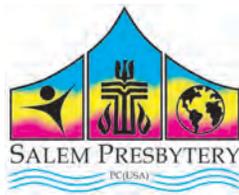


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www.salempresbytery.org

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

**Meeting: Saturday, September 10, 2022**

*Worship will begin at 9:00 am.*

**PLACE: ZOOM Virtual Platform - Registration required prior to 5:00pm, 9/9/2022.**

Register here, if you haven't already:

[https://us02web.zoom.us/meeting/register/tZMscuGurTsjH9PcgwcjA7s-rzS4\\_KtH2aYn](https://us02web.zoom.us/meeting/register/tZMscuGurTsjH9PcgwcjA7s-rzS4_KtH2aYn)

In response to rising rates of new Covid-19 infections, the Executive Council ordered this meeting to be conducted on ZOOM. If the way be clear, we will be in person again in May 2023!

We are grateful to the Presbytery staff and committee leadership for preparing us for our time together. We look forward to seeing you.

Elder Catreliia S. Hunter, Moderator  
Elder David Vaughan, Stated Clerk

**Our Vision**

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

9:00amv	<b>Call to Order and Opening Prayer</b>		Elder Catrelia Hunter, Moderator
	<b>Worship and Celebration of the Lord's Supper</b>	<b>pg. 4</b>	
	Worship led by the Rev. Leigh Wisner (Parish C)		
9:45	<b>Organization of Presbytery</b>		Moderator
	Establishment of Quorum		Stated Clerk
	New Business	(Written proposed motions to be given to the Stated Clerk before the meeting begins.)	
	Approval of Docket		
	<b>Moderator's Welcome</b>		Moderator
	Corresponding Members	(Teaching Elders from other Presbyteries and ministers of other Christian denominations)	
	Ruling Elder Commissioners attending for the first time		
	Visitors and Guests		
9:55	<b>Peace and Justice</b>		Rev. Jess Rigel
10:00	<b>Transitional General Presbyter's Welcome and Report</b>	<b>pg. 7</b>	Rev. Barbara Smith
10:05	<b>Designated Presbyter's Welcome and Report</b>	<b>pg. 8</b>	Rev. Jodi Lingan
10:10	<b>Stated Clerk Communications &amp; Report</b>	<b>pg. 10</b>	Stated Clerk
10:15	<b>Church Growth and Transformation Committee</b>		Rev. Lee Zehmer, Rev. Jill Duffield
10:30	<b>Commission on Ministry</b>		Rev. Amanda Anderson, Rev. John Johnson
	Task Force on Examinations	<b>pg. 16</b>	Rev. Travis Milam
	Candidate to preach		
	Welcome Liturgy	<b>pg.25</b>	
	Quarterly Report	<b>pg.26</b>	
	CRE Commissioning	<b>pg. 38</b>	
	Presentation of Calls		
	Service of Honorable Retirement - the Rev. Margaret Almeida	<b>pg. 39</b>	
11:25	<b>Committee on Representation</b>	<b>pg. 42</b>	Rev. Sam Perkins
11:30	<b>Executive Council</b>	<b>pg. 43</b>	Rev. Kathy Beach
	Budget and Finance Committee	<b>pg. 77</b>	Deacon Ronda Tatum
	Stewardship Committee		Rev. Kyle Goodman, Rev. Kim Priddy

11:55	<b>Report of General Assembly Commissioners</b>	<b>pg. 85</b>	Moderator Hunter
12:20pm	<b>New Business Announcements Adjournment with Benediction</b>		Moderator Hunter

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**Next Presbytery Meeting:**  
**Tuesday, November 15, 2002**  
**All on ZOOM platform**

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**Mission of Salem Presbytery**

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

Special thank you to all who assisted in putting together this Order of Worship including Rev. Emily Larsen, Host Pastor, Rev. Leigh Wisner, Parish C Engagement Pastor; Rev. John Johnson, Communications Director for Salem Presbytery, Brittany Darst, Music Director at Clemmons Presbyterian Church, Austin Beasley, Organist at Clemmons Presbyterian Church, and Jim Register, sounds and camera director for Clemmons Presbyterian Church.

## Welcome and Announcements

Emily and Leigh

## Prelude

## Call to Worship

*from Lectionary Liturgies*

One: The foolish say, 'there is no God.'

**People: We come, trusting in Jesus, the face, the voice, the presence of the God who loves us.**

One: The scoffers of our age ask, 'why do you seek after God?'

**People: We come, in this time, because God's grace has spilled over in our lives.**

One: The hopeless around us think, 'no one cares about me.'

**People: We come, in this time, to this place, because Jesus has found us and brought us home.**

## Prayer of the Day

Solo

Brittany Darst

## Call to Confession

## Unison Prayer for Forgiveness

Although we believe we are experts at faithfulness, Holy God, we must confess we are unskilled workers at doing good for others. Too often, we turn a deaf ear to the cries of people we have judged to be fools. We easily scoff at those we believe have nothing to teach us or share with us.

How foolish, Searching God, how foolish we are! Forgive us, and restore us to your goodness. Then, send us forth to search for all who sit in the shadowed corners of our world, yearning for someone to come and find them, even as Jesus Christ, our Lord and Savior, came to find us. (Silence is kept)

## Assurance of Pardon

## Prayer of Illumination

## Old Testament Reading

Isaiah 58: 9-14

New Testament Reading

Luke 13: 10-17

Sermon

Rev. Leigh Wisner

Affirmation of Faith

*The Brief Statement of Faith*

**We trust in God, whom Jesus called Abba, Father. In sovereign love God created the world good and makes everyone equally in God's image male and female, of every race and people, to live as one community. But we rebel against God; we hide from our Creator. Ignoring God's commandments, we violate the image of God in others and ourselves, accept lies as truth, exploit neighbor and nature, and threaten death to the planet entrusted to our care. We deserve God's condemnation. Yet God acts with justice and mercy to redeem creation. In everlasting love, the God of Abraham and Sarah chose a covenant people to bless all families of the earth. Hearing their cry, God delivered the children of Israel from the house of bondage. Loving us still, God makes us heirs with Christ of the covenant. Like a mother who will not forsake her nursing child, like a father who runs to welcome the prodigal home, God is faithful still.**

### **The Sacrament of the Lord's Supper**

**Invitation to the Table**

**Great Thanksgiving**

One: The Lord be with you.

All: **And also, with you.**

One: Lift-up your hearts.

All: **We lift them up to the Lord.**

One: Let us give thanks to the Lord our God.

All: **It is right to give our thanks and praise... It is truly right and our greatest joy to give you thanks and praise, eternal God, our creator.**

One: You have given us life and second birth in your Spirit....

Therefore, we praise you, joining our voices with the choirs of heaven and with all the faithful of every time and place who forever sing to the glory of your name:

**All: Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.**

One: You are holy, O God of majesty, and blessed is Jesus Christ, your Son, our Lord... Accept this our sacrifice of praise and thanksgiving as a living and holy offering of ourselves, that our lives may proclaim the One crucified and risen.

One: Great is the mystery of faith.

**All: Christ has died, Christ is risen, Christ will come again.**

One: Gracious God, pour out your Holy Spirit upon us and upon these your gifts of bread and wine...

Through Christ, all glory and honor are yours, almighty God, with the Holy Spirit in the holy church, now and forever. Amen.

**The Lord's Prayer** (*unison*)

**Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.**

**The Breaking of the Bread and the Communion of the People**

**Prayer After Communion**

**Charge and Benediction**

**Postlude**

Let's try this again! By the time we gather for this Zoom presbytery meeting, I will - once again - be on Salem ground! Since we cancelled the in-person presbytery meeting, I decided to err on the side of caution and not schedule any large group gatherings in parishes. Instead, I have had one-on-one conversations with some of you and, as of the writing of this report, have room in my calendar for you too! And a thank you shout out to Alamance Presbyterian Church for the use of Coble House!

Executive Council had a mini retreat via Zoom on May 19. We began with reflection on Isaiah 43:15-21, with specific focus on verses 18 and 19 – *“Do not remember the former things, or consider the things of old. I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert.”* I posed questions for discussion, including: what do you believe the new thing is that God wants us to do; what new questions do we need to ask; given the presbytery's mission and vision, what is essential to our identity; and how is this different from March 2020.

Some of the comments that emerged from our discussion were the acknowledgement that we've made great strides in changing the culture of the presbytery but it's a work in progress; creating the position of Designated Presbytery for Transformational Ministry has been very significant; as Christians and members of Salem Presbytery, we have the responsibility to speak up and speak out on societal issues; relationships matter; the importance of Engagement Pastors; and the top three things we want to hold onto: connectional, catalyst, proclaimer.

Since that time, conversation has continued with Budget and Finance and Executive Council, and on September 13 will include Personnel as work continues on a new staffing plan to begin on November 1, 2023. It is Executive Council's intention to present that staffing plan to you for conversation and vote at the November 15, 2022 presbytery meeting, and have search committee(s) approved at the February 21, 2023 meeting.

What will not change, however, is the importance of you! Part of my work with you has been to nudge the work of the presbytery away from “the paid staff will do it” to “who else can do it.” The presbytery committees and task forces have been doing a wonderful job of taking responsibility for the work of their committees. Kudos!

Keep up the good work, Salem!

Barbara A. Smith  
Transitional General Presbyter

Greetings Salem Presbytery!

Before I was ordained as a Teaching Elder, I had a career in a survival-of-the-fittest profession. I learned some very valuable things there, the least of which was to be brief whenever possible. Brevity is becoming more a necessity in our instant gratification culture. To that end, here is a short report of key highlights .... however, the longer version, with important layers of perspective, follows. I pray you will make time for it as your schedules permit. You are all in it!

- I have now been blessed to worship, preach, or meet with sessions at 18 of our 72 churches without installed ministries. There is inspirational light and beauty and love in these places!
- Recurring areas of challenge observed (beyond basic church administration) include: the lack of relationship with, or trust of, the Presbytery, forward (or any) visioning, and leadership around PCUSA traditions and beliefs.
- 55% of Salem Presbytery churches do not have installed ministries (55%). 89% of our historically Black churches do not have installed leadership (89%). This will grow without intentional intervention.

These issues impact every part of our Presbytery; we are all called to be a part of the solution. By the next Presbytery meeting, the new Task Force for the Changing Church, will be walking alongside at least 10 churches as they proactively begin revisioning their ministries based on their Church Empowerment Assessments and especially God's call.

May every day bring the reminder that *you are beloved!* I hold your ministries in my prayers and look forward with excitement and gratitude to the opportunities of energy, intelligence, imagination, and love before us!

In Christ's love,  
Jodi

*In a 1951 sermon, theologian and mystic Howard Thurman (1900–1981) reflected on Jesus' parable of the lost sheep, starting with the sheep's perspective:*

*"A sheep was enjoying his grass . . . and then when he started feeling chilly, he didn't recall, but the only thing that he remembers is that suddenly he became aware that he was cold, and there was a throwback in his mind, and he realized that he had been cold for some time. But, the grass was good. Then he looked around, and he discovered that he was alone. That everybody had gone. That is, that all the sheep had gone. And he began crying aloud."*

*"Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it?" ~Luke 15:4*

***And here is the more comprehensive version***

The time is flying! I have now been blessed to worship, preach, or meet with sessions at 18 of our 72 churches without installed ministries. I have been *inspired and humbled by the love and lifetime devotion so many of our members* have for God and their church families. There is light and beauty and love in these places!

Interestingly, I have found myself hesitating when describing my title (Designated Presbyterian for Transformational Ministry) to folks, especially outside this Presbytery. Many within our Presbytery still do not know what it means or its purpose (there's a sermon here). "Transformational" is intimidating; it implies there is something powerful that we've harnessed and we're doing big, bold things. I have no doubt it would make Jesus smile that we are embracing the intentionality of trying to be transformational. His entire life was one transformational something after another: teaching, healing, leading, dying, and resurrecting...all, in every way imaginable, redefining what it means to be transformational. Being transformational never affords us the opportunity of having arrived; the call is constant. *It is something we profess to believe: reformed and always reforming! How are we embracing that? Is it a priority?*

It is important for us to acknowledge, with eyes wide open, some of the *recurring areas I'm observing in conversations with our churches: the lack of connection to, and trust in, the Presbytery, the lack of forward (or any) visioning, and perhaps most disheartening, the lack of leadership around the understanding of PCUSA traditions and beliefs.* There are layers to the onion and none of this happened overnight...but it is today's reality. These observations do *not* come from a scarcity woe-is-us place, but they are an urgent wake-up call. I look for every opportunity with churches to recall Whose we are: children of a God who loves us with an abundance beyond any human comparison! We also must, however, honestly assess who we are (serving...) - and hold ourselves accountable. *In the reformed tradition, we embrace that there is a relational quality to a life of faith. Not only does God call us into a relationship with the Divine, God calls us into community as the Living Body of Christ, the Church.*

It is in this relationship that we live out the Christian life together...and it is this relationship we must look to revision within our Presbytery. We have 130 churches; 72 do not have installed ministries. This is 55%. Our Black churches are affected disproportionately: we have 19 Black churches of which 17 do not have installed leadership. This is 89%. As a reformed faith tradition that aspires to personify relationship ministry, this is unacceptable. *The survival of a majority of our churches is already at stake. This isn't dramatic saber rattling; it is simple reality.*

So now what? Communally and relationally, I believe God will indeed work through us, especially when we seek, with sincere and deep intentionality. *By the next Presbytery meeting, we are proactively working to start at least 10 churches down the intentional path of revising their ministries with the new Task Force for the Changing Church, using the Church Empowerment Assessments and intentionally listening for God's call.*

May every day bring the reminder that *you are beloved!* I hold your ministries in my prayers and look forward with excitement and gratitude to the opportunities of energy, intelligence, imagination, and love before us!

**FOR INFORMATION:**

**Upcoming meetings of Presbytery - 2022**

Tuesday, November 15, 2022, 9am - all on ZOOM

**Meetings of Presbytery - 2023**

The Executive Council has ordered 2023 Presbytery meetings according to this schedule:

February 21, 2022 (Tuesday) - all on ZOOM

May 16, 2022 (Tuesday) - in person

September 9 (Saturday) - in person

November 14 (Tuesday) - format TBD

**Session Minutes Reviews**

Somehow the summer got away from me! I will schedule Session Minutes reviews beginning in late February 2023, and we'll then review minutes from 2019 through 2022.

**Synod Committee on Representation**

Please read the report provided by Rev. Kaye Ziglar from the Synod Committee on Representation. Please direct any inquiries or questions to Rev. Ziglar.

**Salem's Committee on Preparation for Ministry**

The CPM has a written report in this packet for the information of the Presbytery. We appreciate the ongoing and important work of this presbytery committee.

**Old Providence PC Session: Resolution regarding Federal gun control**

The Presbytery has received a resolution adopted by the Session of Old Providence PC regarding Federal gun control. Please find this resolution in today's packet.

David Vaughan  
Stated Clerk



**Report of the Synod of the Mid-Atlantic Committee On Representation (SCOR)  
To Salem Presbytery September 10, 2022**

SCOR Winter Meeting- Clarification of the role and responsibilities of the Committee on Representation, referring to section 2.5 of the Standing Rules of the Synod and gave background on the creation of the Synod and the call for guarantees of representation of minorities in the creation of the new synod. He also reviewed the current leadership of the presbyteries by minorities.

**REPORT OF SYNOD ACTIVITIES AND 225<sup>th</sup> ASSEMBLY**

Warren Lesane reported that the 225<sup>th</sup> General Assembly was held in a hybrid format, with committee meetings occurring in person in Louisville, KY, from June 20<sup>th</sup> to July 2<sup>nd</sup>, and with Plenary Sessions on June 18<sup>th</sup> (on Zoom but with a quorum present in Louisville) and July 5<sup>th</sup> – 9<sup>th</sup> entirely on Zoom. A number of actions were taken that will affect representation. Highlights include the following.

- The GA ordered the Presbyterian Church to apologize for the sin of slavery.
  - Lack of installed pastors in the pulpits of African American churches.
    - 80% of Black churches in the denomination have no installed pastor.
    - While 90% of the denomination is white, the leadership is more reflective of our diversity goals.
  - Much discussion concerning violence and hatred directed against Asian members.
  - Very controversial overtures concerned recognizing the laws, policies and practices of the Israeli government regarding the Palestinian people “fulfill the—international legal definition of apartheid”.—Deep concern was expressed that this may hurt interfaith relations and be viewed as antisemitic. But the proponents felt strongly that it was not criticism of the Jewish people, but rather criticism of some of the policies of its government, and that it was important to support human rights for the Palestinian people.
  - One proposed amendment to the Constitution, which Presbyteries will approve requires a minister’s terms of call to include 12 weeks of paid family medical leave covering maternity/paternity leave, caring for ill or disabled family members, etc.
  - Overtures approved about divestment of shares of fossil fuel companies and three large corporations that sell guns not classified as semi-automatic and assault weapons. (The divestment of manufacturers and sales of semi-automatic and assault weapons occurred several GA’s ago.)
-

- Focus on the continuing membership loss in the denomination.
- Significant changes coming in the Presbyterian Mission Agency, whose Board has been chaired for the last 2 years by Warren Lesane.
  - Rev. Dr. Diane Moffett has been renominated for a second 4-year term as moderator.
  - During the GA, it was celebrated that the 1,000<sup>th</sup> church had just become a Matthew 25 Congregation! (Ed. Note: This was our own Highland PC, Winston-Salem!)
  - A Commission was created to unify the Presbyterian Mission Agency and the Office of the General Assembly – a restructuring of the top level of the PC(USA).

**Upcoming Synod Assembly**, will take place at Massanetta Springs Conference Center in Harrisonburg, VA on Monday, September 12<sup>th</sup>, and Tuesday the 13<sup>th</sup>.

### **Review of SCOR Duties and Responsibilities**

A brief review via PowerPoint on Defining Our Core Objectives was shared. Moving forward with last summer's pilot study of "What Lies Between Us", and what more we can do with it. Recommendations will be presented at the next SCOR meeting. SOMA Executive & Stated Clerk Warren Lesane is eager regarding the possibility that SCOR might organize a program to be offered to the whole Synod.

SOMA does not have a policy requiring our Presbyteries to have an anti-racism policy. SCOR is looking to partner with the Synod's Administration Committee in developing an anti-racism policy for SOMA.

### **All About Reports**

100% of all Presbytery reports have been received. During discussion of the report format itself, Suggested for the future of SCOR documents, as the need arises it may be wise to add a note to the form that that will allow us to capture leadership that does not self-identify their gender as male or female. Revision of SCOR report(s) may include but is not limited to:

- Does your Presbytery have an anti-racism policy?
- Do you report Synod activity to your Presbytery your COR/Nominating Committee, Synod Commissioner or who?
- Salem Presbytery's Racial Equity Training Policy was recently approved. The inaugural training will take place in August, 2023.

### **ACTION ITEMS:**

It was also suggested that SCOR members let SOMA know who is doing what on anti-racism at our Presbyteries so it can be shared. "Can the SCOR help you with this?" and "If you have one, will you share a link from your website with anti-racism content or policies?".

SCOR Leadership will gather early in the Fall, 2023 to determine the next leadership of SCOR and other items that need follow-up.

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Respectfully Submitted by: Revs. Kaye Barrow-Ziglar; Tom Holden, SCOR Co-Chairs

### **A LITANY OF REPENTANCE**

As white Christians we repent of our complicity in the belief in white supremacy: the belief that people of European descent are superior in intelligence, skills, imagination, and perseverance. We acknowledge that this belief in white supremacy has been the foundation of, and an excuse for, atrocities against people of African descent in the United States and in the world.

We repent of our failure to recognize and take responsibility for the legacy of slavery.

We repent of the injustice, pain, humiliation, and suffering imposed on African Americans by our ancestors and ourselves through actions and inaction. We repent of our complicity in failing to act in mutual loving relationship.

We repent of closing our eyes to the degradation and injustice forced upon African Americans who were enslaved, segregated, terrorized, and imprisoned.

We repent of covering our ears to the crying of families torn apart, to the sound of human flesh being struck, while songs of freedom and heavenly grace flow from our lips.

We repent that we have failed as an institution and as individuals to use our voices to abhor and end lynching, segregation, and racial profiling. We regret our generations of silence on these issues so that we could maintain a comfortable life in our churches, homes, and communities.

We repent of shutting our hearts to the experiences of fellow humans whose stories of pain, suffering, hardship, struggle, love, and joy mirror our own life journeys, yet are deprived of privilege and marred by racism. We have turned our backs and walked away pretending not to see, yet we saw, pretending not to know, yet we knew, and convincing ourselves that we were not complicit, yet we are.

We now know that we as white Christians have benefitted directly and indirectly from these injustices. We name ourselves as complicit and repent.

Finally, we repent of our violent actions to suppress Black agency. African Americans, since the time of slavery, have actively pursued their freedom ... built this country ... laid foundational structures ... and demonstrated their capacity to fully participate in the construction of this American society in spite of white supremacy.

As repentance means turning and going the other way, with Christ's help we seek to do so. At the same time, we commit ourselves to walking with people of African descent toward the goal of healing, reconciliation, and eliminating racism as we seek to dismantle white privilege.

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**Revs. Courtney Stevens and John Senior, Co-Moderators**

The CPM offers the following report from the most recent quarter of 2022:

1. Former CPM candidate Jasmine Evans was ordained to the Ministry of Word and Sacrament on June 5, 2022, at St. James Presbyterian Church. She has been transferred to Greater Atlanta Presbytery for her call to ministry at North Avenue Presbyterian Church in Atlanta, Georgia.
2. David Smithey was “certified ready to receive a call” in the CPM’s July 2022 meeting.

**RESOLUTION OF THE OLD PROVIDENCE PRESBYTERIAN CHURCH SESSION DEMANDING  
FEDERAL GUN CONTROL ACTION TO PREVENT DEATH AND INJURY**

Senseless and tragic mass shootings at schools, colleges, and universities, movie theatres, music festivals, community events, hospitals, medical clinics, shopping malls and religious institutions highlights the dangers of, and demonstrates that gun-related violence can occur any place at any time.

The crisis of gun violence in our country needs a sustained, coordinated, and collaborative effort involving entire communities, elected officials at every level of government, law enforcement, and the entire criminal justice system.

Elected officials must commit to closing gaps in the current patchwork of firearm regulations that enable felons, people convicted of domestic violence, children and those found to be a danger to themselves or others to access firearms and has allowed the trafficking of illegal guns.

IT IS RESOLVED BY THE OLD PROVIDENCE CHURCH SESSION:

1. We demand action from our State and Federal Representatives to adopt stricter controls governing the sale, transfer, possession, manufacturing, and distribution of all firearms including-
  - \* comprehensive and thorough background checks of all purchases of firearms, including the purchase of those items facilitated through the internet and at gun shows;
  - \* an outright ban on assault style semi-automatic firearms, ghost guns, high-capacity magazines, bump stocks, and any other equipment or modification that would increase a firearm's capacity for ammunition or rate of fire;
  - \* reasonable waiting periods and mandated training in the safe use of guns.
2. We support the elimination of the Dickey Amendment and any other restrictions on the collection and compiling of data related to violence perpetrated with firearms..
3. We demand that our elected officials slam the door on the well-established gun lobby who would have us believe that every firearm sold increases our safety, when the exact opposite has been proven to be the truth.

OLD PROVIDENCE PRESBYTERIAN CHURCH SESSION will transmit copies of this resolution to Salem Presbytery, the President and Vice President of the United States, the Speaker of the House of Representatives, the President pro tem of the United States Senate, the Attorney General of the United States, the Secretary of the Department of Homeland Security, and to each Senator and Representative from North Carolina in the Congress; we demand those officials take immediate action to enact meaningful gun control legislation.

