

**ONE HUNDRED THIRTY-SECOND STATED MEETING  
MINUTES OF SALEM PRESBYTERY  
NOVEMBER 16, 2021**

The One Hundred Thirty-Second Stated Meeting of Salem Presbytery, held on Tuesday, November 16, 2021 by Zoom, was called to order by the Presbytery Moderator, the Rev. Paul Sink at 9:00 a.m.

**ENROLLMENT:**

Commissioners		Commissioned Ruling Elders	10
Elders	63	Lay Pastors	4
Ministers	108	Christian Educators	4
		Corresponding Members	2
		Administrative Staff	1
		Stated Clerk	1
		TOTAL:	193
		(+Visitors - 25)	218

The following were present for this meeting of Presbytery:

**Ministers (108):**

Almeida, Margaret	Goodman, Kyle	Moorefield, Susan
Anderson, Amanda	Griffin, R. C.	Morritauk, Kate
Asher-Lawson, Marybeth	Hankins, Stephanie	Murphy, Charlie
Barner, Taylor	Harris, Randy	Musser Gritter, Lara
Barrett Todd, Katie	Harrison, Evan	Nesbit, Tom
Bates, Timothy	Hazelrigg, Marti	Otterbacher, Glenn
Beach, Kathy	Hemrick, Jennie	Perkins, Sam
Berry, Kent	Heyward, Will	Peters, Rebecca Todd
Blankinship, Joe	Howell, Charles	Phillips, Jon
Bowers, Erin	Hoyle, Bill	Phillips, Caroline
Braswell, Steve	Hoyle, Felicia Stewart	Pitts, Wes
Broman-Fulks, Kenneth	Johnson, John	Rhodes, Paul
Browne, Kellie	Jones-Johnson, Vicki	Ridolfi, Paul
Burleson, Thomas	Jordan, Steve	Riker, Cassandra
Cagle, David	Kern, Sandra	Rissmiller, James
Campbell, Kathryn	Kerr, Russ	Rummage, Brian
Cannada, Jeremy	Kirby, Barrie	Schlaman Larsen, Emily
Conley, Kevin	Kirby, Randal	Scott, Stephen
Cowan, Newton	Kunkle, Lynn	Senior, John
Curl-Dove, Keith	Kuzmovich, Khelen	Sherrill, Butch
Davee Lomax, Amanda	Lambeth, Jay	Shive, Ronald
Dederer, Nancy Jo	Lansden, Phanta	Simmons, Allison
Dew, Frank	Larsen, Eric	Sink, Paul
Dollar, Jim	Layman, Debbie	Smith, Barbara
Duffield, Jill	Lingan, Jodi	Smith, Jay
Neil, Dunnivant	Long, Joel,	Smith, Jeff
Ealy, David	Manchester, Inger	Snipes, Steve
Elam, John	McCain, Vicki	Sockwell, Jeff
Engle, Terri	McFarland, Bryan	Steck, Stacy
Fitchett, Judy	Milam, Judson	Stevens, Courtney
Fletcher, Pat	Milam, Travis	Stevenson, Samuel
Fruits, Dana	Mims, Ray	Taylor-Troutman, Andrew
Glaser, Joanne	Miranda, Alfredo	Thompson, Ernie

Todd, Mason  
Troyer, Elizabeth  
Vazquez, Jorge A.

