturn of 2007.*

What did the other Presbyters know? *Since 2008 they had been aware of it.*

When did Steve Scott first learn about this? *Steve knew from Sam of this some years after the 2007 economic downturn. He was aware of it prior to 2016 moderator time.*

How much did Administrative Staff know and when? *Staff generally was aware from 2008.*

When was the Executive Council informed? *2008 and forward is when it would have been reported to EC.*

Has EC considered calling our Synod to come in and help us? *NO*

Are we financially obligated to pay the 1 million in arrears back to GA?

*No, but the last 3 years dues are listed in the billing system online.*

How widely known is our delinquency? *Known at Synod*

Does GA have any suggestions about repayment or jubilee?

*Not really applicable given obligations otherwise.*

Can we please see the budgets and year end financials for the last 5-10 years?

*Due to a hard drive crash of the financial computer after the Presbytery office relocation, this history was not able to be easily retrieved in time for this meeting. It will be forwarded to all churches soon for reference. Sorry for this inconvenience.*

Are we fully disclosing this situation to the candidates for Transitional GP? *Yes*

Is there any way that the per capita debt could be forgiven in a way that wouldn't make everyone feel like they've been morally remiss in asking for forgiveness for this debt?

*There is no formal forgiveness program, and it is not a legal obligation that carries forward per se.*

How much do we owe the synod for per capita for just the 2020 year? \$26,632.85

How much do we owe the GA for per capita for just the 2020 year? \$207,273.05

How much do we owe the synod for per capita total (over any/all years we underpaid)? \$100,492.45

How much do we owe the GA for per capita total (over any/all years we underpaid)? \$864,776.50

In our budget approval (or directive to Implementation), were we expressing our expectation to pay the full amount of per capita owed to the GA+Synod just for one year 2020 (as if we weren't behind in previous years)? (I personally find anything less than this completely unacceptable).

*HALF of the assessed amount is budgeted for 2020.*

How can someone from the presbytery make it easily available for congregations to know how much they shorted the Presbytery/Synod/GA over the past 15 years so their sessions can consider making reparations for under-giving and/or inflating their rolls in this most costly way?

*Please use this formula using the Per Capita rate from the table below.*

*(Church Membership \* Per Capita Amount) - Per Capita Payment to Salem Presbytery = Underpayment Amount*

GA		Synod	
2011	6.50	2011	.725
2012	6.63	2012	.80
2013	6.87	2013	.80
2014	7.02	2014	.75
2015	7.07	2015	.75
2016	7.12	2016	.80
2017	7.50	2017	.80
2018	7.73	2018	.85
2019	8.95	2019	.85
2020	8.95	2020	1.15

Can the presbytery please list congregations at the first meeting of the year who failed to give the \$41 per-capita dollars per member of their church since this likely shows an unwillingness to address their rolls and a willingness to leave our presbytery "high and dry" since I expect in the future that we will give what is asked for by the GA/Synod regardless of whether congregations give us enough?

*This is unrealistic based on how churches give as designated/undesignated. Many do not specify Per Capita and just give an undesignated amount, making it all but impossible to parse this out.*

When will the Presbytery consider a vote to reverse its decision to refuse to support the GA& Synod for their needed expenses billed to the presbytery?

*This would require a moved action.*

On the floor of Presbytery it was repeatedly stated that we the members should have been aware from the budgets and presentations each year that we were not only approving deficit budgets but also failing to pay the full per capita to Synod and GA. I would like to know how.

*Regarding the fact that Salem Presbytery has been operating generally under a deficit budget, YES. But reporting failed to highlight the difference between assessed and budgeted amounts when it comes to Per Capita. Reserves withdrawal is always noted in the budget.*

Has the Presbytery leadership team considered at all spiritual questions about why we are sinking financially?

*Yes.*

Has the council or whoever leads looked at how we are going against scripture and realized that there are consequences for that?

*Faithfully answering God's call in a particular time requires us to turn to scripture and prayer.*

Does the leadership team look to scripture for answers? *Yes.*

Are we lifting up with clarity and boldness the sole Lordship of Christ? *Yes*

Are the leaders of Salem anymore ready to humbly examine themselves and repent of our wrongdoing? How much more downsizing do we need to go through?

*Humility is a mark we are all called to during discernment.*

We spent a considerable amount of time listening to the "feelings" the leaders experienced upon discovering major accounting errors, false budget reports at past meetings, and poor decision-making vis-a-vis sending per capita dues to PCUSA. Why?

*There was nothing false in budget reports, but certainly critical details regarding Per Capita were not included. The budgets were not falsified, as they accurately reflected the financial actions of the Presbytery.*

Why are we concerned with our feelings, yet seemingly unconcerned with discerning and obeying God's word in the stewardship of our finances?