This Resolution shall become effective immediately following passage and adoption thereof.  
PASSED AND ADOPTED BY THE OLD PROVIDENCE PRESBYTERIAN CHURCH SESSION on the 10th day of August, 2022, by:

Elders Pam Bumgarner, Carla Pence, Patricia Watson, William Wooten  
Minister: Jeffrey Bumgarner  
Treasurer: Randy Wooten

**Rev. Travis Milam reporting for the Task Force**

**For information:**

The Examinations Committee has successfully examined the following for service in Salem Presbytery. The COM has received all of these (except Rev. Stewart Rawson, whose membership will remain in the Presbytery of Trinity) to membership in Salem Presbytery.

**Faith Journey**

**Rev. Stephen Fearing**

I was raised in the faith by the people of First Presbyterian Church in Dalton, Georgia where I grew up. It was they who first taught me of God's love and what it means to be a disciple of the Risen Christ. My parents, Matthew and Catherine, and my sister, Sarah Kate, were all active members of this congregation and I owe much to them for nurturing and supporting me through the years. The church was also where I discovered my love of music. Some of my earliest memories are turning pages for the organist while sitting in awe of the powerful sounds of the organ. My parents, both public school teachers, encouraged and nurtured me as I learned to play piano, trumpet, and sang in the church choir and played in the handbell ensemble.

When my high school days began to come to a close, my youth director, John, encouraged me to check out a place called Presbyterian College in Clinton, South Carolina. I would call this community home for the next four years where I continued exploring my love of music and the Christian faith. I majored in religion and it was there that I discerned my call to ordained ministry.

In 2010, I moved to Atlanta to attend Columbia Theological Seminary. I graduated in 2014 with my Master of Divinity and Master of Arts in Practical Theology with an emphasis in music, worship, and liturgy. It was during my time in seminary that I fell in love with my wife, Tricia, a child therapist who is building her private practice. In summer of 2014, we moved to Long Island where I began my first call as the pastor of Shelter Island Presbyterian Church. On that tiny island with no bridges, we began our married life and I first learned how to be a pastor and a husband.

In 2018 we moved back south to Lexington, Kentucky where I became Head of Staff at Beaumont Presbyterian Church. It was also in Lexington where we welcomed our first daughter, Hazel Grace, and her sister, Windsor, to the family. Balancing my responsibilities as a pastor while having two children under the age of two (during a global pandemic, no less!) has been a challenge. But the past several years have been a time of tremendous growth for me as a parent, a spouse, and a pastor. In addition to these responsibilities, I also began my D.Min. at New Brunswick Theological Seminary where I hope to graduate in the spring of 2025.

In my free time (what little of it there seems to be these days!) I enjoy cheering on my Georgia Bulldogs in football and my Kansas Jayhawks in basketball. My other passions include cooking, swimming, and hymn writing. I've authored more than 60 hymns and psalm paraphrases over the past ten years or so.

Tricia and I look forward to calling Greensboro home and putting down some roots closer to family (Tricia's father, Mike, is the Head of Staff at FPC Fayetteville). I'm grateful for the opportunity to help Guilford Park Presbyterian Church live in to the next chapter of their life as a congregation. And, finally, I'm looking forward to being an active member of Salem Presbytery and growing my circle of colleagues-in-ministry.

**Statement of Faith****Rev. Stephen Fearing**

I believe in God the Creator,  
 who breathed into life all that is, was, and is to come; *Gen. 1 & 2*  
 who made humankind in the image of God,  
 and blessed the people with boundaries  
 within which they could flourish and thrive;  
 who called humanity to be stewards of the earth,  
 tending to its care and preserving its beauty and abundance;  
 who heard the cries of the oppressed, *Exo. 1*  
 and freed them from the tyrant's grasp;  
 who gifted the people with commandments, *Deut. 5*  
 guiding them in the ways of truth, justice, and righteousness;  
 who sent prophets to call the people back to faithfulness  
 when they forgot the fast that God chooses: *Isa. 58*  
 to loose the bonds of injustice, to undo the thong of the yoke,  
 to let the oppressed go free, to share bread with the hungry,  
 to give homes to the homeless and clothes to the naked;  
 who charged the people, in all things and in all times,  
 to do justice, love kindness, and walk humbly. *Micah 6:8*

I believe in God the Redeemer,  
 who came to us as Jesus Christ, Emmanuel, in human flesh,  
 fully human, fully divine, free of sin and full of mercy;  
 who was born a brown-skinned, impoverished refugee *Matt. 2*  
 on the run from the forces of evil and oppression;  
 who challenged Empire in its many forms:  
 healing those burdened by lack of affordable healthcare, *Mark 5:26*  
 feeding the hungry without asking for a penny, *Luke 9:10-17*  
 blessing the marginalized and promising them the Kingdom, *Luke 6:20-26*  
 preaching non-violence in a war-weary world, *John 18:11*  
 interpreting the scriptures in light of God's justice, *Mark 12:28-34*

who was put to death for crimes he didn't commit,  
 crucified, died, and buried, *John 19*  
 and raised on the third day, *Luke 24*  
 defeating death itself and assuring that nothing in life or in death  
 can separate us from the love of God. *Rom. 8:38-39*

I believe in God the Sustainer,  
 who equips the Church to be the living Body of Christ in the world: *Acts 2*  
 who breathes life into the Beloved Community to be Christ's disciples;  
 who hovers over the waters of our baptisms;  
 who meets us in broken bread and shared cup to proclaim the resurrection,  
 enlivening us to make disciples of all the nations,  
 baptizing in the name of God the Father, Son, and Holy Ghost;  
 who guides the Church, in these uncertain times,  
 to remain faithful to the fast that God chooses,  
 to fight the good fight, *2 Tim. 4:7*  
 to run the race of faith,  
 to share joy in abundant measure,  
 and compassion to those who need Good News;  
 who comforts in times of sorrow and challenges in times of apathy;  
 who encourages the Saints to persevere in the faith,  
 and inspires the Church to an ever more faithful and eternal alleluia! *Rev. 21:1-4*

**Faith Journey****Rev. Jon Martin**

My hometown is Eureka, a coastal city in Northern California and full of redwoods. My parents raised three sons in Eureka, and I am the middle one.

I am a former Aerospace Engineer, and while volunteering in a Presbyterian Church in the San Francisco Bay Area, felt a call to ministry. After a season of listening to that call, I visited Princeton Seminary as a prospective student. The following year I drove across the country to begin classes and start this new journey.

The Presbytery of San Francisco ordained me on September 22, 1996, and since then I have served three churches in three Presbyteries: an associate pastor in Martinsville, VA (Peaks Presbytery); a pastor in Versailles, KY (Transylvania Presbytery); and most recently a pastor in Abingdon, VA (Abingdon Presbytery).

The last two years have been strange territory for all of us. Pastoring a church during a pandemic, has felt a lot like a wilderness experience, but as I begin pastoral ministry in Lexington, I am filled with hope for what God has planned for the mission and ministry of the Church.

My wife Susanne is also a Presbyterian Minister. She is from southwest Virginia, and we met at Princeton. We have two grown children and a golden retriever. Our daughter Katherine is a video game animator in Los Angeles, and our son, Jonah, is a sophomore at UNC Charlotte.

In 2019, I received a commission in the United States Navy Reserve. I am presently the Chaplain to a Marine Reserve Battalion based in Pasadena, California. This is an amazing and challenging ministry with remarkable people. I travel three or four times per year to support their training.

I like to drink coffee and read. I make things out of wood in a garage workshop, and I have a small eBay store. Susanne and I like to work on DIY projects around the house and yard and talk about places where we would like to travel. We are adjusting to an empty nest and are excited about this new chapter in Salem Presbytery.

**Statement of Faith****Rev. Jon Martin**

In Jesus' life, death and resurrection, God accomplishes the salvation of the world. It is by grace that I participate in this good news. The cross and the empty tomb are the center of my faith and life. Everything else grows out of this singular event. God, the creator of all that is, the one in whose image we are made, is the one to whom I belong in life and in death.

God is the truest answer to humanity's brokenness, which is thorough. Human brokenness is manifest in collective and individual sin. There is no earthly-manufactured remedy, and all creation needs rescuing. The rescue comes from God, Father, Son, and Holy Spirit, both as a claiming and as an inviting into a new life and a new community called the Church.

The Church's central story is of human brokenness and the divine rescue in Jesus, who was fully divine and fully human. In him, God revealed the depth of true, wondrous love. The religious elite rejected this love and Jesus was crucified under Pontius Pilate, but God makes a way and love triumphed in Resurrection life. We freely receive the benefits of this triumph by faith. We share in life as a people ransomed, healed, restored, forgiven; life in a community free to live and love as Jesus did; life responding to God's ongoing amazing grace.

As a pastor, I want to encourage and lead a collective response to God's grace by how a congregation: worships, studies, comes together in fellowship, finds meaning in water, bread, and wine, bears witness, how it cares about hospitality, and sees God's creative work in the wide diversity of humanity. In the Sacrament of Baptism, God makes us part of the covenant community. For us, water is the sign of belonging and washing and dying and rising.

In the Sacrament of the Lord's Supper, we remember Jesus' last Passover meal with the disciples. For us bread and wine are the sign of nourishment for body and spirit, gracious sustenance for the journey of faithfully living the gospel.

The church receives its mission from Jesus who commands us to love God and our neighbor and to go into all the world. The Holy Spirit calls us to assemble in all the complexity that comes with that, and to disburse to engage the world and announce good news, and to minister to real human needs. My life is part of that divine rhythm of the church coming together and then disbursing into the creation. Halleluiah.

### **Faith Journey**

**Rev. Stewart Rawson**

Born and raised in Columbia, SC, my parents came to Columbia to teach at the University of South Carolina. As educators there was always a tremendous expectation about academic performance and commitment, this was not always easy to live up to. My parents joined Eastminster Presbyterian Church shortly after moving to Columbia and it was there that I was baptized, confirmed, endorsed as a candidate for seminary and ordained. When I was in sixth grade, Eastminster called their first full time Youth Director, Julian Young. He had a profound influence on my life, opened the Bible to us through in-depth Bible study, led us on mission trips and help make the church a place that we wanted to be every time the doors were opened.

I attended Davidson College and studied religion and economics. Not having declared a major, the Dean of Students asked me, "have you not decided if you are going to serve God or mammon?" Every summer during college I had the privilege of serving on the staff of a church as the youth director, first at Eastminster and then for two summers in Merritt Island, FL at a large Methodist church. Even though all of my college employment involved serving God in the church, I did not have a sense of calling to the ordained ministry. My childhood pastor, Ernest Thompson, Jr., told me when I was in the 11<sup>th</sup> grade, "God is calling you to ministry." I was a bit overwhelmed.

My senior year at Davidson I was offered a challenge scholarship by a group of business leaders in Charlotte, NC who called themselves "Church in Vocation." They were all active church members, all ruling elders, who were pillars of the business community. They saw trends that led them to believe that 30 years later the Presbyterian Church (USA) was going to have a shortage of ministers. The scholarship was modeled after the Rockefeller Fellowships given out in the 1960s and 1970s. This group would pay for one Davidson graduate every year to attend seminary (Union in Richmond) with the understanding that after the first year you could leave if you did not feel a calling to the ministry. After my first summer of seminary, I was offered an internship at Howard Memorial Presbyterian Church in Tarboro, NC. It was at Howard Memorial - through preaching every other week, leading Bible studies and having dinner in a member's house nightly throughout the summer that I felt that God was calling me to ordained ministry in the church.

After graduating from Union in Richmond, I served for a year at Second Presbyterian Church in Richmond, VA. I was ordained in 1995 to serve as an Associate for Youth and College Ministry at Evergreen Presbyterian Church in Memphis, TN. I was called to Covenant Presbyterian Church in Charlotte, NC in 1997 to serve as an Associate for Young Adults and Mission. It was during my time at Covenant that my sons were born, William and McBride, and they were both baptized by the Rev. Dr. John Rogers at Covenant Church. In 2001, I accepted the call to become the Senior Pastor at McGregor Presbyterian Church in Irmo, SC. During my time at McGregor I led a church that had been decimated by a split coming from the 1983 reunion of the PC(USA) through a strategic visioning process that resulted in the congregation finally being

led by God to build a sanctuary; this was the culmination of many years of prayer, study and hard work for the good people of this church.

I went through a traumatic and painful divorce. My faith was challenged to its core and I struggled with my belief in a just and faithful God. But the saints of the church, dear friends like Randy Harris, Ron Shive and Lewis Galloway, picked me up and kept me going. I was called to the staff of the Souper Bowl of Caring, a non-profit founded by a local church in Columbia, SC and led by the Rev. Dr. Brad Smith where I became a professional fund raiser. God's providence gifted to me in 2012 the most amazing gift in my wife and faith journey partner, Pam Plowden Rawson. I have spent the last ten years on the staff of Still Hopes Episcopal Retirement Community first as Director of Development and then as Director of Marketing.

My greatest teachers in life were my parents. I lost both of them in the summer of 2020, two weeks apart. It was through my grief process and the healing that has come after that I felt a strong sense of calling back to the parish ministry. It will be my privilege to serve God once again in the local church as a Minister of Word and Sacrament.

### **Statement of Faith**

**Rev. Stewart Rawson**

I believe in one, triune God. I believe that human beings have used many different names for God in their quest to understand our transcendent creator, names like Adonai, Elohim, and Allah. The God I believe in longed for a deeper relationship with the creation God brought in to being and so sought out a people to be an example for the world. In and through Abraham God called in to being a people who would worship God alone and would create, with God's strength and guidance, a community of grace, service and an embrace of others and an example for others.

But human beings, though created in God's image, continued to be mired in their own sinfulness, limited by selfishness and a penchant to follow after other gods. God, in God's wisdom and mercy, took on frail flesh, became human and suffered and died that all might have life and have it more abundantly. God, in the person of Jesus of Nazareth, embodied grace: teaching, healing and offering forgiveness to the world.

In God's good time, God sent the Holy Spirit in to the world to form the church and to guide the wayward creation in the way of abundant life. The church is a beacon in the world, a collection of broken and sinful human beings who believe that God is not through with creation but is still making all things new. Through the sacraments of baptism and the Lord's Supper, the church shares these signs and seals of a redeemed life with all who have ears to hear. Through the waters of baptism human beings are cleansed and made new and are called to a new way of life. In the abundant and satisfying meal at the Lord's table with Jesus at the host, the church shares with the world a different way of living and embodies the kingdom that is to come.

I believe that the Old and New Testaments are God's word to us today. They are inspired by God and are to be a light for our path in this world. These sacred texts are to be interpreted through the lens of the confessions of the church and through the lens of Jesus' command to love God and love others. The modern church has been torn by deep grievances arising out of scriptural interpretation and so people of faith should approach the important task of interpretation with humility and grace, seeking a way forward that brings glory to God.

In our inability to live together as people of faith we continue to sort and separate; I believe that a faithful response to the gospel of Jesus Christ is for people of faith to continue to seek ways to unite together across these divides. The modern world we live in is blessed to have a diversity of faith traditions. The Reformed tradition has always taught that truth wherever it appears is truth and so, holding to this strong affirmation, I believe that our continued faithfulness calls us to live in harmony with other traditions and to learn from each other, respecting other expressions of commitment to God.

God continues to work in the world making all things new; and this is our hope in life and in death that the gracious God of creation continues to be the loving God of transformation and so we commit ourselves to the tireless work of loving God and loving neighbor.

## **Faith Journey**

**CRE Steven Stiles**

My faith journey began with my birth though it would take me a decade or more to realize this. Like most people born in the Bible Belt in the 1970's I was born into a normative Christian Family. As such I was raised to know the Bible and the tenants of the faith. Unfortunately, I did not understand these, and I turned my back on the faith that my parents tried to impart to me. During this time, I either didn't think about Christianity or if I did think about it, I assumed that because I didn't seem that different from my Christian peers that I would be ok.

What I didn't recognize is that as a sinner that my righteousness was, as Isaiah said, filthy rags. Interestingly enough though I did not understand the Bible I never lost my love for it. In fact I continued to read and study the Scriptures especially the New Testament throughout this time. Then one day as if struck by lightning, the Gospel message started to make sense to me. I realized that I was a sinner and had been one since birth. I realized that I was in need of a savior. This realization started me on the track that led to me seeking to be a Commissioned Ruling Elder. You see the moment I realized that I was in need of a savior and that God through his Son Christ Jesus had provided the means by which I could have an eternal relationship with God I felt as if I should be serving the Kingdom of God. Though I must admit that I misunderstood God's call on my life at first. You see one night I had a powerful dream that I was a shepherd taking care of sheep. Not realizing that it was God calling me into a pastoral ministry I went to NCSU to learn how to be a sheep farmer. While at NCSU I still felt as if I was supposed to be doing more for the kingdom.

So, I took on various ministries within my local congregation to include being a Sunday School teacher, helping out with feeding the homeless etc. and these jobs felt good. Realizing that I had a servant heart I became an EC Teacher taking care of handicap students.

Unfortunately, though I was serving the least of these I still felt I was supposed to be doing more for the Kingdom of Heaven. I was supposed to be letting other know about the Gospel I was supposed to be providing God's sheep with the living water.

This feeling grew and only abated when I started preaching, when I started ministering to God's flocks. Feeling that I was being called to a pastoral ministry in the underserved small rural Churches and not wishing to take on more debt I decided to become a CRE rather than go to seminary to become an ordained Teaching Elder.

Thus, my faith journey has be one of getting to know of God's love for Humanity as I am figuring out how I am going to serve the Kingdom of Heaven.

## **Statement of Faith**

**CRE Steven Stiles**

I believe in the Triune God. I believe that God is one, made up of three persons: the Father, the Son, and the Holy Spirit. I believe God is the Creator and Sustainer of the Cosmos and as such is Sovereign over every aspect of life. I believe God reveals himself to humanity through the dual revelation of scripture and nature. I believe scripture to be the 66 books of the Protestant Bible. I believe that scripture is unique and authoritative witness for the Church.

I believe that though humanity was part of God's perfect creation, with the fall man entered a state of spiritual death. As such we can no longer commune with God by our own power. In fact due to the effects of sin on our lives we are dead to all things good and wholesome. I believe God recognized the state that we were in and wishing to have a relationship with humanity sent his Son, our Lord and Savior Christ Jesus

to be born of the virgin Mary. Upon reaching adulthood Jesus proclaimed the Gospel of the Kingdom of Heaven and healed all manner of human physical and spiritual ailments. This brought Jesus into conflict with the powers that be and they Crucified Jesus.

I believe that death was not the end for on the third day as was predicted in Scripture Jesus arose from the dead and revealed himself to a multitude of people. I believe that Jesus then ascended into Heaven where he sits at the right hand of God the Father there to judge the quick and the dead as we recite in the Apostles Creed.

I believe that salvation for humanity is a free gift provided by Jesus through his sacrifice on the cross. As a gift of grace through faith there is nothing we can do to earn it.

I believe in response to the gift of grace through faith that we should praise God by reading the scriptures, going to the Lord in prayer and singing songs of praise. I believe we should gather as a community of believers to collectively praise God. That as a community of believers we make up God's Church. I believe that baptism is a sacrament by which a person enters into a covenant relationship with God and the Church. I believe that a person is either baptized as an infant or when they come to recognize their dependence on God for Salvation. When they are baptized they or the people presenting them for baptism remembering the death and resurrection of Jesus Christ. They also like the Hebrew passing through the Red Sea to escape enslavement are moving from a state of enslavement to their sins to a state of being washed clean. Thus baptism initiates us into the Church and assures us that God has forgiven our sins.

I believe that Lord's Supper is a memorial of Jesus last meal before his betrayal where he told the disciples that the bread he broke was his body given for them. He also told them that the cup was the cup of the new covenant in my blood which he shed for them. As such the Lord's Supper commemorates Jesus' perfect sacrifice on our behalf.

### **For Action:**

The Examinations Committee has successfully examined Amanda Horan, M.Div., a candidate of the Presbytery of Western Reserve, certified ready to receive a call. The Examinations Task Force asks the Presbytery Moderator to invite Ms. Horan to preach a sermon before the Presbytery. Following her sermon, the Moderator is asked to invite questions, and ask the Presbytery to vote on approval of ordination to the Ministry of Word and Sacrament in the PC(USA):

### **Faith Journey**

**Amanda Horan**

I was born and raised in Northeast Ohio. My parents raised me and my younger sister in Forest Hill Presbyterian Church, a PC(USA) congregation in Cleveland Heights, Ohio. Forest Hill Church has been a formative institution in my life. Within this congregation, I was baptized as an infant, confirmed in middle school, served as a youth deacon in high school, and married my husband in 2014. My parents actively serve as leaders in the congregation, in both *official* roles and with their *unofficial* acts of hospitality and generosity. My pastors and the youth volunteers also formed and shaped my faith as they ministered with encouragement, compassion, and acceptance. My pastors effectively instilled in the congregation one central message: "You are a beloved child of God." Overall, this message – that we are beloved children of God – paired with the witness I received from the adults in my life set the foundations of my faith in my childhood and teenaged years. I have come to view my spiritual life as fundamentally rooted in relationships: my relationship with God, my relationship with myself, my relationship with other people, and my relationship with all of God's creation. The roots of this relational approach to faith were sown and nurtured in my home congregation.

After high school, I attended the University of Mount Union, in Alliance, Ohio, where I double majored in English Writing and Religious Studies and had a concentration in Pre-Ministry. As a part of my concentration, I held an internship with the Mount Union Campus Church for which I co-lead and facilitated the weekly worship service. This experience helped me to recognize the aspects of ministry that energized me, and those aspects which were more challenging. While I considered going to seminary immediately after graduating college, my internship helped me to realize that I needed to continue growing and discerning before moving on to seminary.

After I married, my husband and I moved to Arizona so that he could pursue a PhD in public history. During this time, we regularly attended University Presbyterian Church. After about a year, I was encouraged by friends and church staff to apply for that congregation's vacant Director of Christian Education position, and I was hired into that role. My job focused primarily on the youth ministry programs, but I occasionally worked with the children and adult education programs. The experience solidified my sense of call into ministry, while also shaping a sense of direction for my future vocation. Though I loved my job, I also felt a strong desire to be more involved in worship leadership, pastoral care, and justice and peace work.

When my husband finished his PhD coursework, we moved to Pittsburgh so that I could enter a Master of Divinity Program at Pittsburgh Theological Seminary (PTS). I chose PTS, in part, because I wanted to pursue the Certificate in Urban Ministry offered through the seminary's Metro-Urban Institute. The certificate appealed to me because it offered a focused look at racial justice, which was a passion instilled in both my home church and in my Tempe congregation. During seminary, I had the opportunity to serve as a Metro-Urban Institute Fellow in the inaugural cohort and a student minister in at Riverview United Presbyterian Church for two years. After seminary, I became an ACPE Resident Chaplain at St. Vincent's Charity Medical Center in Cleveland, Ohio. The program allowed me to dive deeper into the practical side of pastoral care, helping me to pair my experience with my theology.

### **Statement of Faith**

**Amanda Horan**

I believe in one God, the Creator, Redeemer, and Sustainer of the universe. God is mysterious, greater than human beings can comprehend in full, and yet by the Holy Spirit, God reveals Godself in Scripture. Though God in many ways is mystery, the people of God in every time and place seek to love and to know God. Therefore, it is right to confess our faith out of love for God and with great humility.

The one God, in three persons created the world and everything in it. From the beginning of time, God chooses to reach out to creation in loving relationship. God created human beings in God's own image and made us to be interconnected with our Creator and with all of creation. Through sin, humankind turns from God, damaging our relationship with God, with ourselves, with each other, and all of creation. But God is good, and God is love. God continues to invite human beings into covenantal relationship, as God illuminates the way of wholeness and of life. God is faithful from generation to generation.