Walker, Dale  
Wilson, Alicia  
Wisner, Leigh

Wyche, Frank  
Zehmer, Lee  
Ziglar, Kaye

**Ruling Elder Commissioners (63):**

Alamance	Uniatowski, Judy	Jamestown	Schoepske, Kim
Asheboro 1st	Watson, Susan	John Calvin	Faust, Margaret
Baird's Creek	Miller, Mary "Jinx"	Lexington 1st	Black, Beverly
Bethany Statesville	Bass, Ronny	Logan	McHenry, Sarah
Bethel McLeansville	Allen, Eva	Mocksville 1st	Overbey, Jeffrey
Burlington 1st	Holt, Michael	Mount Jefferson	Blevins, Joe
Burlington 1 <sup>st</sup>	Kerns, Catherine	Mount Tabor	Henry, Belinda
Calvary	Agnew-Wasson, Betty	Mount Vernon	Hunter, Alonzo
Chapel in the Pines	Bruce, Raymond	New Creation	Wright, Lynn
Church of the Cross	Hepburn, Cheryl	New Hope	Edwards, Janet
Clemmons	Crowley, Lora	North Wilkesboro	Lipscomb, Ellen
Clemmons	Lockett, Pat	Oak Ridge	Carlson, John
Concord	Baker, Bill	Pittsboro	Mansfield, Deborah
Cooleemee	Dodd, Kevin	Reidsville 1st	Callicutt, Thomas
Covenant GSO	Cauthen, Ralph	Rumple Memorial	McKinney, Cristy
Covenant W-S	Hoots, Gregory	Saint Andrews	Sanderson, Rourke
Elkin	Ashman, Ann	Saint Paul High Point	Davis, Doris T.
Faith	Rule, Betsy	Salisbury 1st	Cagle, Dan
Fellowship	Harrison, Jeanie	Salisbury 1st	Overcash, Tom
Grace	Faulkner, Kenny	Shady Side	Peoples, Jo
Greensboro 1st	Benjamin, William	Shallowford	Hartle, Jack
Greensboro 1st	Farless, Katherine	Springwood	McNeal, Russell
Greensboro 1st	Faucher, Emily	Starmount	Newbauer, Barbara
Greensboro 1st	Harrington, Betsy	Statesville 1st	Hollingsworth, Susan
Greensboro 1st	Harrington, Jack	Stony Creek	Barker, Janet
Griers	Morris, Bill	Third Creek	Steele, Elizabeth
High Point 1st	Bethun, Scott	Trinity Salisbury	Cowan, Alfreda
High Point 1st	King, Chris	Trinity Salisbury	Green, Monica
Highland	Davis, Mary Anna	Trinity Winston-Salem	Kayler, Carol
Highland	Pickett, T	Unity	Fleming, Karen
Hills	Martinat, Don	Westminster	Donnelly, Jim
Immanuel	Brown, John		

**Commissioned Ruling Elders (10):**

Bates, Bill	Crunk, Sidney
Beard, James	Glaser, Timothy
Blankenship, Jerry	Harley, James
Braxton, Steve	Moore, Sue
Browder, Bill	Purcell, Rick

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

Bates-Harley, LaQreshia A.	Jenkins, Samuel
Flippin, Sue	McElroy, Harold

**Christian Educators (4)**

Chase, Donna	Row, Kim
Nance-Allbright, Charlotte	Wright, Y. Dianna

**Corresponding Members (2):** Higgins, Cindy (Presbytery of Eastern Virginia)  
Lesane, Warren (Presbytery of Charlotte)

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

**Presbytery Staff (1):** Ratledge, Christine

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#### CALL TO ORDER AND OPENING PRAYER

The Moderator, the Rev. Paul Sink, called the meeting to order at 9:00 a.m. and constituted the meeting with prayer. Rev. Sink also acknowledged the recent deaths of Rev. Leland Richardson and Rev. E.B. Freeman Jr.

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#### MORNING WORSHIP

Salem Presbytery was led in worship, including the celebration of the Lord's Supper, by Reverend Jodi Lingan using the scripture reading from John 6:35, 47-51. Various members and ruling elders in the Presbytery led a Service of Healing and Wholeness.

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#### QUORUM

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

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#### APPROVAL OF DOCKET

The docket was presented by the Moderator of Salem Presbytery, the Rev. Paul Sink.

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#### **ACTION:**

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

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

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REPORT FROM TRANSITIONAL GENERAL PRESBYTER  
Rev. Barbara Smith

The Rev. Dr. Barbara Smith presented her report and welcomed Salem Presbytery to this meeting.

When we last gathered as a Presbytery in August, I – on behalf of Executive Council – presented a PowerPoint naming identified “elephants in the room.” At the end of that presentation, we asked for your help in identifying what might have been missed. And as promised, a report detailing the responses we received is attached.

Today, by the time you receive this report, we will have shared worship together during which we asked for, and granted forgiveness. We will also have identified for ourselves, a past or present hurt or grievance that we are willing to set aside for the health of the presbytery going forward. I pray that it may be so.

Starting with this meeting, EQUIP will be offering a one-hour post-Presbytery learning opportunity. Today we will hear from Christen Kinard of “Digital Congregations” who will talk with us about the very timely and necessary topic of hybrid worship.