*The Executive Council thought it prudent to share the range of feelings on this matter from various EC members because they recognized that Presbytery membership would also have a range of feelings to express. This was not to convey a lack of concern for stewardship of finances.*

What assurance do they ("traditional churches") have that their contributions won't be commingled with funds used for "political" and/or related purposes?

*Not funding political advocacy at the Presbytery level. There is advocacy @ GA level for some social justice issues.*

Given the past assertions, falsely claiming a rosier financial picture, how can such churches rely on the word of the leaders?

*Deficit budgets have been highlighted for years.*

When the office building is rented or sold, where will all the paper records be kept?

*Clemmons Presbyterian Church & Storage unit if needed.*

There were individual people who, in effect, over a period of years simply lied to themselves (I don't presume any person of venality here) and then lied to the rest of us, for years. Why did the annual audit not pick this up? Why did not successive Presbytery Executives, (who surely must have known or suspected this) not make sure that all members of Council also knew?

*No malfeasance, so the audit is clear. See Q&A above RE who knew what and when.*

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IMPLEMENTATION TEAM  
Rev. Ken Broman-Fulks, Moderator

The Rev. Ken Broman-Fulks presented the following report on the work of the Implementation Team:

As we come to the 18-month mark since Presbytery approved the restructuring plan presented by the Dream Team, we offer the following review of the responsibilities given to the Implementation Team, the work that has been accomplished, that which is in process, and the work still ahead of us.

1. In February of 2019, Salem Presbytery voted to adopt the plan developed by the Dream Team between March 2017 and February 2019, a plan based on a philosophy of adaptive transformation, “assisting and supporting congregational leaders, Teaching Elders, CREs, Educators, and congregations to be faithfully and fully engaged in the work God is doing in our communities...The model is a vision of a Presbytery with a decentralized structure of small partnerships built around shared values and shared missional endeavors.”
2. Formed in March 2019 by Council, the Team is currently made up of Jill Crainshaw (TE), LaQreshia Bates-Harley (RE, vice-moderator), Kim Priddy (TE), Margaret Elliott (TE), Bob Hill (RE), David Parker (RE), David Ealy (TE), Pollye Pruitt (RE), and Ken Broman-Fulks (TE, moderator). The plan called for two former members of the Dream Team to be on the IT. Originally, Kim Priddy and Touré Marshall filled those two positions. With Touré’s departure, Ron Shive (TE) has recently agreed to serve in this second position.
3. Major points of plan and status:
  - a. Decentralized Office – Clemmons office is to be sold (or leased) and staff are to be dispersed throughout the presbytery, working from home or from church offices.
    - i. May 2019 – initial survey of churches willing to be donate office and/or meeting space. Thirteen churches offered to donate office space from Mebane and Burlington in the east to Blowing Rock and Boone in the west. With the realization that it would be a while before office space would be needed, this list was kept on file and recently updated.
    - ii. Summer 2019 – steps began to place the Clemmons property on the market either for lease or sale. These steps included:
      1. Contracting with agent
      2. Applying to Clemmons Village Council for rezoning of property
      3. Putting property on the market
      4. After a period with only occasional interest and no offers either to lease or purchase, we were approached by Behavior Consultation & Psychological Services, PLLC (BCPS) to purchase the property. After negotiation, Council approved the proposal to sell the property for \$600,000. Closing date is July 31<sup>st</sup>.
      5. We express our deep appreciation to the staff who have gone above and beyond to prepare to dispose of the property inside the building. In addition, special thanks to Renee Carter for working with the folks at Clemmons Presbyterian Church, who have offered to house Renee and Peggy Trenchard and presbytery files. Our great thanks to Clemmons Presbyterian for their generosity, as well.
      6. Upfitting the office at CPC includes installation of HVAC in the converted Sunday School classroom at a cost of \$2900. Additional costs are still being determined.
      7. Steve Scott and Laurie Scott will be working from home. The presbytery computer server will be housed in their home, as well. The Personnel Committee is currently working on determining reimbursement for upgrading the Scotts’ internet connection.
      8. Thanks also to Paul Sink for cataloging and organizing the disposition of office equipment and supplies that will no longer be needed.
        - iii. In process and still to be completed – overseeing the office needs of new staff as they come on board.
  4. In process and still to be completed
    - a. Parishes and Engagement Pastors