I believe that at a particular time in history, the same God chose to enter creation in an embodied form to be God-with-us. In the person of Jesus Christ, God reveals Godself to the world in a flesh and blood body, being fully human and fully God. In Jesus, God took compassion on creation, literally "suffering with" the world as he endured trial and temptation, even suffering unto death on a cross. In his ministry, God-in-Christ preached good news of fullness, abundance, and liberation to the poor, the hungry, and the captive. In Jesus' birth, life, death, resurrection, and ascension, God reconciles humankind to Godself and inaugurates the Kingdom of God.

I believe that God remains active in the world through the Holy Spirit who sustains all of creation and enlivens the Church as the body of Christ. Just as the Holy Spirit inspired and empowered the early Church to follow the way of Jesus Christ and to witness to the good news, the Spirit continues to inspire and empower the Church to this day. God sustains and nourishes the Church in the gifts of the Sacraments,

which are physical signs of God's good promises. In the waters of baptism and in the breaking of bread and sharing of the cup, God meets us in our embodied form, assuring us that we are claimed, forgiven, loved, and called. Each member of the Church is called to the Christian vocation, endowed by the Spirit with unique gifts for service and witness.

In all things, I believe that we must reflect and share in the steadfast love of God, who continues to actively work for the redemption and recreation of all things. Through the Spirit, God continues to gather up all things on earth and all things in heaven into Jesus Christ, leading to the consummation of God's perfect Kingdom.

### Welcome into membership of Salem Presbytery

*Jon and Stephen have been received into membership of Salem Presbytery. Amanda will be enrolled in the Presbytery at the time of her ordination, and we welcome Stewart to labor among us. Let us join in celebration as they are welcomed.*

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

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

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

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

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

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

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

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

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

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

Presbytery Moderator: Let us join our hearts in prayer –

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

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

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

### A. INTERIM/TRANSITIONAL PASTOR RENEWAL

Concurred with the Session of **Guilford Park Presbyterian Church**, Greensboro, North Carolina, in renewing the Interim/Transitional contract with the **Reverend David Cagle** for a period of 12 months beginning July 1, 2022.

Concurred with the Session of **First Presbyterian Church, High Point**, North Carolina, in renewing the Interim/Transitional contract with the **Reverend Lee Zehmer** for a period of 6 months beginning June 15, 2022.

Concurred with the Session of **Bethany Presbyterian Church, Graham**, North Carolina, in renewing the Interim/Transitional contract with the **Reverend Jon Phillips** for a period of 3.5 months beginning June 15, 2022.

### B. TEMPORARY SUPPLY CONTRACT-AMENDED

Concurred with the Session of **Grace Presbyterian Church**, Winston-Salem, North Carolina, in amending the temporary supply contract with **Candidate Jasmine Evans**.

### C. SECURING A PARISH ASSOCIATE AGREEMENT

Concurred with the Session of **Clemmons Presbyterian Church**, Clemmons, North Carolina, in securing a Parish Associate Agreement with the **Reverend Felicia Stewart Hoyle** for a period of three years beginning January 1, 2020.

Concurred with the Session of **First Presbyterian Church, Greensboro**, North Carolina, in securing a Parish Associate Agreement with the **Reverend Doug McLeroy** for a period of one year beginning June 15, 2022.

### D. SECURING A STATED SUPPLY

Concurred with the Session of **First Presbyterian Church, Greensboro**, North Carolina, in securing a Stated Supply contract with the Reverend Maria Hanlan (UMC), for a period of one year beginning June 15, 2022.

## II. COMMISSION ACTIONS TAKEN ON BEHALF OF PRESBYTERY

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

Concurred with the Session of **Bethany Presbyterian Church, Statesville**, North Carolina, in renewing the contract of **Tim Glaser** to serve as their Commissioned Ruling Elder– Lay Pastor for a period of six months beginning January 1, 2022.

### B. TRANSFER MINISTER INTO SALEM PRESBYTERY

That the **Reverend Jon Martin**, a member of **Abingdon Presbytery**, was received by Salem Presbytery on May 24, 2022.

That the **Reverend Stephen M. Fearing**, a member of **Transylvania Presbytery**, was received by Salem Presbytery on August 25, 2022.

### C. MODERATOR OF SESSION

That the **Reverend Steve Snipes** was appointed Moderator of Session for **Elkin Presbyterian Church**, Elkin, North Carolina.

That the **Reverend Katie Barrett Todd** was appointed Moderator of Session for **First Presbyterian Church, Mt. Airy**, North Carolina.

That the **Reverend Pat Fletcher** was appointed Moderator of Session for **Trinity Presbyterian Church, Salisbury**, North Carolina.

That the **Reverend David Smith** was appointed Moderator of Session for **Fieldstone Presbyterian Church**, Mooresville, North Carolina.

That the **Reverend John Senior** was appointed Moderator of Session for **Pine Hall Presbyterian Church**, Pine Hall, North Carolina.

### D. TRANSFER MINISTER OUT OF SALEM PRESBYTERY

That the **Reverend Kate Morritauk** is transferred to Lake Huron Presbytery May 24, 2022.

That the **Reverend Inger Manchester** is transferred to Presbytery of the James May 29, 2022.

That the **Reverend Nancy Dederer** is transferred to Scioto Valley Presbytery June 18, 2022.

That the **Reverend Hillary Bergman Cheek** is transferred to Charlotte Presbytery June 23, 2022.

That the **Reverend Jasmine Evans** is transferred to the Greater Atlanta Presbytery June 23, 2022.

That the **Reverend Russ Kerr** is transferred to Presbytery of the James July 21, 2022.

### E. DISSOLUTION OF PASTORAL RELATIONSHIPS WHERE BOTH PARTIES AGREE

Dissolved the Pastoral relationship between the **Reverend Inger Manchester** and **Fieldstone Presbyterian Church**, Mooresville, North Carolina, effective May 29, 2022.

Dissolved the Pastoral relationship between the **Reverend Ron Shive** and **First Presbyterian Church, Burlington, North Carolina**, effective June 5, 2022.

### F. MINISTER LABORING WITHIN THE BOUNDS OF SALEM PRESBYTERY

That the **Reverend Stewart Rawson**, a member of Trinity Presbytery, was given permission to labor within the bounds of Salem Presbytery as the Transitional Pastor of **First Presbyterian Church, Burlington**, North Carolina beginning June 6, 2022. The Terms are:

Effective Salary	\$75,000
Housing	\$25,000
Board of Pensions	Traditional Plan provided at FPC expense through PCUSA
FICA (one-half)	\$7,650
Automobile Expense	Reimbursed at current IRS mileage rate
Continuing Education	\$1,500

### G. REQUEST TO WAIVE REQUIREMENT

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

### III. RECOMMENDATIONS FOR THE ACTION OF PRESBYTERY

#### A. ELDER AUTHORIZED TO CELEBRATE THE LORD'S SUPPER AND MODERATE THE SESSION

That Elder **Rainey Ratchford** be authorized by Salem Presbytery to serve the Lord's Supper and moderate the session in the congregations in Parish E of Salem Presbytery for one year, beginning September 10, 2022.

#### B. COMMISSIONED RULING ELDERS (LAY PASTOR)

That **Steven Stiles** be commissioned as the Commissioned Ruling Elder-Lay Pastor of the **Milton Presbyterian Church**, Milton, North Carolina, for a one-year period beginning July 1, 2022, and that he be granted permission to celebrate the Sacraments and Moderate the Session.

That **Tim Glaser** be commissioned as the Commissioned Ruling Elder-Lay Pastor of the **Cleveland Presbyterian Church**, Cleveland, North Carolina, for a one-year period beginning September 1, 2022, and that he be granted permission to celebrate the Sacraments and Moderate the Session.

#### C. 2023 MINIMUM COMPENSATION STANDARDS

That Salem Presbytery adopt an 8% cost of living increase in the minimum compensation for all installed positions and for Certified Christian Educators; also part-time positions increase by 8% to \$29.75 per hour; and CRE positions increase by 8% to \$23.50 per hour- for 2023. Remuneration for Temporary Tasks remains the same.

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

1. That the call of **First Presbyterian Church, Lexington, North Carolina**, to the **Reverend Jon E. Martin** to serve as Solo Pastor be found in order; and the terms of the call (printed below) be approved; and that the call be 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 August 15, 2022.

Effective salary	
Cash Salary:	\$45,500
Housing Allowance:	\$27,000
Total	\$72,500

## Reimbursable expenses (by voucher)

Automobile expense	provided at IRS reimbursable rate
Business/Professional Expenses	\$1,200
SECA Supplement	\$5,550
Continuing Education	\$2,000
Moving Costs (up to)	provided up to \$5,000

Full medical, pension, disability, and death benefit coverage under the Board of Pensions. Two months maternity leave at full pay or one month paternity leave at full pay.

2 Day off per week

4 Weeks Paid Vacation

2 Weeks Paid Continuing Education

In the seventh year of service, the congregation will provide for a three-month Clergy Renewal Leave (Sabbatical), continuing the salary and benefits for that period, and providing for pulpit supply in the pastor's absence.

2. That the call of **Calvary Presbyterian Church**, Statesville, North Carolina, to the **Reverend Timothy Lamont Bates** to serve as Pastor be found in order; and the terms of the call (printed below) be approved; and that the call be placed in 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 AAEO Policy adopted by Salem Presbytery (July 1993) in offering this call. The effective date is August 14, 2022.

## Effective Salary

Cash Salary:	\$12,600
Housing Allowance:	\$12,600
Other allowances:	\$3,000 (FICA)
Total	\$28,200

## Reimbursable expenses (by voucher)

Automobile expense	\$2,520
Continuing Education	\$550.00
Moving Costs (up to)	n/a

Full medical, pension, disability, and death benefit coverage under the Board of Pensions. Two months maternity leave at full pay or one month paternity leave at full pay.

1 Day off per week

4 Weeks Paid Vacation

2 Weeks Paid Continuing Education

In the seventh year of service, the congregation will provide for a three-month Clergy Renewal Leave (Sabbatical), continuing the salary and benefits for that period, and providing for pulpit supply in the pastor's absence.

3. That the call of **Cameron Presbyterian Church**, Statesville, North Carolina, to the **Reverend Timothy Lamont Bates** to serve as Pastor be found in order; and the terms of the call (printed below) be approved; and that the call be placed in 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 AAEO Policy adopted by Salem Presbytery (July 1993) in offering this call. The effective date is August 14, 2022.

Effective Salary

Cash Salary:	\$17,304
Housing Allowance:	\$6,000
Other Allowances:	\$2,500 (FICA)
Total:	\$25,804

Reimbursable expenses (by voucher)

Automobile expense	\$3,200 travel
Continuing Education	\$563
Moving Costs (up to)	n/a

Full medical, pension, disability, and death benefit coverage under the Board of Pensions. Two months maternity leave at full pay or one month paternity leave at full pay.

1 Day off per week

4 Weeks Paid Vacation

2 Weeks Paid Continuing Education

In the seventh year of service, the congregation will provide for a three-month Clergy Renewal Leave (Sabbatical), continuing the salary and benefits for that period, and providing for pulpit supply in the pastor's absence.

4. That the call of **Guilford Park Presbyterian Church**, Greensboro, North Carolina, to the **Reverend Stephen M. Fearing** to serve as Solo Pastor be found in order; and the terms of the call (printed below) be approved; and that the call be 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 AAEO Policy adopted by Salem Presbytery (July 1993) in offering this call. The effective date is November 1, 2022.

Effective Salary

Cash Salary	\$45,000
Housing Allowance	\$35,000
Total	\$80,000

Reimbursable expenses (by voucher)

Automobile expense	IRS rate/.62 per mile
Business/professional expenses	\$3,300
SECA Supplement (up to 50%)	\$6,500
Continuing Education	\$4,000
Other allowances	\$4,467

Moving Costs (up to) \$7,000

Full medical, pension, disability, and death benefit coverage under the Board of Pensions. Two months maternity leave at full pay or one month paternity leave at full pay.

2 Days off per week

4 Weeks Paid Vacation

3 Weeks Paid Continuing Education

In the seventh year of service, the congregation will provide for a three-month Clergy Renewal Leave (Sabbatical), continuing the salary and benefits for that period, and providing for pulpit supply in the pastor's absence.

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

That following her successful examination, the call of North Wilkesboro Presbyterian Church, North Wilkesboro, North Carolina, to **Amanda Horan**, a candidate under the care of Western Reserve Presbytery to serve as **Associate Pastor** be found in order; and the terms of the call (printed below) be approved; and that the call be placed in her hands. The Commission on Ministry is satisfied that this congregation has complied with the EEO provisions of the Book of Order (G-3.0307) and the AAEO Policy adopted by Salem Presbytery (July 1993) in offering this call, pending her successful examination and ordination. The effective date is October 1, 2022.

Effective Salary

Cash Salary	\$43,500 (split TBD)
Housing Allowance	TBD split w/cash salary
Total	\$43,500

Reimbursable expenses (by voucher)

Automobile expense	provided at IRS mileage rate
SECA Supplement (up to 50%)	\$3,602
Continuing Education	\$1,125
Moving Costs (up to)	\$6,000

Full medical, pension, disability, and death benefit coverage under the Board of Pensions. Two months maternity leave at full pay or one month paternity leave at full pay.

2 Days off per week

4 Weeks Paid Vacation

2 Weeks Paid Continuing Education

In the seventh year of service, the congregation will provide for a three-month Clergy Renewal Leave (Sabbatical), continuing the salary and benefits for that period, and providing for pulpit supply in the pastor's absence.

#### F. REQUEST FOR HONORABLE RETIREMENT

That the **Reverend Margaret Almeida** be granted the status of Honorably Retired effective September 1, 2022.

#### **G. SERVICE OF HONORABLE RETIREMENT**

That Salem Presbytery recognize the **Reverend Margaret Almeida** with a service of Honorable Retirement.

\* \* \* \* \*

#### **Just a reminder! Salem Presbytery Commission on Ministry (COM) Structure**

Two COM Co-Moderators (John Johnson and Amanda Anderson)

Six COM Task Forces:

Task Force on CRE (Commissioned Ruling Elder) Training and Oversight

Task Force Co-Moderators: Jim Beard and R.C. Griffin

Task Force on Policy and Compensation

Task Force Moderator: Felicia Stewart Hoyle

Task Force on Examinations

Task Force Moderator: Travis Milam, Vice Moderator: Debbie Layman

Task Force on Transitions in Ministry (for Installed Positions)

Task Force Co-Moderators: Mason Todd and Parks Williams

Task Force on Care and Member Oversight

Task Force Moderator: Vicki Jones-Johnson

Task Force on the Changing Church \*for churches with uninstalled leadership

Task Force Co-Moderators: Thom Burleson and Amanda Anderson

**2023 CERTIFIED CHRISTIAN  
EDUCATOR MINIMUM ANNUAL COMPENSATION**

Salary: \$45,428.73

Auto Reimbursement: Provided

(This means that all business miles approved by the church's treasurer are to be reimbursed at the current Federal Allowable Rate)

Board of Pensions

Pension & Disability Dues: Provided

Medical Dues: \*Provided

(Use BOP Dues Calculator at [www.pensions.org](http://www.pensions.org))

Professional Development: \$1,125

It is recommended that this time be used creatively and with flexibility.

Vacation 4 weeks

Study Leave: 2 weeks

Maternity Leave (with full pay): 2 months or

Paternity Leave (with full pay): 1 month

Days off per week 1 day

Triennial Boundary Training Expense Provided

In order to recognize the value of experienced church professionals, the COM recommends to hiring agencies of the church that \$100 per year's experience in church education (up to 10 years) should be added to the minimum salary adopted by Presbytery.

These figures do not include position costs such as, Worker's Compensation, Social Security and Medicaid tax.

In the seventh year of service, the congregation is expected to provide for a three-month Clergy/Educator Renewal Leave (Sabbatical), continuing the salary and benefits for that period, and providing for supply in the educator's absence. Congregations unable to provide this leave shall consult with the Commission on Ministry.

\* "It is the ethical duty of the church, and therefore all churches are mandated to provide 100 percent of the cost of the major medical insurance premiums to cover Teaching Elders/Certified Christian educators and members of their families."

Updated 09/2022

**2023 COMMISSIONED RULING ELDERS MINIMUM COMPENSATION**

Salary \$23.50 per hour

In addition, there is a \$100 per year for every year of service, up to ten (10) years.

Vacation: 4 weeks

(Four (4) weeks is to be defined as, twenty-eight (28) calendar days, including four (4) Sundays)

Updated 09/2022

**2023 MINIMUM ANNUAL COMPENSATION  
FULL TIME INSTALLED MINISTERS OF WORD AND SACRAMENT**

Salary	\$34,684.20
Housing Allowance (or free use of manse including utilities)	\$10,744.53

*(Note: If given a housing allowance, it must be specified in writing and recorded in the minutes of the Congregational meeting that approves the terms of call each year.)*

Auto Reimbursement	Provided
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(This means that all business miles approved by the church's treasurer are to be reimbursed at the current Federal Allowable Rate)

Board of Pensions

Pension & Disability Dues:	Provided
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Medical Dues:	*Provided
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(Use BOP Dues Calculator at [www.pensions.org](http://www.pensions.org))

Continuing Education and/or Book Reimbursement	\$1,125
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It is recommended that this time be used creatively and with flexibility.

Vacation:	4 weeks
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Four (4) weeks is to be defined as, twenty-eight (28) calendar days, including four (4) Sundays)

Study Leave	2 weeks
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Maternity Leave (with full pay)	2 months
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or

Paternity Leave (with full pay)	1 month
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Days off per week	1 day minimum
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Moving (to the field) expense reimbursement	Provided
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Triennial Boundary Training Expense	Provided
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In order to recognize the value of experienced church professionals, the COM recommends to hiring agencies of the church that \$100 per year's experience in the ministry (up to 10 years) should be added to the minimum salary adopted by Presbytery.

If ministers are provided with a manse in which to live, the churches to which such ministers are called are encouraged to establish an equity allowance for the minister.

In the seventh year of service, the congregation is expected to provide for a three-month Clergy/Educator Renewal Leave (Sabbatical), continuing the salary and benefits for that period, and providing for pulpit supply in the pastor's absence. Congregations unable to provide this leave shall consult with the Commission on Ministry.

The church may wish to include supplemental income to the Pastor for ½ of Social Security costs; the Pastor is responsible for paying 100% of this cost.

These figures do not include the cost of someone to fill the pulpit when the pastor is away, or the cost of Worker's Compensation insurance, or other similar expenses.

\* "It is the ethical duty of the church, and therefore all churches are mandated to provide 100 percent of the cost of the major medical insurance premiums to cover Teaching Elders/Certified Christian educators and members of their families."

Updated 09/2022

**2023 MINIMUM COMPENSATION**  
**PART TIME MINISTERS OF WORD AND SACRAMENT NOT IN INSTALLED POSITIONS**

Compensation calculated per hour      \$29.75

Housing Allowance: A portion of the above compensation may be designated as "Housing Allowance" per IRS rules.

Part-time workers (less than 20 hours) are not eligible for Pension and Medical participation offered by the Board of Pensions PCUSA. However, employing organizations may offer eligible BOP products to eligible employees, and should they choose, provide some or all of the cost of the product. See [www.pensions.org](http://www.pensions.org)

Auto Reimbursement                      Provided

(This means that all business miles approved by the employer are to be reimbursed at the current Federal Allowable Rate)

### **An order for Commissioning of a Certified Ruling Elder (CRE)**

Moderator: We come now to commission Elder Timothy Glaser (Cleveland PC) and Elder Steven Stiles (Milton PC) for service.

COM Leader: The call of Christ is to willing, dedicated discipleship.  
Our discipleship is a manifestation of the new life we enter through baptism.  
Discipleship is both a gift and a commitment, an offering and a responsibility.

Moderator: Steven and Timothy, the grace bestowed on you in baptism is sufficient for your calling because it is God's grace. By God's grace we are saved, and enabled to grow in the faith and to commit our lives in ways that serve Christ.

God has called you to particular service. Show your purpose by answering these questions.

Who is your Lord and Savior?

**Glaser/Stiles: Jesus Christ is my Lord and Savior.**

Moderator: Will you be Christ's faithful disciple, obeying his word and showing his love?

**Glaser/Stiles: I will, with God's help.**

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

**Glaser/Stiles: I do.**

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

**Glaser/Stiles: I will, with God's help.**

*The COM Co-Moderator will lead the Presbytery in a Prayer of Commissioning.*

Moderator: Steven and Timothy, you are commissioned to service as a Ruling Elder. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God through him.

## Recognition of Honorable Retirement

### Call to Worship

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

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

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

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

Moderator: who satisfies you with good things,

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

### Words of Celebration

Moderator: I draw the attention of the Presbytery to the citation honoring the Rev. Margaret Taylor Almeida that is included in this meeting packet.

Margaret has completed active service as a minister of Word and Sacrament.

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

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

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

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

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

**All: Thanks be to God! Amen.**

### Prayer of Blessing

Moderator: Eternal God, through all the years of our lives  
your love protects and guides us.  
By your Spirit you call us to varied ministries

in the service of Jesus Christ.

We praise you for your gifts to your servant Margaret -  
for her faithful proclamation of your word,  
her administration of the holy sacraments of Jesus Christ,  
and her pastoral care and leadership in the church.  
Grant, to Margaret, time for refreshment and rest,  
reflection and rejoicing,  
and the fullness of your peace.

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

In the name of Christ we pray. **Amen.**

## SALEM PRESBYTERY

### The Rev. Margaret Taylor Almeida Honorable Retirement

On the occasion of her retirement, Salem Presbytery celebrates and gives thanks for the ministry of the Rev. Margaret Taylor Almeida. In her early career, Margaret taught in both school and church settings. She served her home congregation, First Presbyterian Salisbury, as stated supply pastor during her theological training at the Charlotte campus of Union Presbyterian Seminary. Called to Second Presbyterian Church, Salisbury, Margaret was ordained to the ministry of Word and Sacrament on November 14, 2010. She has served that congregation for the last 12 years.

The members of Second Salisbury deeply value Margaret's dedication and enthusiastic commitment to fostering all aspects of the congregation's life. She organized annual retreats to Montreat for youth and the women's group. The youth retreats were transformative for participants who shared their experiences during worship when they returned. Margaret was attentive to fostering the congregational community through the church's programming, planning bible studies around shared meals that reached church and community members alike. Having been "called by God to be a caregiver," Margaret ensured that homebound members stayed connected to the life of the congregation.

A sixth-generation pastor, Margaret describes herself as a "child of the manse." Her family's activism in the Civil Rights era informed Margaret's commitment to the work of social justice throughout her ministry. At Second Salisbury, Margaret arranged for the Prevent Child Abuse Rowan program to have a safe place to meet at the church. She also organized church members to deliver meals through Meals on Wheels in Rowan County.

Margaret is aware of the "privilege" she enjoys as one confident of God's unfailing love and steeped in the Reformed tradition. Margaret's privilege afforded her a foundational insight about herself that also informed her approach to ministry. She wrote: "I use the word 'privilege' because I have always known three things. First, my parents love me. Second, Jesus loves me. Third, there is nothing I can do to change one or two. It doesn't matter how good or how bad I am, and I have tried a little of both." The members of First and Second Presbyterian Churches Salisbury and the Salem Presbytery, among the many communities that Margaret's ministry has touched, recognize this powerful sense of mission at the center of Margaret's pastoral identity.

A faithful presbyter and colleague, Margaret has served on the Committee on Preparation for Ministry (CPM). As CPM Co-Moderator, Margaret helped pre-inquirers take the initial steps to begin the ordination process and served as the CPM's advisor to several persons under the care of the presbytery.

Margaret's sense of vocation as a caregiver is rooted in her love for and commitment to her family. Her experience caring for her father in the last stages of his life confirmed her calling to pastoral ministry. Alongside her ministry at Second Salisbury, Margaret and her family have provided long-term care for several family members over the last decade.

We are grateful for the many ways in which God has shown God's abundant love through Margaret's ministry. We cherish her continued connection to this presbytery and the wisdom she continues to share with us about the life and work of ministry.