It seems hard to believe that I have already completed one year as your Transitional General Presbyter. And it is a year in which we have all worked hard together. As we move into our second year together, I’ve laid out some “wonderings” for Executive Council for my next two years with you. Year 2 will have us looking at Salem’s (1) mission and vision statements to begin to keep them out in front of the Presbytery so that all decisions/plans/financial commitments that are made intentionally fit within the presbytery’s mission and vision; (2) committee/commission structure to be sure we are “putting our money where our mouth is” – i.e. are we supporting what we say is important to our mission and vision; and (3) With #1 and #2 in mind, and with committees/commissions taking greater ownership rather than being staff driven, together with a realistic view of the Presbytery finances and a sense of what should be done with invested monies, determine what staffing structure should look like after year 3. Year 3 will have us living to our mission and vision with greater committee/commission ownership as the presbytery searches for installed leadership.

As the body of Christ that is Salem Presbytery, may we continue to walk into the future with the certainty that while we don’t know what the future holds, we know who does! To God be the glory.

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**RESPONSES TO “ELEPHANTS” PRESENTATION AT AUGUST 14, 2021 PRESBYTERY MEETING**  
**26 responses to the question: Is there anything we left off the list that you feel should be added?**

Unrealistic expectations for the fullness of the Dream Team plan (the additional presbyters, finances, etc.), yet what seemed to be a stubbornness to “stick to it because that’s what we said we’d do.” I would say this has gotten much better since Barbara has been among us. We are facing presbytery’s limitations, and instead of digging in of heels, Barbara is helping us look to some creative and/or practical adaptations.

I don't think so, but it's a tall order. Can the tasks be spread out more effectively?

I would like to know more about the comment that conservative voices were not welcome.

Not really the lack of trust kinda covers it all.

No (6)

I don't think so. I had to miss the meeting, so am responding only to the Elephants email without having heard it in presentation on Saturday. All of the points made seem reasonably accurate to me. The personal reservation that I have about all of this is that those of us who used to be in the "traditional" theological arena, and who now have been labelled the "conservative" group, really get no respect at all from presbytery leadership. Sadly (to me) many who were in this group have chosen to leave Salem. Which does not strengthen us! Simply put, when the church loses its balance, in either direction, it goes off the rails, and increasingly the PCUSA has done this. I would like to see Salem display a better balance, which I hope and believe would strengthen us for the long run.

I feel mostly an outsider looking in since I was only recently on the COM (though I have been involved with a few things at Presbytery over the years) but the hurt and wounding was obvious to me and the lack of trust. Sincere and personal apologies are due. I also feel that the more moderate to conservative side has been shut/shamed down. Lots of wisdom from the older folks seems to be downplayed and so those individuals hesitate to share. We have some strong confident vocal young folks . . . who might have something to learn from older folks more experienced. I do worry we are throwing out the baby with the bathwater.

Could have included the narrative with the slides to receive the full impact info covered plus include recommendations to encourage trust; wounding; finances; and communication.

I really echo the lack of trust, finances, and communication. The Synod Per Capita underpayment presentation was terribly confusing and stressful. The wounding seems accurate though I don't feel involved in it. Personally, I feel like the Presbytery is often run by the same small group of people. For the last several years, those people seem to have been grinding their axes about whatever side of Dream Team plan they're on. I do feel that has been changing over the last year but still. The other elephant I would name is: DEMORALIZED. It's demoralizing for a dream plan (however flawed it was) to basically amount to nothing. It doesn't make me want to dream or commit to service in the Presbytery. I am sure I could be corrected on several statements I've made here. Still, I'm trying to convey the overall sentiment that I, a person who earnestly began wanting to support and serve the presbytery, now feels like my energy would be better spent elsewhere. I can't imagine I'm alone in this. I'd be happy to talk more about this if needed! Thanks!

There seems to have been a lack of oversight of the financials. I always felt that the financial committee was doing what they felt they were instructed to do. However, I would come away from Ex. Council Meetings wondering who has "been minding the store"? Who has known that per capita was not being paid and pushing this concern aside? Whose job is it? And how in the world do we prevent this from happening again? What structure is in place to catch such an error before it goes on for years? Thankful for everyone who serves! We are all in this together!

I think this is a comprehensive-enough list, and I appreciate the Presbytery's acknowledge of these matters and its taking the steps it is taking. May the good go with us all the way!  
I don't think anything was left off. I wish I could have attended the meeting or could receive a link to the Zoom recording, if it was recorded. While the power point was clear, I would like to hear Barbara's comments. *(I sent the link to the recording)*

No. I appreciated the naming of the elephants.

None! Thank you for your presentation.