- i. The presbytery has been divided into five parishes (the original plan called for six parishes, but the geographical practicalities called for a revision to five):
    1. Northwest - Watauga, Ashe, Alleghany, Wilkes, Surry, Alexander Counties
    2. Davie, Iredell, Rowan Counties
    3. Forsyth, Davidson, Stokes, Yadkin Counties
    4. Guilford, Rockingham, Randolph Counties
    5. Caswell, Alamance, Chatham Counties
  - ii. Working with the Personnel Committee, we are currently seeking an engagement pastor for each parish.
- b. Proposed Staffing Model
- i. Our original plan was to begin seeking the three presbyter positions in the summer of 2019. Two search committees were formed; one would seek the Presbyter for Administration and the other would seek the Presbyters for Transformational Ministry and Leadership Development. This search committee agreed to slow their work in order for the Administrative Presbyter to be found first.
  - ii. The Presbyter for Administration search committee began their work. By the end of 2019 they had begun narrowing down candidates to their top few.
  - iii. The financial status of the presbytery came to the general awareness of the IT and Executive Council in November and December. In December the IT asked Executive Council for guidance on how to proceed with our work. Executive Council asked IT to put together a plan and present it at the January Council meeting. The IT did so, recommending that Executive Council approve continuing to fulfill all aspects of the plan with the exception of putting on hold the search for the Presbyters for Leadership Development and Transformational Ministry. That financial plan would allow for all other staff positions to be filled with approximately \$50,000 in additional funds to go to Per Capita payments. Executive Council approved that plan, which was presented to Presbytery in February. Presbytery also approved the plan.
  - iv. This spring Executive Council Moderator Jeff Sockwell brought to Executive Council's attention an opportunity to apply for a Lilly Grant that could supply funds enabling us to move forward with hiring the two presbyters and fund their positions for five years. We will learn this fall whether Presbytery will be awarded that grant.
  - v. Executive Council approved a recommendation from the search committee that the job description for Administrative Presbyter be revised to enable us to seek a presbyter who will assist us in understanding the issues that have caused us to arrive at the current financial crisis, as well as what needs to be done to correct the situation. This position would be called Transitional General Presbyter.
  - vi. The search committee for the Transitional General Presbyter is hard at work and hoping to bring a candidate in the near future.
  - vii. We feel it is crucial to continue to fill the other staff positions as soon as possible, with input from the new lead presbyter. However, it is even more important that the Director for Stewardship and Development be filled post haste as so many other ministries including campus ministries, hunger ministries, and racial ethnic ministries are in dire need of assistance in developing revenue streams, as is Presbytery itself.
- c. Other aspects of the plan:
- i. Formation of Task Groups – the plan calls for the formation of task groups made up of Ruling Elders and Teaching Elders to address growing ministry needs and concerns of churches. This aspect has not yet been addressed.
  - ii. Revision of Presbytery manual – with the many changes happening in every part of the presbytery's ministry, our manual is in need of revision. The Executive Council voted at their last meeting to direct the Implementation Team to meet with David Vaughan to begin this process.
  - iii. Presbytery meetings – the adaptive transformation model calls for presbytery meetings that de-emphasize informational meetings and move to an “exploring and discussing” model. With the current need for social distancing and Zoom meetings, we understand that the status of this point is uncertain.
5. Summary of work still to be completed:



- a. Making sure the workspace at Clemmons is ready and suitable. (complete).
- b. Overseeing the closing and sale of the office property. (complete).
- c. Continuing to move to the dispersed office model, including working with churches as new staff come on board and making sure those spaces are suitably equipped.
- d. If the Lilly Endowment Grant is awarded, we will be able to move forward with the fulfillment of all parts of the plan, including the hiring of the Presbyters for Transformational Ministry and Leadership Development.
- e. Continuing to work through budgetary issues as we move into the future, advocating for the priorities of the Presbytery's transformation plan.
- f. Continuing to support and advocate for the parish concept and work with the Personnel Committee and COM to hire, train, and facilitate the work of the Parish Engagement Pastors.
- g. Continuing to work with and support the search committee for the new General Presbyter, a committee we worked to form and to whom we are still linked.
- h. To work in partnership with the new Transitional General Presbyter and to interpret the plan for transformation of Salem Presbytery to new staff members as they come on board so that they understand and work toward the goals the presbytery has set.

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**COMMITTEE ON REPRESENTATION**  
Rev. Sandy Kern and Rev. Ray Mims, Co-Moderators

Rev. Sandy Kern presented the report and requested action on the nominee for Personnel.

**For Information:**

Ministers and Elder Commissioners are encouraged to nominate individuals for service on Presbytery committees. A flyer describing committees of Presbytery, together with a nominating form, is a part of this meeting's packet.

**For Action:**

1. The Committee on Representation nominates the following for service on Presbytery committees:

**Personnel:**

Class of 2021 - Elder Barbara Newbauer, Starmount

**ACTION:**

17. Salem Presbytery approved the election of Barbara Newbauer for service on the Personnel Committee's class of 2021.

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**ADJOURNMENT AND BENEDICTION**

The Moderator announced the date of the next Presbytery meeting, November 10. It will also be held by zoom. The Moderator adjourned the meeting with the benediction.

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Recorded by:

Laurie Scott  
Office Manager

David Vaughan  
Stated Clerk

*These minutes were approved by Presbytery's Executive Council, 8/20/2020.*