The Rev. Dr. John E. Senior  
The Rev. Barrie Miller Kirby  
The Rev. Dr. Randal V. Kirby

**Rev. Sam Perkins, Moderator****For Information:**

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

**For Action:**

***Vacancies on Presbytery Committees and Commissions:*** The COR moves the following nominations for service to Salem Presbytery:

*Budget and Finance*

2025 Elder Craig James (St. Andrews)

*Church Growth and Transformation*

2025 Rev. Kristen Levens (Stony Creek)

2025 Rev. David Ealy (Hawfields)

2025 Rev. Nicole Richardson (Forest Hills)

*COM - Task Force on Ministry for the Changing Church*

2025 Rev. Leigh Wisner (Clemmons)

2025 Elder Mike Sherrill (Asheboro First)

*COM - Task Force on Transitions in Ministry (Installed)*

2025 Rev. Kate Harper (Cross Roads)

2025 Rev. Pat Fletcher (HR)

*COM - Task Force on Examinations*

2025 Elder Willie Garvin (Clemmons)

2025 Rev. Travis Milam (Pilot Mountain)

2025 Rev. Jeff Smith (Boone First)

*COM - Task Force on the Care of Pastors and Retirees, Members at Large/Validated Ministry Oversight and Certified Christian Educator Oversight*

2025 Rev. Vicki Jones-Johnson (MAL)

*COM - Task Force on Policy, Compensation, Mediation, and Church Officer Development*

2025 Rev. Newton Cowan (Greensboro First)

*Committee on Preparation for Ministry*

2025 Rev. Keith Curl-Dove (Grace, New Creation)

2025 Rev. R. C. Griffin (North Wilkesboro)

2025 Rev. Kate Huddleson-Gillespie (HR)

2025 Rev. Courtney Stevens (Highland)

*Executive Council*

2025 Rev. Rosa Miranda (Validated Ministry - PMA)

2025 Rev. Kyle Goodman (Alamance)

2025 Rev. Phanta Lansden (St. James)

*Personnel*

2025 Rev. Charlie Lee (Starmount)

2025 Rev. Ernie Thompson (Westminster)

## Executive Council

**The Rev. Jennie Hemrick, Moderator**  
**The Rev. Kathy Beach, Vice-Moderator**

The Executive Council (EC) met on June 16, July 21, and August 18, 2022. The Executive Council also gathered on May 19, 2022 to talk about matters to be accomplished between the present and the conclusion of the terms of the current Transitional General Presbyter, Designated Presbyter, and Stated Clerk (October 2023).

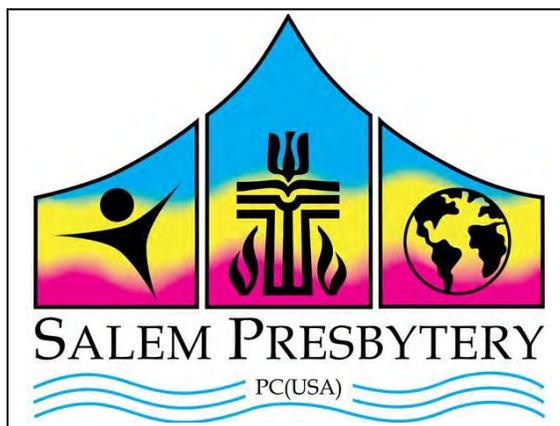
Regular reports were received from Barbara Smith (Transitional General Presbyter), Jodi Lingan (Designated Presbyter), and David Vaughan (Stated Clerk).

### **For Information – The Executive Council:**

- Approved minutes of previous EC meetings and of the May 2022 meeting of Presbytery;
- Approved the docket for the August 2022 meeting of Presbytery;
- Received regular, detailed financial reports from the Budget and Finance Committee;
- Approved an increase in Campus Ministry budget, using funds designated for this purpose;
- Acting on behalf of Presbytery:
  - Commissioned Ruling Elder Robin Richardson to the Dellabrook PC;
  - Elected Elder Gerry Knox (Mt. Tabor) to the Committee on Representation (2023);
  - Authorized the Taylorsville PC to sell property that was received by bequest;
  - Authorized the Stony Creek PC to sell property that was received by bequest;
  - Authorized the Logan PC to sell property acquired by the congregation in 2021;
- Amended the Presbytery's Investment policy to include: "However, the investment advisor should include interest rate risk as a criterion in making investment decisions to address market sensitivity";
- Added the Rev. Jud Milam as a third signatory on Presbytery accounts;
- Approved revisions to the Commission on Ministry organization;
- Approved revisions to the responsibilities of the Church Growth and Transformation committee;
- Reviewed the May 2022 Presbytery meeting format and substance;
- Learned that the Christ PC campus (High Point) has been sold and closed;
- Ordered Presbytery meetings for 2023: February 21 (all virtual), May 16 (in person), September 9 (in person), November 14. All meetings will begin at 9:00am.
- Ordered the September and November 2022 meetings as ZOOM only, due to rising Covid infection rates;
- Began discussions on Presbytery staffing (after October 2023, when agreements with the current Transitional General Presbyter, Designated Presbyter, and Stated Clerk expire);

**For Action –**

1. The Executive Council moves that the Presbytery adopt a revised *Manual*. The *Manual* revision was largely prompted by the recent reorganization of the Commission on Ministry. Other non-substantive modifications are being made, largely to reflect how business is being carried out by the Presbytery and its constitutional and local committees and commissions.
2. The Executive Council asks the Moderator to recognize the Deacon Ronda Tatum to speak before the Presbytery on behalf of the Budget and Finance Committee.
3. The Executive Council asks the Moderator to recognize the Rev. Kyle Goodman and the Rev. Kim Priddy to speak to the Presbytery on behalf of the Stewardship Committee.



## SALEM PRESBYTERY MANUAL

### ARTICLE I. PRECEPTS

**Section I.01 Salem Presbytery Values.** We are Presbyterian Christians, called to be reformed and to be reformers in the church and in the world. We are united by our connection to God in Jesus Christ, the head of the church. We discern God’s will for our time, place, and people through the work of the Holy Spirit revealed through Scripture, guided by our confessions and understood in our diverse community.

**Section I.02 The Great Ends of the Church.** The great ends of the Church, as set forth in the Presbyterian Church (USA) Book of Order, are the:

- (a) proclamation of the gospel for the salvation of humankind;
- (b) shelter, nurture, and spiritual fellowship of the children of God;
- (c) maintenance of divine worship;
- (d) preservation of the truth;
- (e) promotion of social righteousness; and
- (f) exhibition of the Kingdom of Heaven to the world.

**Section I.03 Continuity and Change.** The presbyterian form of government set forth in the Constitution of the Presbyterian Church (U.S.A.) (“PC(USA)”) is grounded in Scripture and built around the marks of the true Church. It is in all things subject to the Lord of the Church. In the power of the Spirit, Jesus Christ draws worshipping communities and individual believers into the sovereign activity of the triune God at all times and places. As the Church seeks reform and fresh direction, it looks to Jesus Christ who goes ahead of us and calls us to follow him. United with Christ in the power of the Spirit, the Church seeks “not [to] be conformed to this world, but [to] be transformed by the renewing of [our] minds, so that [we] may discern what is the will of God—what is good and acceptable and perfect” (Rom. 12:2).

**Section I.04 Ordination Vows.** The Members of Salem Presbytery have answered and continue to answer each and every one of the following questions from the PC(USA) Book of Order in the affirmative to:

- (a) trust in Jesus Christ as Savior, acknowledge him Lord of all and Head of the Church, and through him believe in one God, Father, Son, and Holy Spirit;

- (b) accept the Scriptures of the Old and New Testaments to be, by the Holy Spirit, the unique and authoritative witness to Jesus Christ in the Church universal, and God's Word;
- (c) sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads the Members to believe and do, and are instructed and led by those confessions in leading the people of God;
- (d) fulfill their ministry in obedience to Jesus Christ, under the authority of Scripture, and are continually guided by the confessions;
- (e) be governed by our church's polity, and abide by its discipline;
- (f) be a friend among their colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit;
- (g) in their own lives seek to follow the Lord Jesus Christ, love their neighbors, and work for the reconciliation of the world;
- (h) promise to further the peace, unity, and purity of the church; and
- (i) pray for and seek to serve the people with energy, intelligence, imagination, and love.

**Section I.05 The Purpose Of Confessional Statements; Reformed Tradition.** The PC(USA) states its faith and bears witness to God's grace in Jesus Christ in the creeds and confessions in The Book of Confessions. These confessional statements are subordinate standards in the church, subject to the authority of Jesus Christ, the Word of God, as the Scriptures bear witness to him. In its confessions the Presbyterian Church (U.S.A.) expresses the faith of the Reformed tradition. Central to this tradition is the affirmation of the majesty, holiness, and providence of God who in Christ and by the power of the Spirit creates, sustains, rules, and redeems the world in the freedom of sovereign righteousness and love. Related to this central affirmation of God's sovereignty are other great themes of the Reformed tradition: the election of the people of God for service as well as for salvation; covenant life marked by a disciplined concern for order in the church according to the Word of God; a faithful stewardship that shuns ostentation and seeks proper use of the gifts of God's creation; and the recognition of the human tendency to idolatry and tyranny, which calls the people of God to work for the transformation of society by seeking justice and living in obedience to the Word of God. God alone is Lord of the conscience and has left it free from the doctrines and commandments of ~~men~~ **humanity** which are in anything contrary to ~~his~~ **God's** Word, or beside it, in matters of faith or worship.

## ARTICLE II. SALEM PRESBYTERY ORGANIZATION

**Section II.01 Name.** The name of this presbytery is Salem Presbytery, a constituent presbytery of the ~~Mid-Atlantic Synod~~ **Synod of the Mid-Atlantic** and Presbyterian Church (U.S.A.).

**Section II.02 Boundaries.** The boundary of Salem Presbytery consists of 19 counties in central North Carolina.

**Section II.03 ~~Neighborhoods.~~** ~~Salem Presbytery consists of three neighborhoods: West (Alexander, Ashe, Alleghany, Watauga, Wilkes, and part of Iredell and Surry), Central (Most of Surry, Yadkin, Stokes, Forsyth, part of Iredell, Davie, Davidson, Rowan and part of Guilford) and East (Rockingham, Caswell, most of Guilford, Alamance, Randolph and Chatham).~~

**Clusters/Parishes.** Salem Presbytery consists of ten Clusters in five Parishes in the counties of Alamance, Alexander, Alleghany, Ashe, Caswell, Chatham, Davidson, Davie, Forsyth, Guilford, Iredell, Randolph, Rockingham, Rowan, Stokes, Surry, Watauga, Wilkes, and Yadkin.

**Section II.04 Membership of Presbytery.** The voting membership of the Presbytery consists of:

- (a) All ~~teaching elders~~ ministers of the Word and Sacrament on the active roll of Presbytery engaged in a ministry validated by the Presbytery, all members-at-large, and all honorably retired ~~teaching elders~~ ministers;

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- (b) All ruling elder commissioners of the churches of Presbytery;
- (c) The officers of Presbytery who are ruling elders commissioned as members of Presbytery for their terms of office;
- (d) Certified Christian Educators who have been ordained to the office of Ruling Elder;
- (e) Ruling Elders Commissioned (“CREs”) every three years by Presbytery, who are currently serving churches within Salem Presbytery; and,
- (f) Ministers from other denominations who have been approved by Commission on Ministry or Presbytery and are currently serving a church or validated ministry in Salem Presbytery.

## Section II.05 Mission, Purpose, and Vision

- (a) Mission. ~~We as Salem Presbytery strive to be a visible witness to Jesus Christ, [REACH]; to equip and strengthen our congregations and leaders for ministry in the world, [EQUIP]; and to inspire and model local and global mission, [SEND].~~  
Salem Presbytery connects, supports, and strengthens local congregations and worshipping communities to carry out Christ’s transformative work of love and justice in the church and in the world.
- (b) Purpose. As Salem Presbytery, we are called to be God’s voices of hope in this time of epoch change and exciting possibilities.
- (c) Vision. ~~Salem Presbytery is called by God and empowered by the Holy Spirit. Salem Presbytery helps its congregations to be more faithful participants in the mission of Christ’s Church as they provide that the Word of God may be truly preached and heard. By the grace of God and the working of the Holy Spirit, Salem Presbytery is a catalyst for transformational ministry, vital mission, and dynamic leadership in local congregations and worshipping communities.~~
- (d) Polity. Salem Presbytery is a regional council of the Presbyterian Church (U.S.A.) whose purpose is to carry out the mission, ministry, and government of the Presbyterian Church (U.S.A.) within its boundaries in order to achieve the great ends of the Church.
- (e) Community and Diversity. Salem Presbytery is a covenant community with a rich diversity of membership, formed by the triune God, called to share together in the ongoing life and ministry of Jesus Christ, proclaiming and demonstrating the Gospel publicly in word and deed in the power of the Holy Spirit. In Christ, by the power of the Spirit, God unites persons through baptism, regardless of race, ethnicity, age, sex, disability, geography, or theological conviction. There is therefore no place in the life of the Church for discrimination against any person. Salem Presbytery shall help congregations guarantee full participation and representation in its worship, governance, and emerging life to all persons or groups within its membership.
- (f) Ministry. The ministry of Presbytery is to promote the worship, fellowship, nurture and outreach of its members and congregations.
- (g) Book of Order. The powers and duties of Presbytery shall be in accordance with the Book of Order of the Presbyterian Church (U.S.A.).

## Section II.06 Goals and Objectives.

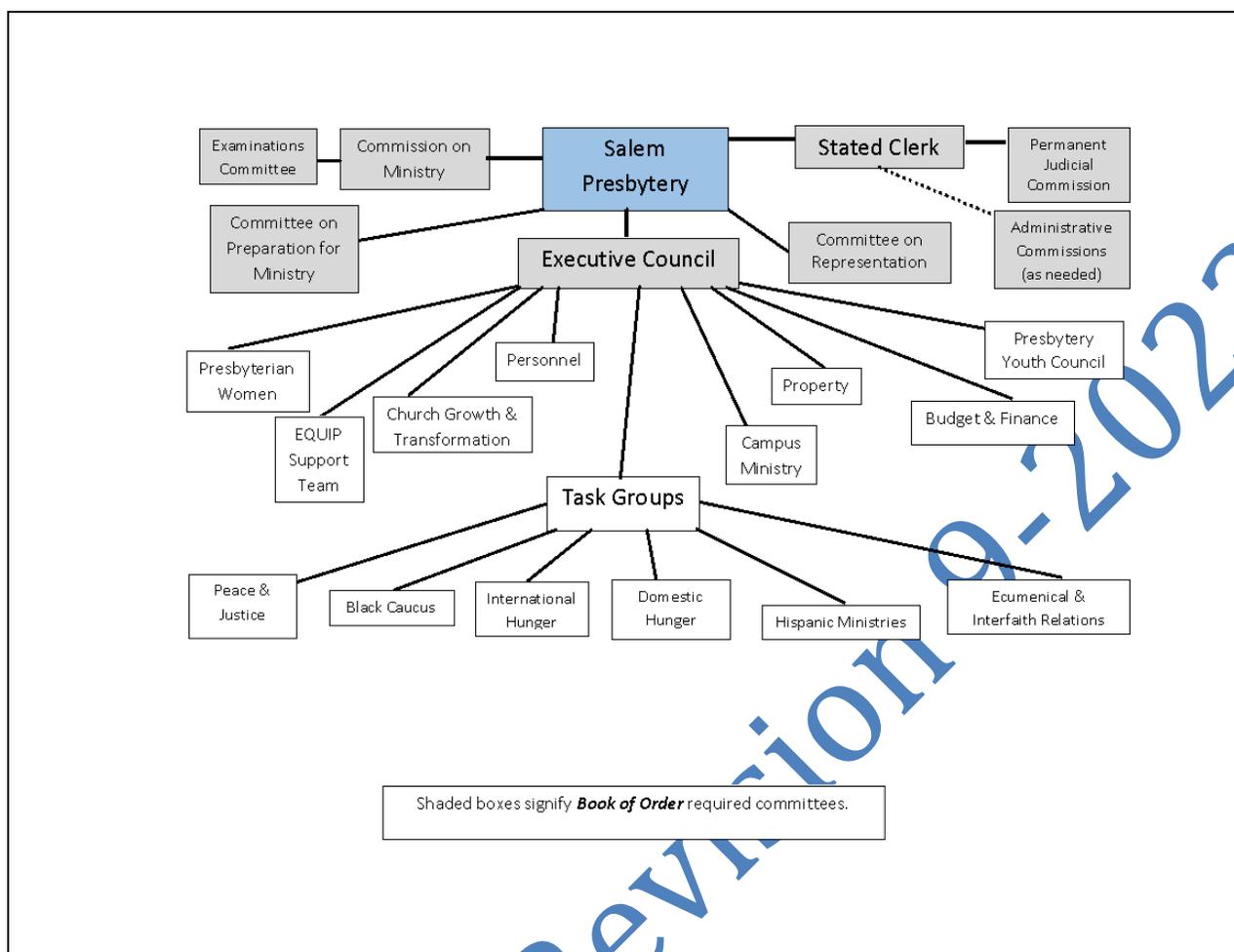
- (a) We are God’s voices of hope as we seek to proclaim the Good News in word and deed.
  - (i) Congregations will provide proclamation for their place and people.
  - (ii) ~~Teaching Elders~~ Ministers of the Word and Sacrament, Commissioned Ruling Elders and Certified Christian Educators will learn about and serve this rapidly changing world.
  - (iii) Salem Presbytery program staff will preach, teach and mediate on Salem Presbytery’s behalf.

- (iv) Executive Council will facilitate the work of Salem churches, developing and allocating shared resources.
  - (v) Commissions and Committees will proclaim God's Good News with their work.
- (b) We are God's voices of hope as we seek to celebrate and embrace diversity.
- (i) Congregations will discern and act on God's specific call in their community.

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- (ii) ~~Teaching Elders~~ Ministers of the Word and Sacrament, Commissioned Ruling Elders and Certified Christian Educators will understand, preach and practice unity in Christ.
  - (iii) Salem Presbytery will equip church leaders in the knowledge and practice of diversity.
  - (iv) Executive Council will represent and encourage the diversity of Salem Presbytery.
  - (v) Commissions and Committees will expand their diversity of people, ideas and activities.
- (c) We are God's voices of hope as we seek to nurture and care for one another.
- (i) Congregations will share resources with other Congregations.
  - (ii) ~~Teaching Elders~~ Ministers of the Word and Sacrament, Commissioned Ruling Elders and Certified Christian Educators will support one another in life's joys and sorrows through prayer and communication.
  - (iii) Salem Presbytery staff will communicate prayer concerns and pray for churches and their members.
  - (iv) Executive Council will pray and practice concern for each other as they serve together.
  - (v) Commissions and Committees will pray for and nurture one another as they serve together.
- (d) We are God's voices of hope as we seek to participate in God's transformational mission.
- (i) Congregations will discern the new thing God is doing in their midst.
  - (ii) ~~Teaching Elders~~ Ministers of the Word and Sacrament, Commissioned Ruling Elders and Certified Christian Educators will proclaim the gospel and implement God's work.
  - (iii) Salem Presbytery staff will seek out and share transformational mission ideas.
  - (iv) Executive Council will prioritize support for transformational practice.
  - (v) Commissions and Committees will intentionally seek and implement transformational practice.
- (e) We are God's voices of hope as we seek to partner with each other in ministry.
- (i) Congregations will connect with each other in ministry.
  - (ii) ~~Teaching Elders~~ Ministers of the Word and Sacrament, Commissioned Ruling Elders and Certified Christian Educators will prioritize and encourage partnerships in ministry.
  - (iii) Presbytery staff will resource Salem Partnerships.
  - (iv) Executive Council will encourage accountability in living and working together as a connectional church.
  - (v) Commissions and Committees will work toward building partnerships through their specific areas of expertise.

**Section II.07 Organizational Chart** (includes groups not governed by Manual).



### ARTICLE III. SALEM PRESBYTERY GOVERNANCE

#### Section III.01 Officers of Presbytery.

##### (a) Moderator And Vice-Moderator.

(i) *Election.* At the spring or summer meeting of Presbytery in odd-numbered years, a moderator will be elected; this individual will take office at the conclusion of the subsequent winter's Presbytery meeting, and will serve a two-year term. The Committee on Representation will select and recommend a Ruling Elder or CRE who is a member of a congregation in Salem Presbytery, or a Teaching Elder who is a member of Salem Presbytery to serve as moderator of Presbytery. The moderator, with Executive Council approval, will select a vice moderator. Presbytery will review this process to evaluate quality, leadership, and equity within the organization.

(ii) *Duties of Moderator/Vice Moderator.* The Moderator shall:

- 1) Preside at all Presbytery meetings;
- 2) Follow the role as directed by the Book of Order;
- 3) Be selected as a commissioner to General Assembly, in the period of the Moderator's service as Moderator;
- 4) Sign documents as appropriate; and
- 5) The Vice Moderator shall serve in the absence of the Moderator or when invited to do so.

(b) Stated Clerk of Presbytery.

- (i) *Election.* The office of Stated Clerk shall be filled by election. The term of the Stated Clerk shall be three (3) years, beginning on July 1 of the year of election. The Clerk shall be eligible for re-election without limitation. The Stated Clerk may select an Assistant Stated Clerk to serve annually. A vacancy in the Stated Clerk's office shall be filled by nomination and election to the unexpired term as expeditiously as possible. Nominations to fill the vacancy shall be made by the Personnel Committee of Presbytery to the Committee on Representation in accordance with the manner set forth in this section.
- (ii) *Duties of Stated Clerk.* The Stated Clerk shall be the continuing ecclesiastical officer of Presbytery and shall perform all of the duties set forth in the position description adopted by Presbytery, as well as all duties which may be assigned from time to time by Presbytery and the Book of Order.
- (iii) *Annual Review of Stated Clerk.* Presbytery shall conduct an annual review of the work and of the compensation of the Stated Clerk. The membership of the appraisal team shall be the Moderator of Executive Council, the Moderator of the Personnel Committee, and the Moderators of the Standing Committees of Presbytery **with input from the Presbyter [this keeps it consistent with the Employee Handbook]**. In the final year of the term of the Stated Clerk, both the annual review and the end-of-term review shall be conducted by the appraisal team.
- (iv) *Salary and Expenses of Stated Clerks.* A sum for the services of the Stated Clerk shall be allotted in the budget of Presbytery.

**Section III.02 Executive Presbyter and Other Staff of Salem Presbytery.**(a) Election of Executive Presbyter.

- (i) When a vacancy occurs in the office of the Executive Presbyter, Executive Council shall nominate to Presbytery the names of at least seven (7) members to a Special Committee on Representation, which shall be so constituted so as to comply with the principles of participation and representation.
- (ii) The Special Committee on Representation shall consist of both teaching and ruling elders. The Special Committee on Representation shall be convened by the Moderator of Presbytery for the purpose of electing a Moderator from among its own membership. The Special Committee on Representation shall conduct its work in compliance with the church-wide plan for equal opportunity.
- (iii) The candidate nominated by the Special Committee on Representation shall be the only nominee. Presbytery shall vote by written ballot. A majority vote shall elect. If the person elected accepts the call, the Stated Clerk shall so advise Synod and shall make provision for the service of installation at a Stated meeting of Presbytery.

(b) Accountability. The Executive Presbyter shall be called and elected by Presbytery without term to the position commencing with his/her installation. The Executive Presbyter is employed by Presbytery and is accountable to Presbytery through Executive Council for the implementation of Presbytery's decisions. The Executive Presbyter is accountable to Synod, under the supervision of the Synod Executive, for the implementation of Synod decisions.