I think the four areas are probably accurate and capture what I have seen, but it all boils down to lack of trust; the lack of trust not only feeds the other "elephants" but is compounded by them. One of the things I've been increasingly worried about is that it seems like we're seeking overly complex solutions to the problems we face, which creates more confusion and deepens the wounds caused by this lack of trust. Are there simpler solutions we can try before all these very complicated ones (and I have no answers, I'm genuinely curious!)

There has been little to no confession of our Presbytery's sin. We are more concerned with friendship with the world than friendship with God. We are beginning to confess how we have hurt each other, but we are not confessing how we are offending Christ by going against his Word. Here is the real elephant: We are not even comfortable talking about sin nor agreeing on what is sinful or what is truth. Scripture must be our standard. I Peter 1:22,23, James 4:4, John 14:6,7 The Bible is hardly ever referenced outside worship and when presbytery members ask that it be studied and discussed, that request is rejected. We will never heal nor be restored until we take repentance and scripture seriously. We can't even agree on what Jesus teaches and how he saves us. Personal feelings and opinion and the Book of Order in conflict with biblical authority have little to no value.

No additions

Give one another the benefit of the doubt. Occasionally the overwhelming combination of ministry, family, children, caregiving to aging parents, divorce, even health can make one seem confused, disconcerted and not bringing their "A" game" to a particular committee task. Most of us do intend to do their very best. Please consider that perhaps more often than not the circumstances above account may be occurring in the life of a colleague. (this statement can perhaps be used under Woundedness or Communication)

Challenge of nonchurch attendance added with pandemic virtual attendance when church buildings reopen. Challenge of multi-ethnic church memberships and multi-generational membership

I'm relatively new to this Presbytery (2 years), so was not here when the events leading up to the events behind this presentation occurred. I just wanted to support that these are big issues independently (especially the first and the last), and altogether, a lot to work on. To that end, naming them and getting them out there is an important first step. Thank you for doing this.

Many people/churches do not like the changes in the Presbyterian Church and that is why they are leaving. They feel politics does not belong in the pulpit.

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**STATED CLERK REPORT**  
David Vaughan

Stated Clerk David Vaughan announced that one of our sessions has reported a case of embezzlement, and drew the Presbytery's attention to the annual review of the church financial records.

**FOR INFORMATION:**

**Presbytery Meetings in 2022**

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

Tuesday, February 15, 2022	A Virtual Meeting on the ZOOM platform
Tuesday, May 17, 2022 (Evening)	ZOOM, in Parish Gatherings*
Saturday, September 10, 2022	In-person meeting* (perhaps with family activity)
Tuesday, November 15, 2022	ZOOM, in Parish Gatherings*

\* Host churches are needed for the May, September, and November meetings. If you are willing to host, please reach out to me. Otherwise, I'll come calling. May and November meetings are expected to garner more-than 10 individuals but fewer than 50. Perhaps as many as 200 individuals are expected for the September meeting.

**Presbytery Minutes Review**

As evidenced by the attached letter, Salem's minutes for 2020 have been successfully reviewed and accepted by the Synod of the Mid-Atlantic. The Rev. Dr. Cameron Murchison, Stated Clerk of the Presbytery of Western North Carolina (and a valued colleague of mine) conducted our review.

**Report of the Committee on Preparation for Ministry**

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

**Cameron PC and Calvary PC Featured by Presbyterian Mission Agency**

Our Cameron and Calvary churches were featured in an article distributed recently by the Presbyterian Mission Agency (our Rev. Diane Moffett, President and Executive Director). The article focuses on the churches' action regarding the Matthew 25 initiative, particularly in the realm of congregational vitality. The article is attached for your review. The Rev. Timothy Bates is the pastoral leader of these two congregations.

**Ecumenical Report: North Carolina Council of Churches**

I received the attached report from the North Carolina Council of Churches and commend it to you. We are grateful for Rev. Jess Rigel's (Alamance) leadership as Salem's representative to this body.

SYNOD ASSEMBLY REPORT  
Rev. Felicia Stewart Hoyle

Rev. Felicia Stewart Hoyle reported on the 248<sup>th</sup> meeting of the Synod of the Mid Atlantic that took place on September 13, 2021 via Zoom. Rev. Stephen Scott was installed as the new moderator of the Synod of the Mid Atlantic. Warren Lesane was re-elected for a 3<sup>rd</sup> term as Stated Clerk. Molly Lowry, the wife of Jerrod Lowry the General Presbyter and Stated Clerk of Coastal Carolina Presbytery, passed away after complications from COVID and was remembered during the meeting. Rev. Hoyle presented a new Sabbatical leave policy for the Synod, which previously had not had one.