(c) Responsibilities. The Executive Presbyter shall:

- (i) serve as head of the Administrative and Support staffs and coordinate the total ministry and mission of Presbytery;
- (ii) serve as an ex-officio member without vote on all standing and special Commissions and Committees of Presbytery with the exception of the Permanent Judicial Commission;
- (iii) represent and interpret the decisions and programs of Presbytery to sessions;

- (iv) represent and interpret the interests and programs of Presbytery and PC (USA) to the public, especially the media, other denominations, and various ecumenical bodies;
  - (v) coordinate the work of any Synod and General Assembly agency staff working in Presbytery, in accordance with the arrangements and policies established by Synod or the General Assembly entity;
  - (vi) serve as primary staff to Executive Council's Committee on Personnel; and,
  - (vii) perform such other duties as Presbytery or its Executive Council may from time to time require.
- (d) **Annual Review.** Presbytery, in consultation with Synod, shall conduct an annual review of the work and compensation of the Executive Presbyter. The Personnel Committee will conduct the review with input from the Moderator of Executive Council and the Moderators of the Commissions and Committees of Presbytery. The annual review shall be based on agreed-to goals and priorities set at the beginning of the review period.
- (e) **Termination.** The Call and employment of the Executive Presbyter may be terminated by his/her resignation or retirement. Presbytery shall vote by written ballot to concur. A majority vote is required. The Call and employment of the Executive Presbyter may also be terminated upon recommendation by Executive Council at one stated meeting of Presbytery, for action at the next Stated meeting. A motion from the floor to terminate the employment shall be referred to the Executive Council for review and advice to be acted upon at a Stated meeting of Presbytery when the Executive Council is ready to report. In either of these latter two cases, a written ballot and a majority vote shall be required to terminate the Call and employment.
- (f) **Program Staff shall**
- (i) Provide Spiritual support for the mission and ministry of Salem Presbytery churches;
  - (ii) Educate and communicate with Presbytery, the constituent churches of Presbytery and Salem Presbytery Executive Council by written reports to the extent necessary to enable the work of Presbytery, the churches, and Executive Council;
  - (iii) Direct congregations to support and provide resources;
  - (iv) Address Issues of guidance and accountability;
  - (v) Facilitate committee work only when necessary; and
  - (vi) Manage the finances of Presbytery.

#### **ARTICLE IV. SALEM PRESBYTERY COMMITTEES, EXECUTIVE COUNCIL, AND COMMISSIONS**

**Section IV.01 Organizational Entities.** The Commissions and Committees of Salem Presbytery shall be:

- (a) Commission on Ministry;
- (b) Committee for Preparation for Ministry;
- (c) Permanent Judicial Commission;
- (d) Executive Council;
- (e) Committee on Representation; and
- (f) Presbytery Administrative Commissions.

**Section IV.02 Accountability.** The commissions/committees of Presbytery shall be directly accountable to Presbytery, through ~~the Stated Clerk Executive Council~~, and shall report directly to Presbytery.

**Section IV.03 Powers and Responsibilities.** The powers and responsibilities of the commissions and committees of Presbytery shall be limited by the provisions of the Book of Order and by those expressly granted by Presbytery, provided such powers and responsibilities are not in conflict with the Book of Order.

**Section IV.04 Extraordinary Means of Deliberative Voting.** At the discretion of its respective Moderator and for its specific business needs, the Executive Council or a committee of the Executive Council, or a Commission or Committee of the Presbytery, or the Presbytery itself, may conduct a vote on an item of business by telephone conference call, e-mail, video conference or such other electronic communications method, provided that adequate means have been extended to the council/commission/committee members to assure a deliberative process is extended on such item of business prior to the electronic communications vote being taken.

**Section IV.05 Salem Presbytery Commission on Ministry.**

- (a) **Membership.** The Commission on Ministry shall ordinarily have thirty-six (36) members, of whom eighteen (18) shall be teaching elders and eighteen (18) shall be ruling elders. **In order to carry out its work in the most effective manner, the Commission on Ministry shall be comprised of five (5) Task Forces: Ministry for the Changing Church; Transitions in Ministry (for Installed Positions); CRE Training and Oversight; Policy, Compensation, Mediation and Church Officer Development; and Care of Pastors and Retirees, MAL/Validated Oversight and Certified Christian Educator Oversight. In addition, there will be a Task Force on Examinations, comprised of twelve (12) members, which is separate from the thirty-six (36) COM members. Each task force will elect co-moderators and a clerk and will hold monthly stated meetings. In addition, a Leadership Team will be led by the COM co-moderators, and comprised of co-moderators of each task force (including Examinations), The quorum of the Commission on Ministry Leadership Team and Task Forces shall be a majority of its membership who shall be elected in compliance with the principles of inclusiveness, participation, and representation, with equal representation from each of the presbytery branches across the geography of the presbytery.**
- (b) **Powers and Accountability.** The Commission on Ministry shall be directly accountable to, and shall report directly to Presbytery. The Commission on Ministry **Leadership Team and Task Forces** shall hold stated meetings and may, with due notice, hold special meetings as called by the moderator or by two (2) members of the Commission.
- (c) **Duties.** **For the specific duties of the COM Leadership Team and Task Forces, please refer to the Commission on Ministry Manual of Salem Presbytery.**
- ~~(d) The Commission on Ministry shall:~~
- ~~(i) visit regularly and consult with each teaching elder of the Presbytery. It shall report to the Presbytery annually the type of work in which each teaching elder of the Presbytery is engaged;~~
  - ~~(ii) make recommendations to Presbytery regarding calls for the services of its teaching elders;~~
  - ~~(iii) visit with each session of the Presbytery triennially, discussing with them the mission and ministry of the particular church and encouraging the full participation of each session and congregation in the life and work of Presbytery and of the larger church;~~
  - ~~(iv) counsel with churches regarding calls for permanent pastoral relations;~~
  - ~~(v) counsel with sessions regarding temporary pastoral services when a church is without a teaching elder, and it shall provide lists of teaching elders and ruling elders who have been trained by the Presbytery to supply vacant pulpits;~~

- ~~(vi) provide for the implementation of equal opportunity employment for teaching elders and candidates without regard to race, ethnic origin, sex, age, marital status, or disability~~
- ~~(vii) serve as an instrument of Presbytery for promoting the peace and harmony of the churches, especially in regard to matters arising out of the relations between teaching elders and churches. Its purpose shall be to mediate differences and reconcile persons, to the end that the difficulties may be corrected by the session of the church if possible, that the welfare of the particular church may be strengthened, that the unity of the body of Christ may be made manifest; and~~
- ~~(viii) act between Presbytery meetings for transfers of Installed Teaching Elders in and out of Salem Presbytery where ordination is not required.~~

~~Committee on Examinations. The Committee on Examinations shall examine candidates, commissioned ruling elders, and teaching elders on behalf of the Commission on Ministry.~~

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- (e) Upon being informed by any credible Presbyterian that a congregation is being led, encouraged, or engaged in seeking dismissal from PC(USA), the **Committee Task Force** on Examinations and/or the Commission on Ministry may request of the Teaching Elder or Commissioned Ruling Elder in commissioned service, a statement as to their commitment to remaining in the PC(USA). In addition, they shall be asked, in accord with the Examination question formed by Salem's Committee on Peace, Unity, and Purity, and adopted by Salem Presbytery in April 2008: *Within the bounds of the exercise of your freedom of conscience, regarding interpretation of Scripture, are there any standards or essentials of the Reformed faith and polity from which you either do depart or believe that you will depart in belief or practice?*

#### **Section IV.06 Salem Presbytery Committee on Preparation for Ministry.**

- (a) **Membership.** The Committee on Preparation for Ministry shall ordinarily have twelve (12) members. The quorum of the Committee on Preparation for Ministry shall be a majority of its membership. They shall be elected in compliance with the principles of inclusiveness, participation, and representation, with equal representation from ~~the presbytery branches~~ **across the geography of the presbytery.**
- (b) **Powers and Accountability.** The Committee on Preparation for Ministry shall be directly accountable to, and shall report directly to, Presbytery. The Committee on Preparation for Ministry shall hold stated meetings and may, with due notice, hold special meetings as called by the Moderator or by two (2) members of the Committee.
- (c) **Duties.** The Committee on Preparation for Ministry shall:
- (i) assist Presbytery in fulfilling the functions of Presbytery regarding the preparation of persons for the ordered ministry of ~~Teaching Elder Word and Sacrament~~;
  - (ii) administer scholarship funds according to the policies and directives of Presbytery;
  - (iii) counsel with pastors and sessions regarding Inquirers and Candidates from particular churches; and
  - (iv) perform those duties set forth under its "Authority to Act."
- (d) **Authority to Act.** The Committee on Preparation for Ministry is hereby granted authority to
- (i) dismiss candidates;
  - (ii) enroll inquirers; and
  - (iii) certify candidates as ready for examination for ordination, provided that the Committee on Preparation for Ministry shall make a full report of its actions to Presbytery at its next stated meeting;
  - (iv) **Recruit and appoint ordination examinations readers.**

#### **Section IV.07 Permanent Judicial Commission**

- (a) **Membership.** The Permanent Judicial Commission of Presbytery shall be created in accordance with the Rules of Discipline of the Book of Order. There shall be nine (9) Permanent Judicial Commission members, serving in three (3) bi-annual classes of three (3) members each for six (6) year terms, nominated by the Committee on Representation and elected by Presbytery. The Commission shall elect its own officers. They shall be elected in compliance with the principles of inclusiveness, participation, and representation.
- (b) **Duties.** The Permanent Judicial Commission shall act only upon reference by the Stated Clerk or an investigating committee, in accordance with the Rules of Discipline. Its decisions, unless appealed, are final and shall be reported to Presbytery and entered in the Minutes.
- (c) **Accountability.** The Permanent Judicial Commission shall be accountable to the

Permanent Judicial Commission of the Synod through the appeal process, and shall be resourced by the Stated Clerk of Presbytery.

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- (d) Meetings. The Permanent Judicial Commission shall meet pursuant to the Book of Order as called by the Stated Clerk or otherwise as provided in the Book of Order.

#### **Section IV.08 Executive Council**

- (a) Purpose. Salem Presbytery Executive Council is the Coordinating body of Salem Presbytery. The Presbytery Executive Council shall
- (i) work with and support the congregations of Presbytery;
  - (ii) set goals and do strategic planning for Presbytery;
  - (iii) communicate with Presbytery and the churches of Presbytery on the goals and strategic planning for Presbytery;
  - (iv) monitor the performance of the Executive Presbyter;
  - (v) allocate and develop resources to support the goals of Presbytery;
  - (vi) conduct the legal business of Presbytery as required by law and Presbytery;
  - (vii) have general oversight of the ministry teams/committees of Presbytery as a governing body and hold them and themselves accountable for the work done or planned to be done;
  - (viii) approve the place, time, date, and docket of all stated and special meetings of Presbytery including an annual Necrology service;
  - (ix) establish the dates of the Executive Council's regular meetings;
  - (x) assist in providing annual orientation and leadership training for officers in churches within Presbytery;
  - (xi) assist in conducting regular administrative reviews of the committees/commissions of Presbytery, of the ministry teams, and of the particular churches within Presbytery;
  - (xii) support the work of the Stated Clerk;
  - (xiii) review the Manual of Presbytery regularly for consistency with Presbytery policy; review all amendments to the Manual, making recommendations, through the Executive Council, concerning such amendments; and publish and distribute revisions of the Manual when amendments are adopted by Presbytery; and
  - (xiv) nominate to Presbytery members of the Committee on Representation.
- (b) Authority of Salem Presbytery Executive Council.
- (i) Salem Presbytery Executive Council is directly accountable to Presbytery. It shall make a full report to Presbytery of its meetings and its recommendations shall require action by Presbytery for implementation.
  - (ii) Presbytery may, from time to time, delegate stated and specific responsibilities to Executive Council. Executive Council shall make a full report of its actions to Presbytery at its next stated meeting.
  - (iii) Executive Council is hereby authorized to act on behalf of Presbytery during those times when Presbytery is not in session and there are more than forty-five (45) days intervening between stated meetings of Presbytery or when time is of the essence. Executive Council shall make a full report of its actions to Presbytery at Presbytery's next stated meeting.
  - (iv) The power and responsibilities of Executive Council shall be limited to those powers and responsibilities assigned by this Manual, the Book of Order, or by Presbytery and shall be within its approved budget.
- (c) Membership.
- (i) \_\_\_\_\_ The Executive Council shall consist of the following members with vote:
    - 1) \_\_\_\_\_ The Moderator of Salem Presbytery [automatic Membership];

- 2) The Moderator or a Co-Moderator of Commission on Ministry [automatic Membership];
  - 3) The Moderator or a Co-Moderator of the Committee for Preparation for Ministry [automatic Membership];
  - 4) The Moderator of Presbyterian Women [automatic Membership];
  - 5) The Moderator of Equip Team [automatic Membership];
  - 6) The Moderator of Black Caucus [automatic Membership];
  - 7) The Moderator of ~~the~~ Church Growth and Transformation;
  - 8) Twelve (12) Members elected At-Large by Salem Presbytery, ~~with the neighborhood balance announced to the Salem Presbytery at any meeting at which such elections are held, and across the geography of the presbytery, and announced to the Presbytery at any meeting at which such elections are held.~~
  - 9) The elected Moderator of Executive Council if such person is not already a Member of Executive Council [automatic Membership].
- (ii) Salem Presbytery Executive Council shall serve in three (3) classes with terms of three (3) years each, provided that a Member of the Salem Presbytery Executive Council may serve no more than two (2) successive terms without at least a one (1) year interval of non-service.
- (iii) Insofar as possible, elected members shall equally represent ~~all three neighborhoods~~ **the geography of the presbytery**, which shall be announced to Commissioners of Salem Presbytery at any meeting at which the election of at-large Executive Council Members shall take place.
- (iv) Overall composition of Executive Council shall conform to principles of inclusiveness, representation, and participation for race and gender, and shall include equal numbers of ruling and teaching elders.
- (v) Of the ~~teaching elders~~ **ministers of Word and Sacrament** on Executive Council, at least two-thirds (2/3) shall be ~~teaching elders~~ currently serving in churches within Presbytery.
- (vi) Executive Council shall also include the following ex-officio members with voice but without vote: Executive Presbyter, the Associate Presbyters, the Stated Clerk, and the Moderators of Budget and Finance, **Stewardship**, Personnel, and Property Committees, any of whom may vote if serving as an elected Member of the Executive Council.
- (vii) The Executive Council shall annually elect a Moderator and may elect a Vice-Moderator. The Stated Clerk shall serve as clerk of the Executive Council.
- (d) Meetings of Executive Council.
- (i) ~~Regular Meetings.~~ Executive Council shall meet monthly ~~except in those months in which there is a Presbytery Meeting.~~
  - (ii) *Special Meetings.* Executive Council may meet upon the call of its Moderator, the Executive Presbyter, or any two (2) members with vote. Notice of a special meeting shall be sent to each member not less than five (5) days in advance of such meeting.
  - (iii) *Reports.* Task forces, Commissions, and Committees will submit monthly written reports to Executive Council and attend on an as-needed basis (seasonal, etc.) including Committee on Representation.
  - (iv) *Agenda.* Executive Council's work may include, in addition to the work brought to it by the Executive Presbyter and the Stated Clerk:
    - 1) praying together for each other and for the Presbytery;
    - 2) receiving and reading reports from committees, churches and staff ahead of

- time;
- 3) evaluating information with an eye to what should be celebrated, who should be encouraged, accountability based on the goals and objectives, allocation of resources or identify resources, and communication with Presbytery;

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- 4) other business necessary for the work of the Presbytery between Stated meetings of Presbytery.

(e) Corporation of Salem Presbytery. Presbytery Executive Council shall be the Board of Trustees/Board of Directors of the Corporation of Salem Presbytery. The Moderator of Presbytery and vice moderator shall be the President and the Vice President respectively of the Corporation and the Board of Trustees. The Stated Clerk shall be the secretary of the Corporation and the Board of Trustees. The Treasurer of the Corporation shall be elected annually by Executive Council. The Trustees/Directors, except as otherwise provided in this Section, shall exercise all powers granted to a board of directors under the Nonprofit Corporation Law of North Carolina, including without limitation the power to acquire, own, encumber, lease, and dispose of property; to borrow or lend money, to enter into obligations appropriate for the transaction of the affairs of Presbytery; to invest and reinvest the funds of Presbytery; to engage auditors to conduct an annual audit of the books and accounts of Presbytery; to engage legal counsel; and to manage and build up the permanent endowment funds of Presbytery. ~~Review and recommend approval of requests from particular churches for permission to encumber their property;~~

**Section IV.09 \_\_\_\_\_ Standing Committees of Salem Presbytery Executive Council.** In order to fulfill its purpose, Executive Council shall establish standing committees. Membership may include any member of Presbytery or any Congregation of Salem Presbytery in good standing, nominated by the Committee on Representation and elected by Presbytery. The terms of each Committee Member shall be three (3) years. The Standing Committees of Presbytery Executive Council shall be:

(a) Budget and Finance Committee.

- (i) *Membership.* The Budget and Finance Committee shall consist of no fewer than three (3) and no more than nine (9) members, including the moderator. These members shall ordinarily be ~~teaching ministers of Word and Sacrament~~ or ruling elders, though active members (of a Salem Presbytery congregation) with particular gifts for service on this committee shall be considered for membership upon the endorsement of the Session of the particular church in which the individual's membership resides. The members of the committee shall be nominated from ~~each neighborhood across the geography of the presbytery~~ if possible and elected by Presbytery. ~~A member of the Stewardship Committee shall be invited to meet regularly with this committee.~~

- (ii) *Duties.* The ~~Budget and Finance~~ Committee shall:

- ~~1) review and recommend approval of requests from particular churches for permission to encumber their property;~~
- 2) oversee Presbytery's investments, trusts, and all other financial matters; and
- 3) consult and negotiate with the particular churches of Presbytery concerning per capita payments and general benevolences.

(b) Church Growth and Transformation Committee (Installed Leadership)

- (i) *Membership.* The Church Growth and Transformation Committee (Installed Leadership) shall consist of ~~twelve~~ **nine** individuals, including the moderator, who are Ministers of the Word and Sacrament and ruling elders. The members of the committee shall be elected by the Presbytery.

- (ii) *Duties.* The Church Growth and Transformation Committee (Installed Leadership) shall:

- 1) Be concerned with church growth and strategic initiatives in churches with installed leadership; and new church development.
- 2) Work with congregations to devise plans for strategic growth in the areas of evangelism, discipleship and mission
- 3) Identify opportunities for new and expanded ministries through discernment and

data (i.e. MissionInsite)

4) review and recommend to Executive Council an annual budget for program needs of the committee which will support the presbytery as a whole (i.e. MissionInsite).

(c) Personnel Committee.

- (i) *Membership.* The Personnel Committee shall consist of no fewer than three and no more than ~~nine (9)~~ **six (6)** members, including the moderator. These members shall ordinarily be **teaching ministers of the Word and Sacrament** or ruling elders, though active members (of a Salem Presbytery congregation) with particular gifts for service on this committee shall be considered for membership upon the endorsement of the Session of the particular church in which the individual's membership resides. The members of the committee shall be nominated from ~~each neighborhood across the geography of the presbytery~~ if possible and elected by Executive Council.
- (ii) *Duties.* The Personnel Committee shall:
- 1) review and recommend amendments to Presbytery's Personnel Policies;
  - 2) support the administration of Presbytery in accordance with Presbytery's Personnel Policies;
  - 3) approve recommended person and job descriptions as provided by the Executive Presbyter;
  - 4) review and recommend to Executive Council an annual salary budget.
  - 5) serve as resource for developing ~~appraisal~~ procedures for reviewing the work of the Stated Clerk and all staff positions;
  - 6) ensure that the performance reviews and compensation recommendations for all staff including the Executive Presbyter, associate Presbyters, and Stated Clerk are in accordance with the Personnel Policies of Presbytery; and
  - 7) respond to Human Resources activity requests from the Executive Council, committees, commissions, ministry teams and congregations as needed.

(d) Property Committee

- (i) *Membership.* The Property Committee shall consist of six members arrayed in three classes of two members each, including the moderator. These members shall ordinarily be **teaching ministers of Word and Sacrament** or ruling elders, though active members (of a Salem Presbytery congregation) with particular gifts for service on this committee shall be considered for membership. The members of the committee shall be elected by Presbytery.
- (ii) *Duties.* The Property Committee shall:
- 1) make recommendations concerning the utilization of all properties;
  - 2) be responsible for the oversight and maintenance of the physical grounds, buildings, and vehicles owned by Presbytery; and
  - 3) make recommendations to the Executive Council regarding disposition of all properties coming to Presbytery from dissolved or dismissed congregations.

(e) Mission Committee

- (i) *Membership.* The Mission Committee shall consist of **Teaching ministers of Word and Sacrament** and Ruling Elders from Salem churches in sufficient number to conduct the work of the committee. Active members (of a Salem Presbytery congregation) with particular gifts for service on this committee shall be considered for membership.
- (ii) *Duties.* The Mission Committee shall promote mission awareness and mission efforts among our congregations and the Presbytery at-large. The committee shall serve as a resource for congregations who feel called to undertake mission efforts locally, nationally, and internationally by placing them in contact with individuals within the

Presbytery who have been actively involved in planning and leading mission trips. The committee may plan mission trips or Mission Awareness gatherings. The committee will seek to support and build covenant relationships between Salem Presbytery and other national and international Presbyterian organizations.

~~(f) Communications Committee~~

~~(i) *Membership.* The Communications Committee shall consist of Teaching and Ruling Elders from Salem churches in sufficient number to conduct the work of the committee. Active members (of a Salem Presbytery congregation) with particular gifts for service on this committee shall be considered for membership.~~

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(ii) ~~Duties. The Communications Committee shall encourage the distribution of news, events, and resources in Salem Presbytery and the PC(USA). It shall establish policies for regular and emergency communications/publicity in the Presbytery, shall assist other Executive Council and Presbytery committees to effectively communicate/publicize news, events, and needs. It shall encourage congregations to establish communication policies, and shall nurture connections with Presbyterian Communicators Network.~~

(g) Stewardship Committee

(i) Membership. The Stewardship Committee shall consist of at least six members arrayed in three classes of two members each, including the moderator. These members shall ordinarily be ~~teaching ministers of Word and Sacrament~~ or ruling elders, though active members of staff members of a Salem Presbytery congregation with particular gifts for service on this committee shall be considered for membership. A member of the Budget and Finance Committee shall be invited to meet regularly with the committee. ~~The staff person with stewardship assignments shall be a resource to this committee.~~ The members shall be elected by Presbytery.

(ii) Duties. The Stewardship Committee shall:

- (1) Teach scriptural stewardship of all life to the Presbytery throughout the year;
- (2) Educate the Presbytery and Sessions (including church treasurers) regarding GA/Synod per capita expectations;
- (3) Educate the Presbytery and Sessions (including church treasurers) regarding mission and ministry needs of the Presbytery;
- (4) Study the giving habits of the congregations of the Presbytery;
- (5) Maintain awareness of trends and methods of benevolent giving;
- (6) Consider the development of a legacy giving program;
- (7) Develop promotional materials (i.e., narrative budget, pledge card) for recruitment of annual pledges;
- (8) Implement an annual campaign to solicit pledges of support for Presbytery mission and ministry as well as per capita assessments (this campaign ordinarily to be introduced at the summer meeting of Presbytery);
- (9) Follow up with congregations for whom an annual pledge of financial support is not forthcoming;
- (10) Make recommendations to the Budget and Finance Committee for the development of the annual budget for Presbytery mission, ministry, and per capita payments.

#### **Section IV.10 Salem Presbytery Committee on Representation.**

(a) ~~Membership.~~ The Committee on Representation shall be composed of twelve (12) elected members, one-half (1/2) of whom shall be ~~teaching elders ministers of the Word and Sacrament~~ and one-half (1/2) ruling elders. ~~The members of the Committee on Representation shall be nominated by Executive Council and elected by Presbytery.~~ They shall be nominated and elected in compliance with the principles of inclusiveness, participation, and representation. Insofar as possible, they shall equally represent ~~Presbytery's three neighborhoods; the geography of the presbytery.~~

(b) ~~Nominations and Election to Committee on Representation.~~ The members of the Committee on Representation shall be nominated to Presbytery by the Executive Council.

(c) ~~Accountability.~~ The Committee on Representation shall be accountable to Presbytery and shall report directly to Presbytery in all matters.

(d) ~~Consultation.~~ The Committee on Representation shall consult with Executive Council and each commission and committee of the Presbytery to which it nominates persons, concerning a

description of positions to be filled prior to making nominations. It shall from time to time be informed and advised by Executive Council.

- (e) *Duties.* The Committee on Representation shall:
- (i) maintain lists of qualified ~~teaching ministers of Word and Sacrament~~ and ruling elders, deacons, educators, and lay persons from the particular churches, who are recognized for their commitment to Jesus Christ and who may be available for service at Presbytery, Synod, and General Assembly;
  - (ii) advise the Executive Council regarding the implementation of principles of unity and diversity;
  - (iii) advocate for diversity in leadership;
  - (iv) ~~consult with the Executive Committee on the employment of personnel;~~
  - (v) communicate with councils/sessions of congregations and Committee on Representations of the particular churches for the purpose of maintaining the lists and seeking new persons available for nomination for service to Presbytery, Synod and General Assembly;
  - (vi) nominate the members of Executive Council and the members of commissions and committees of Presbytery (except the Committee on Representation), in accordance with the principles of inclusiveness, participation and representation;
  - (vii) nominate commissioners, alternate commissioners, and youth advisory delegates to Synod and General Assembly in accordance with the requirements of those governing bodies and the guidelines adopted by Presbytery. At least one teaching elder or ruling elder commissioner in any given delegation to Synod and General Assembly from Presbytery shall be a racial/ethnic minority person; and
  - (viii) make such other nominations as called upon from time to time by Presbytery.
- (f) *Nomination and Election of Commission and Committee Persons.* With the exception of the Committee on Representation, the Committee on Representation shall announce at least one month in advance its intention to announce nominations at the Fall meeting of Presbytery, and shall invite suggestions from the members of Presbytery. Nominations to each position in the new class shall be addressed at the Fall meeting of Presbytery. Nominations to vacancies on commissions and committees shall be made at the stated meeting following the announcement of a vacancy by the Stated Clerk.
- (g) *Nominations from Floor of Presbytery.* Nominations may be made from the floor, provided that the persons nominated have consented to serve. Election by the Presbytery shall be by voice vote except when there are two (2) or more nominees for the same position, in which case election shall be by ballot. A majority vote shall be required to elect.
- (h) *Accountability.* The Committee on Representation shall be accountable to Presbytery and shall report directly to Presbytery in all matters.

**Section IV.11 Administrative Commissions.** An Administrative Commission shall conduct its work in accordance with the Book of Order and this Manual.

(a) Purposes of Administrative Commissions

- (i) Administrative Commissions for installations and ordinations of Teaching Elders will be comprised of five (5) members of Salem Presbytery and will be divided between ~~teaching elders ministers of Word and Sacrament~~ and ruling elders. The Administrative Commissions will be approved at Stated Meetings of Salem Presbytery or by the ~~Commission on Ministry~~ **Stated Clerk** if formed between Presbytery meetings.
- (ii) Disciplinary Administrative Commissions: G-3.0109(b) If the Stated Clerk is advised in writing of any irregularity or delinquency by a lower governing body, the Moderator, the Stated Clerk, the Executive Presbyter, and the Moderator of Executive Council jointly

shall determine whether special administrative review will be implemented in accordance with the Book of Order and this Manual. If it is determined that administrative review shall be implemented, those officers of Presbytery will nominate a committee to conduct the special administrative review, such committee to be elected by Presbytery at its next stated meeting. Executive Council may elect the administrative committee between Presbytery meetings

- (iii) An Investigating Committee shall be appointed under the provisions of the Book of Order Rules of Discipline and will consist of no fewer than three (3) nor more than five (5) teaching elders and ruling elders in equal or nearly equal numbers. Presbytery shall determine the time when the committee shall report its findings. In the event that the next stated meeting of Presbytery will not be held for more than thirty (30) days after it is determined that administrative review should be implemented and it is believed that time is of the essence, the officers making the determination to implement administrative review are hereby empowered to appoint the review committee and to have it begin its work. In that event, the Stated Clerk shall report to the next stated meeting of Executive Council and Presbytery that it has been determined that administrative review must be implemented and that a committee has been appointed to begin the review.

(b) Work of the Administrative Commission.

- (i) The Administrative Commission shall review records and make such other investigation as it deems appropriate to determine whether the lower governing body has committed an irregularity or delinquency.
- (ii) The Administrative Commission shall be directed by Presbytery or the appointing group as to the time when it shall complete its work and report its findings and recommendations to Presbytery. If the Commission cannot complete its work in the time directed, it shall apply to Presbytery for an extension. In no event shall the Administrative Commission complete its work later than one (1) year from the date on which the commission was formed. The Administrative Commission will have been formed on the date on which it is elected by Presbytery or on the date of its first meeting if appointed by the officers of Presbytery, whichever shall occur first.
- (iii) If the Administrative Commission finds that the lower governing body is not cooperative in providing records and in responding to inquiries, the committee shall report the lack of cooperation to Presbytery and seek further direction.
- (iv) Upon completion of its work, the commission shall report to Presbytery its determination as to whether there has been an irregularity or a delinquency by the lower governing body and its recommendation as to the appropriate action to be taken by Presbytery in response to any irregularity or delinquency.
- (v) When Presbytery has received the report of the commission, it shall make a determination in disposition of the matter, which may include approval, disapproval, or some form of correction of any irregularity or delinquency that may be reported.
- (vi) If Presbytery issues a direction for correction and it appears that the lower governing body is not moving to comply with that direction, Presbytery may appoint an administrative commission to oversee compliance or, if it deems the non-compliance to be sufficiently serious, Presbytery may assume original jurisdiction of the lower governing body.

**Section IV.12      General Provisions Regarding Council, Commissions, and Committees**

- (a) Officers. The officers of the Executive Council, committees of Executive Council, and the commissions and committees of Presbytery, shall be a moderator and a vice moderator or co-moderators, as Executive Council and the commissions or committees may determine. Each such officer shall be a ~~teaching minister of Word and Sacrament~~ or ruling elder, and if a ruling elder shall be designated as a commissioner to Presbytery for his/her term of office. The officers shall be members of Executive Council or their respective commission/committee, and shall be included in the number of members set forth in this Manual.
- (b) Election of Officers. The moderator and vice moderator of Executive Council shall be elected annually by such Executive Council from among its elected membership. The moderator and vice moderator of Executive Council shall be elected at the final Executive Council meeting of the year to serve the following year. Both the moderator and the vice moderator shall be eligible for re-election.
- (c) The moderator and the vice moderator of the standing commissions and committees of Presbytery shall be elected annually from among the membership of the standing commissions/committees, at its first Stated meeting following the fall meeting of Presbytery. All moderators and vice moderators will be reported to Presbytery at the winter stated meeting of Presbytery.
- ~~(d) The moderator and vice moderator of the Committee on Representation shall be nominated to Presbytery by Executive Council.~~
- (e) The moderator and vice moderator of all commissions and committees of Presbytery shall be eligible for re-election.
- (f) The quorum for Executive Council, the commissions and committees of Executive Council, and the commissions and committees of Presbytery, shall be one-third (1/3) of the voting membership provided that the quorum for the Commission on Ministry, the Committee on Preparation for Ministry, and the Permanent Judicial Commission shall have as a quorum a majority of their members.
- (g) Regular Reviews.  
Each commission and committee of Presbytery shall conduct an annual internal review of the minutes, records and program. Each special committee shall be responsible for submitting an annual written report concerning its work to Executive Council which, in turn, shall report to Presbytery.
- (h) Absence/Resignation.
- (i) *Absence.* After absence without excuse from two (2) consecutive regular meetings of Council/committees/commission of Presbytery, a member thereof shall be notified by the body of membership that, after the third consecutive unexcused absence, the member will automatically forfeit the right of membership and that the vacancy will be filled by Presbytery upon nomination by the Committee on Representation.
  - (ii) *Resignation.* All resignations shall be submitted to the Stated Clerk, who shall report the resignation to Executive Council and to Presbytery and refer the resulting vacancy to the appropriate Commission/Committee.
  - (iii) *Conflicts of Interest.* Anyone who has a personal interest in a matter before Presbytery, Executive Council or a commission, committee or Ministry Team of Presbytery, including any person who has an affiliation with a congregation or community organization which is the recipient of Presbytery financial assistance or has an application before Presbytery for financial assistance, will be regarded as having a conflict of interest. Anyone with a close family member (i.e., spouse, parent, sibling or child) who has such a personal interest or affiliation shall also be considered to have a conflict of interest. "Affiliation" shall be construed to mean membership in a congregation, a community organization, or

a congregation which is connected to a community organization, or a salaried or unsalaried staff person of any such entity. Such persons shall be bound by the following:

- 1) At any meeting of Executive Council, or a commission or committee, no person may speak about or advocate for matters relating to any situation in which he or she may have a conflict of interest without first disclosing to Executive Council, commission, or committee the existence of the conflict of interest. A person having a conflict of interest in any such matters shall always abstain from voting on such matters.
- 2) At any meeting of Presbytery no person may participate in debate upon matters relating to any situation in which he or she may have a conflict of interest without first disclosing to the presbyters the existence of the conflict of interest.
- 3) No person may preside as Moderator of Presbytery or as Moderator of Executive Council, a commission, a committee of Executive Council, commission or committee of Presbytery at any meeting during such time that any matter regarding which he or she may have a conflict of interest is debated and voted on.

## ARTICLE V. SALEM PRESBYTERY MEETINGS

### Section V.01 Stated Meetings.

- (a) Number of Stated Meetings. Presbytery holds at least four (4) stated meetings annually. Meetings are held on Tuesdays and/or Saturdays as approved by Presbytery.
- (b) Date, Time, Place, and Docket. Executive Council of Presbytery approves the date, time, place and docket of each meeting. Invitations for places of meetings are made to Executive Council through the Stated Clerk. No meeting is held during the regular meeting(s) of the General Assembly. A Necrology Service for deceased teaching elders and ruling elders is held annually, ordinarily at the Spring meeting. A worship service is held at each stated meeting of presbytery. Communion is included in each service, and ordinarily is docketed for forty-five (45) minutes.

**Section V.02 Special Meetings.** Special meetings may be called in accordance with the Book of Order, or Executive Council. The Executive Council may authorize a fee to cover the cost of such meetings.

**Section V.03 Quorum.** The quorum for a meeting of Presbytery is thirty (30) teaching elders and thirty (30) ruling elders, provided that fifteen (15) churches are represented.

~~**Section V.04 Neighborhood Meetings.** Presbytery Neighborhoods shall meet at least twice a year for fellowship, learning, nurturing ministry, and sharing in mission. Neighborhood meetings shall have no power to make decisions or take actions on behalf of presbytery, except as specifically granted by vote of the whole Presbytery.~~

### Section V.05 Standing Rules of Salem Presbytery Relating to the Particular Church.

- (a) ~~*Pastoral Calls and Contracts.*~~ All calls to ~~teaching elders and contracts with ministers of Word and Sacrament of Presbytery and contracts with teaching elders of Presbytery,~~ and all changes in terms of call shall be approved by Presbytery in accordance with the minimum salary guidelines established by Presbytery. Congregations shall annually report to the Presbytery their ~~teaching-elder(s) minister(s)~~ terms of call.
- (b) ~~*Teaching Elder Minister of Word and Sacrament Permanent Disability.*~~ When a ~~teaching-elder minister of Word and Sacrament~~ receives permanent disability benefits from the Board of Pensions, the contract among the ~~teaching-elder minister,~~ the particular church,

and Presbytery is to be considered automatically terminated.

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- (c) *Dissolution of ~~Teaching Elder~~ minister of Word and Sacrament Relationship.* The dissolution of a pastoral relationship by Presbytery shall not become effective until the terms of the contract among the particular church, the ~~teaching elder~~ minister, and the Presbytery have been met in full by the particular church.
- (d) *Congregations and Per Capita.* Each of the particular churches of Presbytery shall consider payment of its per capita apportionment to be a first claim upon its congregational contributions. However, Presbytery is obligated to pay its full per capita assessment to the General Assembly and the Synod whether or not it collects the full amount from the particular churches. In no case shall the authority of the session to direct its benevolences be compromised.
- (e) *Annual Reading of Minutes, Rolls and Registers.* The sessions of the particular churches of Presbytery shall submit their minutes, rolls and registers annually for administrative review under the auspices of the Stated Clerk of Salem Presbytery. The Annual Report to General Assembly, or a photocopy thereof, shall be entered in the minutes, and the minutes and registers shall show adherence to the requirements of the Form of Government.

### Section V.06 Standing Rules Relating to Salem Presbytery as a Council of the Presbyterian Church (USA).

- (a) Commissioners to Presbytery. Each congregation of the presbytery shall be entitled to send at least one ruling elder commissioned by its session (local council) from the congregation to each meeting of the presbytery; those congregations with active membership over 500 members are entitled to be represented further as follows:

Church Active Members	Ruling Elder Commissioners
1-300	1
301-800	2
801-1200	3
1201-1700	4
1701-3000	5
Greater than 3,000	6

- (b) Annually Addressing an Imbalance of ~~Teaching Elders~~ Ministers of Word and Sacrament and Ruling Elders. Pursuant to the provisions of the Book of Order, the Presbytery shall annually address the parity of ~~teaching elders~~ ministers of Word and Sacrament and ruling elders for purposes of attendance at meetings of the Presbytery,
- Analyzing attendance from the four previous meetings to determine average attendance of ~~Teaching Ministers~~ and Ruling Elders.
  - Assigning additional commissioners for the next four meetings, on a rotational basis, to congregations with preference to traditional African American congregations, to achieve ~~Teaching Minister~~ and Ruling Elder balance.
- (c) Communications for Meetings of the Presbytery.
- The notification of Stated Meeting dates and locations shall be posted on the Presbytery website at least six months before the meeting date.

- (ii) Notification of deadlines for submission of communications for inclusion in the Presbytery packet shall be posted on the Presbytery website.
- (iii) The meeting packet, including the proposed docket, shall be posted on the Presbytery website at least five days before the meeting date.

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- (iv) Essential last minute material for the packet, received after the deadline, will be distributed in printed form at the meeting, **or posted on line in the event the meeting is held only virtually.**
- (v) **When a meeting is held in person, a** limited number of packets will be available at registration for the convenience of guests and visitors.
- (d) Attendance of ~~Teaching Ministers of Word and Sacrament~~ and Ruling Elders at Meetings of the Presbytery. ~~Teaching elders~~ Ministers of Word and Sacrament and ruling elders shall be recorded as having attended any given meeting of Presbytery so long as they are personally present at such meeting for not less than one-half (1/2) of the business portion of such meeting.
- (e) Robert's Rules of Order. All meetings of Presbytery, its commissions, committees, special committees, and Executive Council shall be governed by the most recent edition of Robert's Rules of Order, except when the Constitution of the Presbyterian Church (U.S.A.) provides otherwise or Presbytery has adopted special rules where it is permitted to do so.
- (f) Meeting Practices.
  - (i) All matters coming to a stated meeting of Presbytery for presentation or consideration shall be limited to twenty (20) minutes per item of meeting business, unless provided otherwise in the Docket.
  - (ii) Debate on any matter before Presbytery shall be limited to three (3) minutes per speaker unless otherwise determined by Presbytery on a motion to limit or extend the limits of debate.
  - (iii) Printed reports distributed to the members shall not be read unless one third (1/3) of the members present so request. Full opportunity shall be given for any member present to ask questions on any part of the reports prior to action by Presbytery on the recommendation of the report.
  - (iv) Members of commissions and committees of Presbytery, including Executive Council, whether teaching or ruling elders, or laypersons, shall have the privilege of the floor on matters relating to duties, activities, or recommendations originating with their group.
  - (v) A motion to "rescind," in order to be approved by a simple majority vote, shall require notice that can be published with the call of the meeting at which the motion is to be introduced. The person who intends to make such a motion shall provide the Stated Clerk with a copy of the notice, which shall include the exact wording of the proposed motion, so that it may be distributed with the call of the meeting.
  - (vi) A defeated motion or a motion adopted by Presbytery on which no action has been taken as a result of the vote, may again be considered as new business after two (2) stated meetings have passed.
  - (vii) Black History Month shall be celebrated annually at the stated meeting of Presbytery in February. The planning of the celebration shall be coordinated with Executive Council as to timing and placement on the docket of Presbytery.
- (g) Controversial Issues at Meetings of Presbytery. When any commission or committee of Presbytery desires to present a matter that in the opinion of Executive Council is likely to produce a considerable division of opinion, such a matter shall be presented one (1) stated meeting prior to the time that action is to be requested, unless time is of the essence. When considered, the matter shall be considered as a special order of the day. A majority vote of the members of Presbytery, present and voting, shall be required to determine whether time is of the essence with respect to any such matter.
- (h) Introduction of New Business.
  - (i) Prior to approval of the docket of each Presbytery meeting there shall be provision for the introduction of new business.

- (ii) Proposed new business shall be read by the Stated Clerk to the members of Presbytery at that time. New business which is not introduced in that manner shall not be considered.
  - (iii) This rule shall not apply to Salem Presbytery Executive Council, commissions or committees so long as the new business to be considered is incorporated in their written reports.
  - (iv) Unless time is of the essence with respect to new business thus introduced, such new business shall be referred automatically to Executive Council or the appropriate commission or committee of Presbytery for study and recommendation, with instructions that Executive Council or such commission or committee report to Presbytery not later than the second stated meeting following the meeting at which such new business was introduced.
  - (v) A majority vote of those members of Presbytery present and voting shall be required to determine whether time is of the essence with respect to such new business.
  - (vi) There shall be included in the docket of each meeting of Presbytery, as a special order of the day after finished business, the consideration of new business to be taken up in the event that it is determined that time is of the essence.
- (i) Funding and Policy Changes.
- (i) Any proposal which creates or alters Presbytery policy (and any resulting recommendation or procedure) may not be acted upon at the same Presbytery meeting at which it has been introduced unless it has been considered and approved by Executive Council prior to such meeting of introduction.
  - (ii) All Presbytery financial resources, whether benevolence or endowment interest, are to be used solely for the support of the ecclesiastical and administrative expenses and the ministry and mission of the Presbyterian Church (U.S.A.) as defined by the Scriptures, the Confessions, or the actions of the General Assembly or its judicial process, except as may be set forth in the next following paragraph. Any use of Presbytery funds for purposes lying outside of the ecclesiastical and administrative expenses or the validated ministry and mission of the Presbyterian Church (U.S.A.), as it is defined by the Scriptures, the Confessions, or the actions of the General Assembly or its judicial process, shall require a vote of Presbytery prior to the conclusion of contractual agreements or the allocation of funds.
  - (iii) Any budgeted monies not spent during the budget year shall not carry over from one year to a subsequent year. Presbytery may, upon recommendation of Executive Council, reallocate any such unspent or surplus monies for expenditures within the mission of Presbytery. If during any budget year there is a need for Executive Council, commission or committee to spend in excess of five hundred dollars (\$500) outside the descriptions, or above the budget, of any of its line items, but within its total budget, such expenditure shall be made only with the approval of the ~~Executive Presbyter Budget and Finance Committee~~, which approval shall be reported to Presbytery.
  - (iv) Any proposal by any member of Presbytery or by Executive Council or any commission or committee of Presbytery involving the expenditure of Presbytery funds in any amount beyond the approved Presbytery budget shall be referred to the Executive Council, who shall report his or her findings and recommendations, including the identification of funding sources, to Presbytery for final action.
  - (v) All motions involving the appropriation of funds shall be voted upon by ballot when requested by one-third (1/3) of the members of Presbytery present and voting.
- (j) Overtures and Petitions.

- (i) Any session, presbyter, commission or committee may petition Presbytery to forward an overture to the General Assembly.
  - (ii) Petitions from sessions and presbyters shall be filed with the Stated Clerk no later than three (3) weeks before the Presbytery meeting at which it is to be presented and shall be referred to the appropriate commission or committee for study and recommendation.
  - (iii) The petition shall be provided with the docket for the meeting at which it is to be presented.
  - (iv) All petitions to amend the Book of Order shall be acted upon no later than the February meeting of Presbytery in the year of the General Assembly.
  - (v) All petitions urging programmatic action shall be acted upon in time to forward the petition as an overture to the General Assembly sixty (60) days before the convening of the General Assembly.
  - (vi) Proposals to amend the Book of Order sent to the presbyteries for vote shall be referred by the Stated Clerk to an appropriate Presbytery commission or committee or to a special review committee established by the Stated Clerk, which entity shall review the proposed amendments and make recommendations to Presbytery regarding each proposed amendment referred.
  - (vii) A special amendment review committee, if established, shall during its review consult with appropriate commissions and committees of the Presbytery.
  - (viii) A vote on all such proposed amendments shall be taken by ballot at regular or special meetings of Presbytery called in sufficient time to report the Presbytery vote thereon to the General Assembly by the vote-reporting deadline established by the General Assembly.
  - (ix) Website information containing the text of the proposed amendments shall be made available to each resident teaching elder of Presbytery and to the clerk of session of each particular church for distribution in turn to each ruling elder commissioner of that church.
- (k) General Assembly Election Procedures.
- (i) *Procedures for Electing Commissioners to the PCUSA General Assembly.*
    - 1) At the fall stated meeting of Salem Presbytery the year before the General Assembly meets, the Committee on Representation will nominate a slate of General Assembly Clergy and Elder Commissioners and Youth Advisory Delegate (as appropriate) to the General Assembly which slate shall include the Moderator of Presbytery for the year in which the General Assembly meets.
    - 2) The relevant provisions of the PC(USA) Book of Order shall guide the Committee on Representation. The slate shall give full expression to the rich diversity within its membership and shall provide means which will assure a greater inclusiveness leading to wholeness in its emerging life. Persons of all racial, ethnic groups, different ages, both sexes, various disabilities, diverse geographical areas, different theological positions consistent with the Reformed tradition, as well as different marital conditions (married, single, widowed or divorced) shall be guaranteed full participation and access to representation in the decision making of the church" and this policy in making nominations.
    - 3) Special attention will be given to inclusiveness in Salem's representation.
    - 4) After the Committee on Representation has made nominations, the floor will be open for additional nominations. Anyone making a nomination for the floor should receive permission from the person they wish to nominate, and prior to making the nomination, present a completed Nomination Form to the Stated Clerk.

- 5) Persons who will serve as Commissioners to a General Assembly meeting must complete a Commissioner Data Sheet. It shall include at least the following: name, address and phone data; age/gender/ethnic data; record of service to the church with dates (including membership, ordination, participation on committees, attendance at meetings of Presbytery, Synod and the General Assembly); and statement of willingness to participate fully in the training, preparation, attendance and reporting phases of the commissioner responsibilities.
- (ii) *Nomination of Clergy Commissioners*
- 1) Ministers will be selected for the slate with primary consideration given to their active participation and leadership in the ministry and mission of Presbytery, Synod (including Synod meetings), and General Assembly. (Members or Moderators of General Assembly Committees, Councils, Task Forces, etc.)
  - 2) Ministers who have never attended General Assembly should be given first consideration if they meet the other criteria listed in this policy
  - 3) A minimum of three years membership in Salem Presbytery is required by the beginning of the date of the General Assembly to which they are elected.
  - 4) A minister alternate of each gender will be nominated to replace an elected minister commissioner of the same gender who is unable to attend.
- (iii) *Nomination of Elder Commissioners*
- 1) Elders will be selected with primary consideration of their active participation and leadership in the ministry and mission of their local church, Presbytery, Synod (Including attendance at Synod Meetings) and General Assembly. (Members or Moderators of General Assembly Committees, Councils, Task Forces, etc.)
  - 2) At least one Elder Commissioner will be nominated via the slate from each of the following groups of churches. The churches of the Presbytery are divided into 3 groups according to size: 1-150 members, 151-500 members and 501 - up members. The 3 churches in each group which have gone the longest time without sending an Elder Commissioner to General Assembly will be asked to have their Session submit a name, plus a data sheet, to the Committee on Representation for consideration.
  - 3) The elder must have been a member of a church in Salem Presbytery a minimum of three years by the beginning date of the General Assembly to which they are elected.
  - 4) The Committee on Representation may take into consideration whether or not a congregation has sent Commissioners to Presbytery meetings in forming the slate.
- (iv) *Young Adult Advisory Delegate (YAAD)*. Salem Presbytery has the right to send one Young Adult Advisory Delegate (YAAD) to General Assembly and to Synod. A particular church can nominate as many such young adult persons between the ages of 17 and 23 as it wishes. Each person nominated is invited to be interviewed by members of the Committee on Representation. Out of all of those who present themselves for interview, the Committee on Representation will nominate one YAAD and one alternate for the General Assembly and one of each for Synod. There is no requirement for rotation among the churches nominating such young adult persons. The ordination questions are asked when the call is officially issued.

## ARTICLE VI. ADOPTION

This Salem Presbytery Manual was adopted by vote of Salem Presbytery at its 107<sup>th</sup> Meeting at Jamestown Presbyterian Church, Jamestown, North Carolina, on August 11, 2015.

Revised 11/7/2015  
Revised 2/9/2016  
Revised 8/9/2016

Revised 2/21/17

Revised 11/13/2018

Revised 8/17/2019

Revised .....

Proposed Revision 9-2022



1

July 2022  
Statement of  
Financial Position -  
*Point in Time  
Report*

## CASH - healthy

- General Fund Cash includes proceeds from sale of Christ Church Property
- Hunger Fund Cash -Fall grants to be disbursed soon.

2

## July 2022 Statement of Financial Position

### Other Information

- Other Receivables from Mt Airy for Severance
- \$421,557 of Investments is available to General Fund

3

## Christ Church Property Sales Proceeds

<b>Disposition of Proceeds:</b>	<b>391,538.00</b>
2021 Per Capita Commitment paid to Synod of Mid-Atlantic (Per action of Executive Council 6/17/21)	13,538.00
20% of the remainder to Church Growth/Transformation (Per action of Executive Council 6/17/21)	75,600.00
80% of the remainder to a fund entitled "EC Approved Strategic Initiatives" (Per action of Executive Council 6/17/21)	302,400.00
<b>TO GENERAL FUND</b>	
2021 Per Capita Commitment paid to Synod of Mid-Atlantic	13,538.00
Designated Presbyterian - Transformational Ministry (18 month position) (per Executive Council action 3/17/2022)	170,600.00
<b>Balance Remaining</b>	<b>207,400.00</b>
20% of the remainder to Church Growth/Transformation (Per action of Executive Council 6/17/21)	75,600.00
80% of the remainder to a fund entitled "EC Approved Strategic Initiatives" (Per action of Executive Council 6/17/21)	131,800.00
<b>Total</b>	<b>207,400.00</b>

4

July 2022  
Statement of  
Activities -  
Revenue  
General Fund Only

THANK YOU!!!  
Church support through July  
\$17,698 above budget

Actual revenue includes  
Reimbursement from El Buen  
Pastor for compensation expense  
& the gain on the sale of property

5

July 2022  
Statement of  
Activities -  
Expenses  
General Fund Only

Expenses in check  
- Amended budget to assist WS  
Campus Ministry through end of  
year

Committee expenses lower than  
pre-Covid due to use of virtual  
platform rather than in-person  
meetings (for the most part)

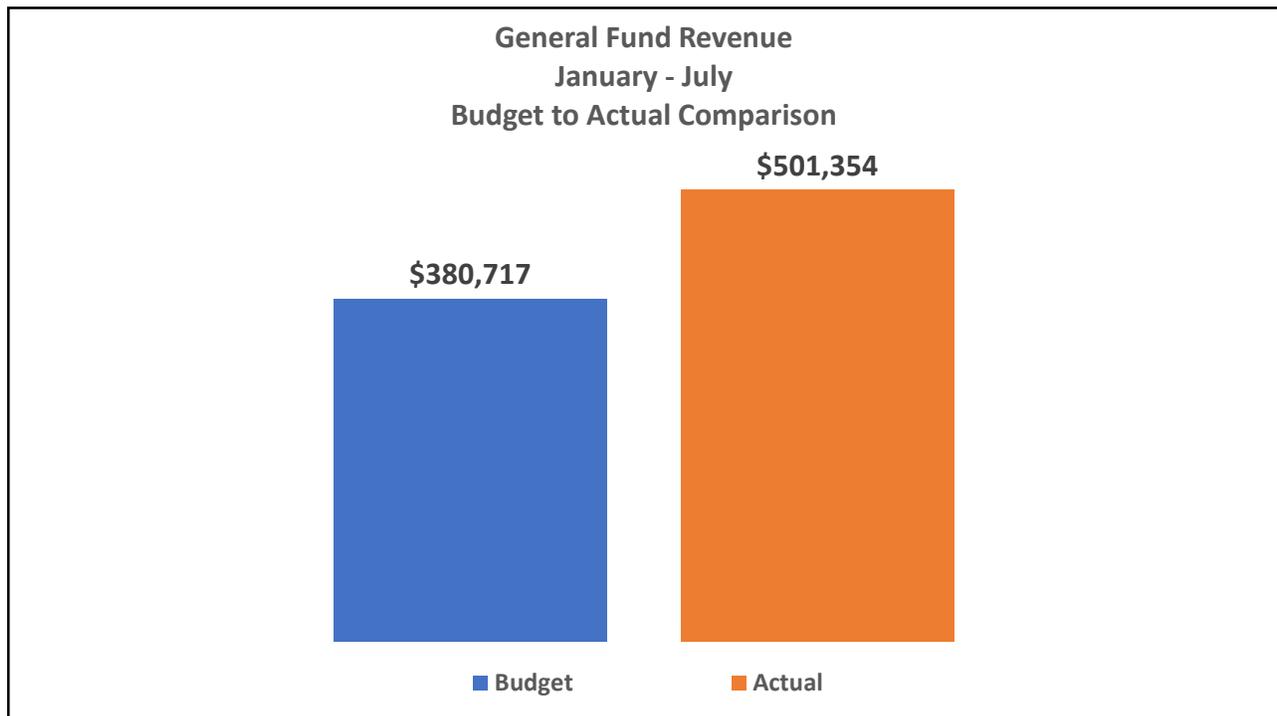
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July 2022  
Statement of  
Activities -  
Expenses  
General Fund Only

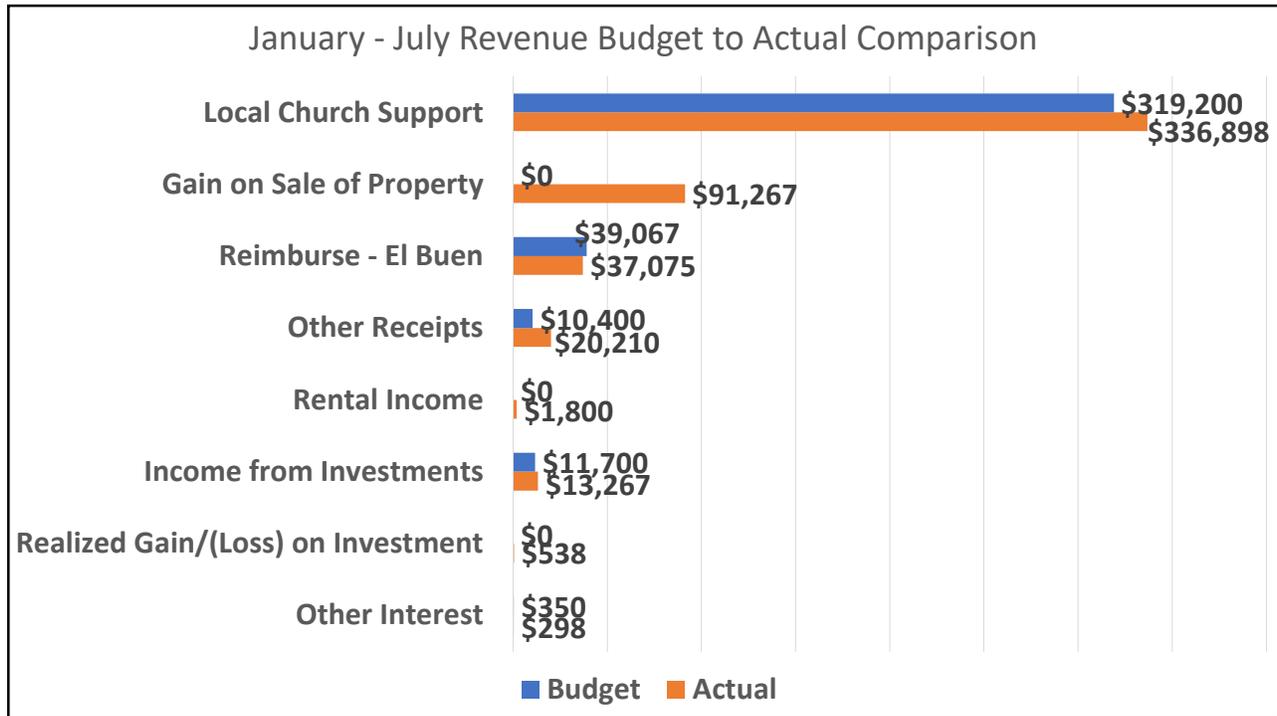
Through July - General Fund Revenue in Excess of Expenditures by \$94,144

When factoring in Unrealized Loss on Investments, General Fund Expenditures Exceed Revenue by \$1,374

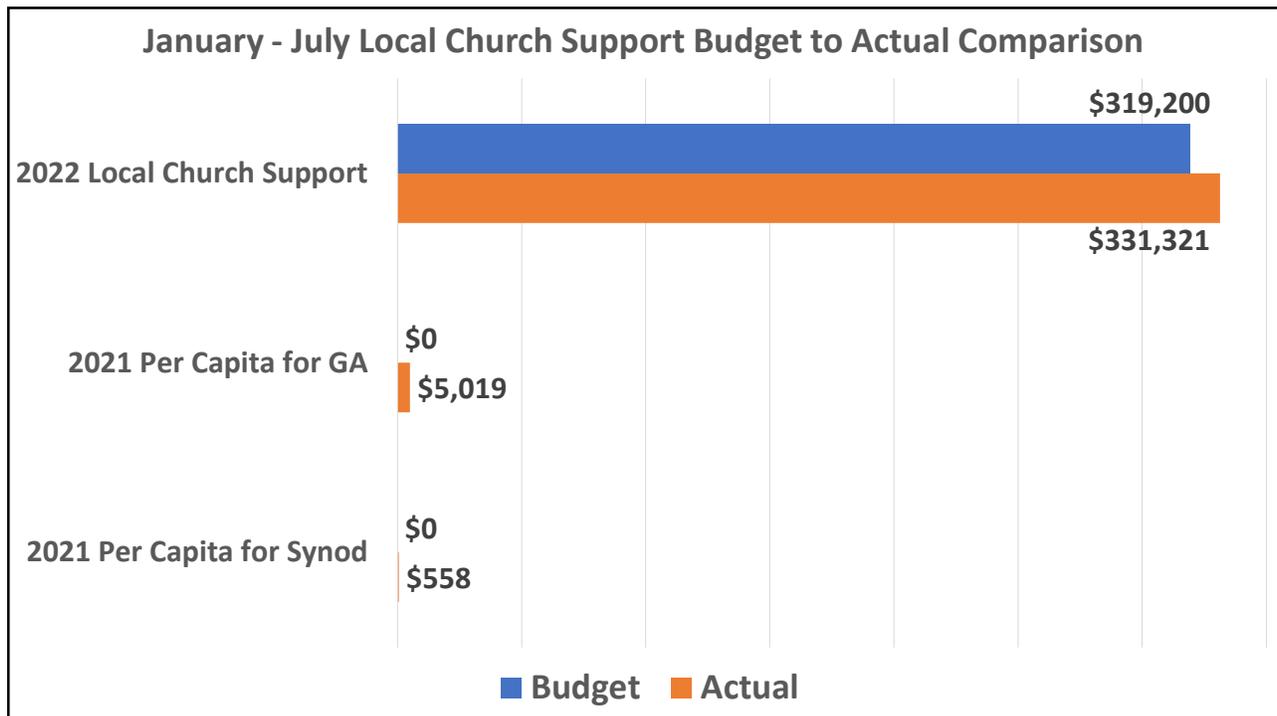
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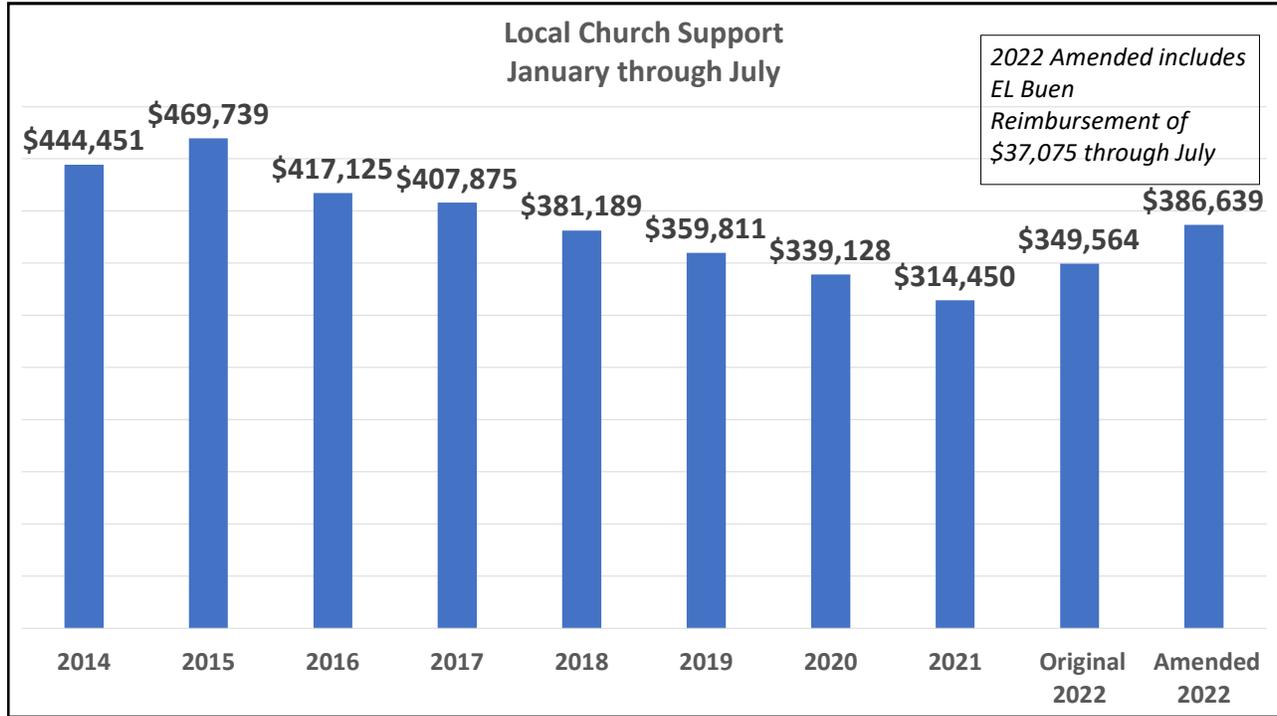
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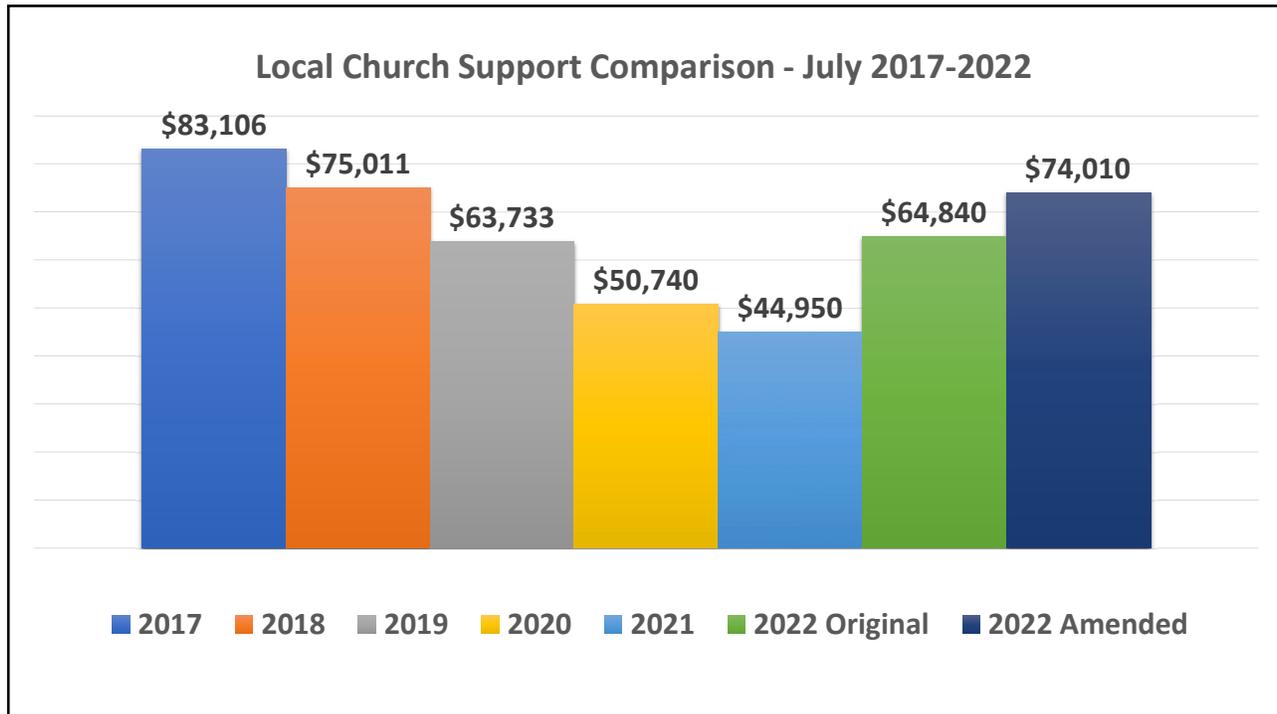
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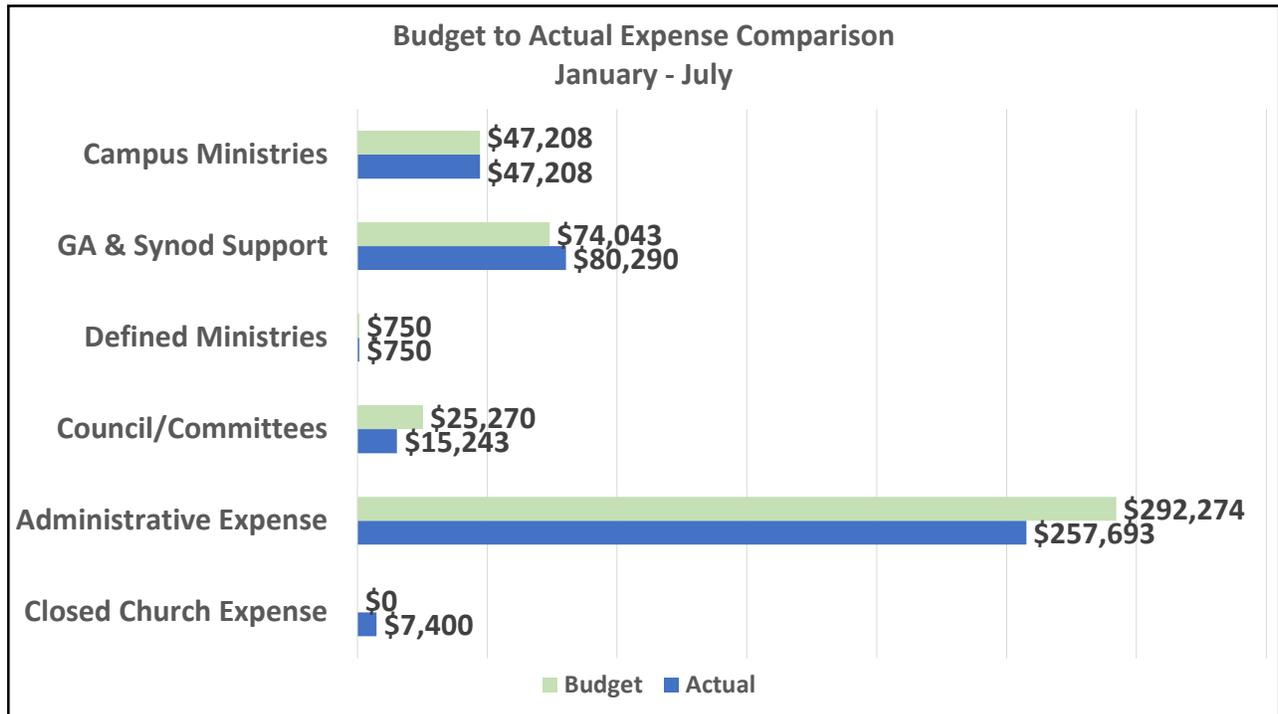


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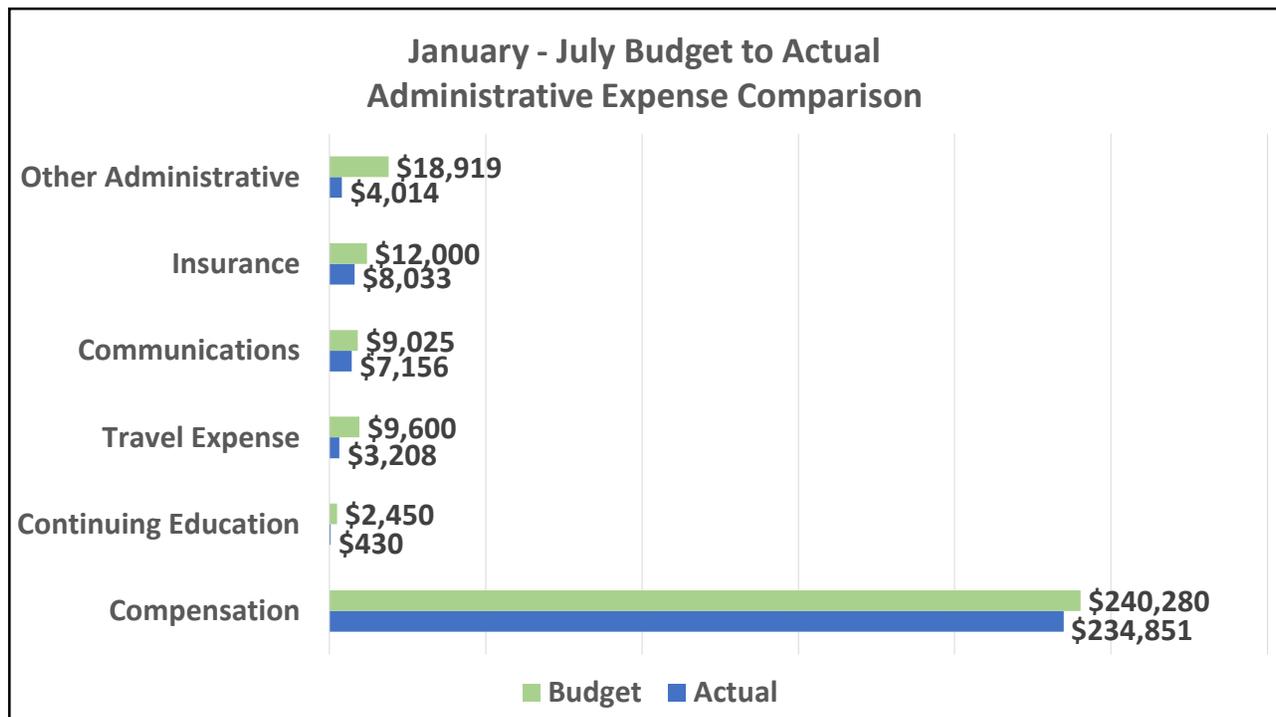
Statement of  
Activities -  
Expenditures  
General  
Fund Only

- General Fund expenditures through July \$30,961 less than budget
- Driving decrease in expenses:
  - Committees using virtual platform more for meetings
  - Other administrative expenses to date less than budgeted (audit expenses just now coming on line)
  - Travel related expenses less than budgeted

13



14



15

## Summary

- Investment account continues to be impacted by market fluctuations
- Local Church support improvement - up \$17,698 compared to budget
- General Fund Revenue \$120,000 higher than budget but impacted by 2 items
  - Reimbursement from El Buen Pastor for pastor compensation in response to immigration questions
  - Gain on sale of Christ Church Property in High Point
- General Fund Expenses \$30,961 less than budget
- General Fund Operating Revenue in excess of Expenditures through July by \$92,770
  - However, accounting for unrealized losses on investments creates a situation in which General Fund Expenditures are in Excess of Revenue by \$1,374.

16

## General Assembly Commissioners

Ruling Elders: Colby Hall, Beth Hooten, Catreliia Hunter  
Teaching Elders: Wes Pitts, Kim Priddy, Ron Shive  
Young Adult Advisory Delegate: Olivia Carretello

### SUMMARY

**Church Leadership:** The first action of the 225th General Assembly, after testing the technology being used by commissioners, was to elect co-moderators. Two teams stood for election, but after a vote of 203-151, Rev. Ruth Santana-Grace (Presbytery of Philadelphia) and Rev. Shavon Starling-Louis (Presbytery of Charlotte) were elected. There were a number of other elections on the docket, including Rev. Dr. Diane Moffett's reelection to a second term as president and executive director of Presbyterian Mission Agency and Rev. Dr. Tom Taylor's reelection to a fourth term as president and CEO of the Presbyterian Foundation. The assembly also confirmed the 2021 election of Rev. Dr. Asa Lee as president of Pittsburgh Theological Seminary.

**PC(USA) structure and unification:** General Assembly called for the appointment of a commission to oversee and facilitate the unification of the Office of the General Assembly (OGA) and the Presbyterian Mission Agency (PMA) into a single agency. This decision was largely about finances and long-term viability. Of the six agencies that make up the PC(USA), four are largely financially stable and autonomous enough to make changes necessary if that stability were at risk. PMA and OGA, however, are different and receive funding in vastly different ways, though they both serve to do the work of the General Assembly (and thus, the church). Though united in mission, the two agencies have grown apart. The proposed unification seeks to strengthen the church with a unified structure, vision, and mission. In a related move, the assembly also approved the move of Mission Engagement and Support (MES) from the Mission Agency to the Administrative Services Group, which supports both OGA and PMA.

**Budget/Per Capita:** A unified budget for the Office of the General Assembly, Presbyterian Mission Agency, and the Administrative Services Group of the PC(USA), A Corporation was approved totaling \$88.3 million in 2023 and \$89.5 million in 2024. The breakdown of the budget will be 16% for OGA, 79% for PMA, and 5% for ASG. The approved per capita rate is set at \$9.85 per member in 2023 and \$9.80 per member in 2024, an increase of 9.6% (\$0.87) per member from the 2022 rate. The per capita budget for 2023 was approved at \$15.2 million and \$15.6 million for 2024.

**226th General Assembly:** Due to the unknowns surrounding the COVID pandemic, as well as future public health crises, the General Assembly looked at three options for the 226th General Assembly to be held in Salt Lake City, Utah - a totally in person assembly or a hybrid model, one with plenary online and the other with committees meeting online. The assembly chose a hybrid model, with committees meeting online and plenary to be held in person in Salt Lake City. The expected cost of GA in this format is \$2.8 million.

**Young Adult Advisory Delegates:** An approved change in GA Standing Rules has altered requirements for YAADs. Moving forward they must: 1. Be an active member of a PC(USA) congregation or a participant in a new worshipping community or immigrant fellowship that has a relationship with a Presbytery; 2. Be between the ages 18 and 23 on the day the Assembly convenes.

**Mid-Councils:** Because of the changing nature of the church, with traditional congregations aging and shrinking, and growth in new worshipping communities and immigrant fellowships, the denomination is in need of updating structures for church governance to be more inclusive. An approved task force to explore the theology and practice of ordination to ordered ministry for ruling elders will examine those structures and report to the 226th General Assembly with proposed changes.

**Family Leave Policy:** The Presbyterian Church currently does not have a standard for family leave, with some Presbyteries having a robust policy and others (including Salem) which have none. The assembly voted to change the Book of Order (G-2.0804) to require all Presbyteries to change minimum terms of call to include 12 weeks paid family leave. This action will now go to the Presbyteries for their approval. This action is meant to care for clergy as they care for their families, whether that be in birth, adoption, illness, or tragedy, though it is noted that 12 weeks, while far more than is given by most employers throughout the United States, is still far behind the standards of other wealthy countries.

**Retirement:** The assembly approved a change to the Book of Order (G-2.0503 and G-2.0503c), which will now go to the Presbyteries for their approval, to change the designation of “Honorably Retired” to just “Retired.” The rationale for this change is that because the Book of Order only offers a single designation for retirees, and the unfortunate truth is that there are some pastors that act dishonorably. Rather than creating a very complicated and problematic system of tiered retirement designations, the single designation will only be “retired.” If approved by the Presbyteries, the change will only affect those who retire after its approval, and there is no effect on benefits through the Board of Pensions.

**Ukraine:** General Assembly, in a nearly unanimous vote, approved a commissioner's resolution condemning the Russian military invasion of Ukraine and calls for a cease-fire and a resumption of internationally mediated negotiations.

**Commissioning a New Confession:** Three separate overtures were considered to commission a new confession to be written for the Book of Confessions, each naming the need for the church to speak about how God is acting and calling the church to act in the present age. The three were combined into one, and a commission will be named to write a confession which will reflect on the church in the present age, an age where false ideologies of white supremacy, replacement theory, “Christian” nationalism, and more have infected all levels of our society, and an age where sexism, misogyny, and debates over human sexuality have divided the church. Through assembly action, the commission will be in place no later than the end of 2024, and the product of the commission will go before General Assembly and the Presbyteries for final approval.

**Addressing Lack of Installed Pastoral Leadership in Congregations of People of Color:** 80 percent of African American PC(USA) congregations are without the leadership of an installed pastor, and 40 percent of Latin@ congregations face a similar problem. The Assembly approved several actions to help address these disparities, including a review of minimum compensation standards across Presbyteries, directing the PMA's Center for Repair of Historical Harms to study congregational leadership in congregations of color and seek solutions to help retire debt and establish grants for such congregations, and more.

**Repentance for the Sin of Slavery and its Legacy:** Not only did the Assembly approve the reading of a litany of repentance for the sin of slavery and its continued legacy in the Presbyterian Church and



commend that litany to mid councils, but included in the overture were several directives aimed at committing the church to the work of ending white supremacy. Included was directing the Office of Public Witness to refute any law that prohibits the teaching of American History in its fullness, directing the Presbyterian Mission Agency to create curricula for teaching about slavery and its legacy, encouraging congregations and mid councils to prepare and study the histories of their communities, and committing the PC(USA) to acts of restorative justice that will help close gaps created by the legacy of slavery/white supremacy. A related overture was approved to create a special committee to examine the structures of the PC(USA) to expose white supremacy therein and recommend improvements.

**Denouncing Violence against the AAPI Community:** The assembly approved a resolution denouncing violence done to the Asian American, Native Hawaiian, and Pacific Islander communities, which has been rampant since the start of the COVID-19 pandemic. Included in the words of condemnation were actions and directives to commit the church to end this race based hate.

**Sanctuary Church Movement:** The assembly approved an overture allowing the church to declare itself a “Sanctuary and Accompaniment Church” in an effort to live the gospel call to love neighbor and welcome the stranger. This declaration will encourage congregations and mid councils to support immigrants, refugees, asylum seekers, and their children and resist attempts by governments to separate families.

**A Decade to End Gun Violence:** In the decade since the PC(USA) adopted “Gun Violence, Gospel Values: Mobilizing in Response to God’s Call,” gun violence has only increased and intensified. Therefore, the assembly approved the recommendations from the Advisory Committee on Social Witness Policy to renew our commitment to end gun violence through a campaign, “A Decade to End Gun Violence (2022 - 2032). This campaign, which is to be implemented at all levels of the church, will incorporate gun violence in the Matthew 25 initiative, directs the PMA to create resources for study and advocacy and help fund gun violence reduction initiatives, directs mid-councils to include ending gun violence as a regular part of their work, and much more.

**Firearm Sales Engagement:** Mission Responsibility through Investment was directed to engage with Walmart, Dick’s Sporting Goods, and Kroger (which owns Fred Meyer), which sell guns not classified as semi-automatic and assault-based weapons (categories the PC(USA) has already divested from). This engagement is to use the PC(USA)’s investment portfolio to aid in the work of ending gun violence.

**Fossil Fuel Divestment:** In 2018, at the 223rd General Assembly, GA approved directing Mission Responsibility Through Investment (MRTI) to engage with the fossil fuel companies in which the PCUSA is invested, and recommend continued investment or divestment based on their engagement and the company’s compliance with GA guidelines developed in 2016. MRTI determined, by evaluating and engaging in companies’ governance, strategy, implementation, transparency and disclosure, and public policy with respect to climate change during the 2019–22 proxy seasons, that Chevron, ExxonMobil, Marathon Petroleum, Phillips 66, and Valero Energy did not produce enough substantial change or movement toward compliance and is likely not to do so in the future. ConocoPhillips, Duke Energy, Ford, and General Motors, however, will continue to be invested in, as they are, or are attempting to be, in compliance with GA guidelines.

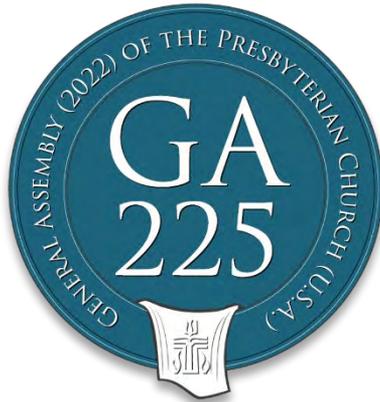
**Reproductive Justice:** A commissioner's resolution, written in large part by commissioners and members of Salem Presbytery, was approved to reaffirm the PC(USA)'s long standing support for

reproductive justice, including the belief that because God alone is Lord of the Conscience, women and child-bearing people are moral agents and therefore capable of making their own decisions about pregnancy and birth control. This action also denounces any attempt, by individuals and governments, to prevent people from making their own decisions about pregnancy.

**Israel/Palestine:** The action that may have garnered the most attention was an approval of an overture to recognize that the laws, policies, and practices of Israel toward the Palestinian people constitute apartheid. This action was not taken lightly, but recognized that the international standards for apartheid, “inhuman acts committed for the purpose of establishing and maintaining domination by one racial group of persons over any other racial group of persons and systematically oppressing them,” are occurring in many ways by the government of Israel. The assembly also noted that denouncing the actions of a government is not, and should not be construed to be, a denunciation of Judaism.

**Notable Items of Business that Failed:** There were several notable items that did not gain approval by the assembly, including:

- An overture amending the Book of Order to allow a Presbytery to call a congregational meeting.
- An overture amending the Book of Order to allow mid-councils the ability to ordain ruling elders without first serving on a church’s session.
- An overture amending the Book of Order so that it requires two-thirds of Presbyteries (rather than half) to vote in favor of something to make changes to the Book of Order.
- An overture amending the Book of Order to provide an exception to the requirement of a congregational vote to sell property so long as it’s done within 90 days of receipt.
- The creation of a delegation to clarify the University of Tulsa’s standing as a Presbyterian affiliated university.



## **A Summary of General Assembly Actions**

*Israel/Palestine, fossil fuel divestment,  
OGA/PMA unification among major  
issues addressed*

Rick Jones & Mike Ferguson  
Office of the General Assembly



## **Church leadership**

Key positions in the Presbyterian Church (U.S.A.) were filled during the assembly. The Rev. Ruth Santana-Grace and Rev. Shavon Starling-Louis were elected co-moderators of the 225<sup>th</sup> General Assembly. The assembly confirmed Rev. Dr. Diane Moffett's re-election to a second term as president and executive director of Presbyterian Mission Agency. The assembly confirmed the re-election of the Rev. Dr. Tom Taylor as president and CEO of the Presbyterian Foundation, his fourth term. The assembly also confirmed the 2021 election of Rev. Dr. Asa Lee, president of Pittsburgh Theological Seminary.

## **Israel/Palestine**

The General Assembly voted 266-116 to approve [INT-02](#), a "Recognition that Israel's Laws, Policies and Practices Constitute Apartheid Against the Palestinian People." It declares that the Presbyterian Church (U.S.A.) "recognizes that the laws, policies, and practices of the government of Israel regarding the Palestinian people fulfill the international legal definition of apartheid."

## **Fossil fuel divestment**

General Assembly approved [ENV-10](#) calling for divestment from five oil and gas companies: Chevron, ExxonMobil, Marathon Petroleum, Phillips 66 and Valero Energy. The assembly said the companies were not doing enough to slow global warming.

[Mission Responsibility Through Investment](#) (MRTI) reports that this is the first time the PC(USA) has voted to divest from companies out of compliance with GA's environmental policies (which was established in 2018.)

## **Unification and National Structure**

On a vote of 321-54, General Assembly approved [FIN-10](#), which calls for the appointment of a commission to oversee and facilitate the unification of the Office of the General Assembly (OGA) and the Presbyterian Mission Agency (PMA) into a single agency. The assembly also approved [MOV-02](#), which moves Mission Engagement and Support (MES) from the Mission Agency to the Administrative Services Group, which supports both OGA and PMA.

## **Unified budget/per capita**

The assembly approved [FIN-14](#), which includes unified budgets for the Office of the General Assembly, Presbyterian Mission Agency and the Administrative Services Group of the PC(USA), A Corporation. The budget for the three agencies and entities totals \$88.3 million in 2023 and \$89.5 million in 2024. The breakdown of the budget will be 16% for OGA, 79% for PMA, and 5% for ASG.

The assembly voted to approve [FIN-13](#) which assesses a per capita rate of \$9.85 per member in 2023 and \$9.80 per member in 2024. The current per capita rate is \$8.98 per member meaning an 87-cent (9.6%) increase next year while the 2024 rate will drop by five cents (0.5%) in 2024. The per capita budget for 2023 was approved at \$15.2 million and \$15.6 million for 2024.

## **Immigration**

By a vote of 340-25, the General Assembly approved [IMM-06](#), allowing the church to declare itself a “Sanctuary and Accompaniment Church.” The assembly’s Immigration Committee says the decision sends a message that the church is committed to working for justice in U.S. immigration policy.

## **Gun violence**

General Assembly approved a motion that the church renew its commitment to end gun violence by developing a 10-year campaign, the Decade to End Gun Violence (2022 – 2032).

The assembly also voted to direct Mission Responsibility Through Investment (MRTI) to engage with Walmart, Dick’s Sporting Goods and Kroger, three publicly traded companies held by either the Board of Pensions or Presbyterian Foundation, that sell guns not classified as semi-automatic and assault-based weapons.

## **Ukraine**

The assembly also voted 374-1 to approve [INT-19](#), a commissioners’ resolution condemning the Russian military invasion of Ukraine and crimes against humanity, and calling for a cease-fire and the immediate resumption of internationally mediated negotiations.

## **Race and gender justice**

Commissioners and advisory delegates approved several items of business from the Race and Gender Justice Committee (RGJ), including [RGJ-07](#): “A Resolution Addressing the Lack of Installed Pastoral Leadership in People of Color Congregations in the PC(USA) — From the Racial Equity Advocacy Committee” and [RGJ-08](#): “On Offering an Apology to African Americans for the Sin of Slavery and Its Legacy.”

A two-hour plenary ended with votes overwhelmingly approving both items, and with white Presbyterians reading aloud “A Litany of Repentance” found in RGJ-08, which begins with the words: “As white Christians we repent of our complicity in the belief in white supremacy.”

The assembly also approved [RGJ-12](#) calling for a new special committee to expose white supremacy within the denomination and make recommendations for improvement. In addition, the assembly approved [RGJ-13](#), directing the Presbyterian Mission Agency and the Presbyterian Publishing Corporation to “create educational resources for congregations to identify and interrupt practices and policies that perpetuate the adultification of Black girls and criminalization of adolescent behavior.” Commissioners and advisory delegates passed a resolution, [RGJ-14](#), denouncing violence against Asian women and Pacific Islanders.

The Church will form a committee to write a new PC(USA) confession.

## **226<sup>th</sup> General Assembly**

The assembly [voted to change the format of the 226<sup>th</sup> General Assembly](#), whereby committee meetings will be held online, with in-person plenaries being conducted on site in Salt Lake City, Utah, in 2024. The assembly is expected to cost approximately \$2.8 million.

## **Mid councils**

Commissioners and advisory delegates approved [MC-10](#), which creates a task force to explore the theology and practice of ordination for ruling elders and recommend any changes to the 226th General Assembly (2024). The task force will include representatives who identify as BIPOC, immigrant congregations and New Worshiping Communities.

Several amendments and motions were considered, but the overture was approved as amended by the committee.

### **Other**

The General Assembly approved changes to the Standing Rules ([STAN-22](#)) that alter requirements for those serving as Young Adult Advisory Delegates to the assembly. YAADs must be:

- An active member of a PC(USA) congregation or participant in a new worshipping community or immigrant fellowship that has a relationship with a presbytery
- Between 18 and 23 years of age on the day the assembly convenes.

Read more news of the 225<sup>th</sup> General Assembly [here](#).





## Be a part of a **Presbytery Committee**

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### **Budget and Finance**

Reviews and advises on the financial operations of the Presbytery. Responsible for preparing and recommending the annual Presbytery budget. *Meets monthly on the third Tuesday at 9:30 a.m.*

### **Campus Ministry**

Encourage, support, advocate for, and promote campus ministries and their local boards in Salem Presbytery. *This Committee will meet at least two times per year with one of those meetings with Campus Ministers. The Campus Ministers will meet quarterly for information sharing and mutual support.*

### **Church Growth & Transformation (Installed Leadership)**

Encourages creative approaches to growing vital churches and cares for small churches. *Meets monthly on the second Tuesday at 11:00 a.m.*

### **COM Task Force on CRE Training and Oversight**

Responsible for overseeing all CREs in Salem Presbytery in their roles as pastors of churches or other validated ministries. The Task Force is also responsible for approving and monitoring the training of CREs in the Presbytery. *Meets monthly on Tuesday at 11:00 am during the week of the 4th Thursday of the month.*

### **COM Task Force on Examinations**

Meets to examine ministers and persons ready to receive a call to service and membership in Salem Presbytery. *Meets most months on the fourth Thursday at 9:30 a.m.*

### **COM Task Force on Policy, Compensation, Mediation and Church Officer Development**

Discerns best policies and practices for pastoral relationships in Salem Presbytery; this task force also provides resources for churches seeking mediation or other specific leadership needs. *Meets monthly on the fourth Wednesday at 10:00 a.m.*

### **COM Task Force on the Care of Pastors and Retirees, Members at Large/Validated Oversight and Certified Christian Educator Oversight**

Provides support for members of Salem Presbytery who are honorably retired, serving in validated ministry beyond church walls, members-at-large, and our certified Christian educators. *Meets monthly on the fourth Thursday at 3:00 p.m.*

### **COM Task Force on Transformational Ministry for the Changing Church (formerly COM Task Force on Transformational Ministry for the Changing Church, and COM Task Force on Temporary Ministry and Pulpit Supply)**

Supports and coaches churches with Temporary Pastoral Relationships as they discern their current and future mission and pastoral needs. *Meets monthly on the fourth Tuesday at 1:00 p.m.*

### **COM Task Force on Transitions in Ministry (for Installed Positions)**

Oversees the transitional process for churches with installed pastors beginning with the moment the current pastor alerts the congregation they are leaving, through the transitional time until the new pastor is called. *Meets monthly on the fourth Thursday at 1:00 p.m.*

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

Supports our inquirers and candidates preparing for ministry. *Meets monthly on the first Tuesday at 12:30 p.m.*

### **Committee on Representation**

Reviews committee vacancies, seeks candidates, confirms their willingness to serve, and presents to Presbytery for election. *Meets 2 to 3 times each quarter.*

### **Equip**

Equips congregations for ministry today by resourcing, curating, connecting and communicating. *Meets monthly on the 3rd Wednesday at 1:00 p.m.*

### **Executive Council**

Coordinating body of Salem Presbytery; works on behalf of the presbytery. *Meets monthly on the third Thursday at 1:00 p.m.*

### **Hunger Committee**

Seeks to educate, advocate, and equip non-profit agencies and churches across Salem Presbytery who are working to address food insecurity. The committee reviews international and domestic hunger grants and addresses opportunities to advocate more equitable distribution of the world's resources. *Meets quarterly.*

### **Peace & Justice Task Force**

Salem Presbytery's advocacy arm, connecting congregations and individuals to the justice movements happening in the bounds of Salem and beyond. *Meets monthly on the first Tuesday at 2:30 p.m.*

### **Permanent Judicial Commission**

*Meets when a legal case arises, only as needed.*

### **Personnel Committee**

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

### **Presbyterian Youth Council – Adults**

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

### **Property Management Task Force**

Oversees real estate owned by Salem Presbytery, addressing any needs that arise. *Meets as needed.*

### **Mission Committee**

Oversee the mission-related outreach and justice ministries for the Presbytery, and aids congregations in developing their own outreach and justice endeavors. Inspires and models local and global mission ministries. *Meets quarterly.*

### **Stewardship Committee**

To build a culture of generosity through year-round stewardship efforts to support our Salem Presbytery, Synod, and General Assembly budget. *Meets on a non-recurring schedule.*



## Nomination for Salem Presbytery Committees

For the use of the Committee on Representation

Date: \_\_\_\_\_

### **Nominee Information:**

Name of Nominee: \_\_\_\_\_

Telephone: \_\_\_\_\_

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

\_\_\_\_\_

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

Church: \_\_\_\_\_

Status:  Teaching Elder/Clergy

Ruling Elder

Deacon

Church Member

Committee of interest: \_\_\_\_\_

Briefly state relative experiences:

### **Nominator Information:**

Recommended by: \_\_\_\_\_

Telephone: \_\_\_\_\_

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

**Please return form to:**  
 Salem Presbytery  
 P.O. Box 1763  
 Clemmons, NC 27012  
[cratledge@salempresbytery.org](mailto:cratledge@salempresbytery.org)

P. O. Box 1763  
Clemmons, NC 27012



www.salempresbytery.org  
336 -766-3393

### **Commissioner Report Form**

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

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

a. The main ACTIONS of the Presbytery were:

1)

2)

3)

b. The RESOURCES offered were:

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

#### **II. Presbytery would like our INPUT about:**

#### **III. The Presbytery requested we ACT to:**

#### **IV. We might consider asking the Presbytery to:**

#### **V. A church or pastor which needs our PRAYERS:**

#### **VI. One Presbytery initiative which needs our SUPPORT:**

#### **VII. Next Presbytery Meeting:**

**Saturday, November 15, 2022: All on ZOOM**

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