REQUEST FROM PITTSBORO PRESBYTERIAN  
Rev. Evan Harrison

Rev. Evan Harrison brought forth the request by Pittsboro and Parkway Presbyterian Churches for Salem Presbytery to add its name to the list of presbyteries in concurrence with the upcoming General Assembly Overture (OVT-034) on Fossil Fuel Divestment.

**ACTION:**

- 2. Salem Presbytery concurred with adding Salem Presbytery's name to the list of those for the General Assembly to consider on overture (OVT-034) regarding Fossil Fuel Divestment.

COM TASK FORCE ON EXAMINATIONS  
Rev. Bill Hoyle and Rev. Debbie Layman, Co-Moderators, Jim Norris, Clerk

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

**Faith Journey**

**Rachel Fitch**

Growing up a preacher's kid and middle child of three, faith was integral to who we were as a family. We'd read Scripture around the dinner table, memorize verses or books of the Bible as we went on walks, and pray together before meals and bedtime – some days more successfully than others! We saw our parents modeling an active faith, and in many ways, our lives were oriented around the church and service.

In high school I began to claim my faith. This looked like involvement with youth group and Bible study – conversations around books opened a way of seeing the texts differently and led me to yearn to learn more about how we are called to live. Youth leaders who shared their own journeys brought encouragement and ideas. I read the Bible through, giving a bigger picture understanding of God’s love and work and helping me to recognize a call to live differently.

At the University of South Carolina, I continued to read Scripture, pray, listen, and strive to follow. My faith grew as I shared time with individuals at the soup cellar and as they shared bits of their stories – their perspective, their faith, and their trust in God often opened my eyes to see God at work more clearly. I felt called to leave my comfort zone and follow. Spending a month volunteering in Nicaragua, God taught me to trust. Through conversations with ladies there, they taught me how rich God’s presence is and how all we need is faith, a little food, a roof over our heads, and community. It was the most material poverty I had seen thus far, yet the families welcomed me in with love and generosity. There was pain in the struggles of each day, but there was also joy in the simple things and in the closeness with God.

As I graduated, I felt called to step outside of my comfort zone again and to follow, serving in a material poor area. I served as a YAV in Glasgow, and it was a year of listening and learning, of the ‘ministry of presence,’ and many a cuppa tea. Growing to know Maqsood and Parveen and hearing how they fled from Pakistan due to religious persecution and were seeking asylum in the UK, their trust and reliance in God were palpable and their hospitality and generosity were a witness. Working also with the youth their questions helped to deepen my faith even as they began to claim their own. As they, all from asylum seeker or immigrant families, were too often told by society that they were worth very little, we explored Christ’s life, a way of being that challenges the idea of hierarchy among people as each is a child of God. It was a year of growth, helping to solidify my own call to ministry – not as something I feel comfortable with because of my upbringing, but something that I also feel called to myself.

Coming to Duke Divinity in Durham, I moved into a neighborhood of people of all different abilities. The world might see my neighbors only for their disabilities and differences, but they have taught me so much about God’s love and presence around us. Neighbor Alex reminds me to slow down, to smell the flowers and listen to the birds, to be fully present. My roommate Jen taught me to know, not in my head, but in my heart, that I am loved by God, just as I am and I don’t have to do anything. Living in this community, this “slice of heaven on earth,” stretched and grew me. It taught me to see my own strengths and weaknesses more clearly, seeing how we are each broken and beautiful, each caring for one another, and each meant to live in community where, together, something beautiful happens. It taught me to slow down and enjoy the simple beauties of each day, to laugh more openly, and to care deeply.

I look back and am overwhelmed by God’s goodness and grace, by God’s leading and the strength for each day. I am thankful for summer internships with Chapel in the Pines and Ruple Memorial and now for a residency with First Presbyterian in Greensboro, where my gifts were and are being affirmed and ministry skills practiced. I am humbled by the ways God has made God’s Presence known again and again, and I want to share God’s message of love, redemption, and hope as we walk alongside people, listening and learning from them on the journey through life. I feel called to serve through ordained ministry and continuing to follow, one step at a time.

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**Statement of Faith**

**Rachel Fitch**

I believe in one triune God who reaches through the loudest crash of an ocean wave, the early morning chirps of the birds, and the broadest smile that spans a friend’s face...a friend who can barely speak and cannot walk, yet revels in the Presence of the Lord. I believe in God who, out of nothing, created the heavens and earth and created all people equally, in God’s own beautiful and divine image – people of all colors, abilities, socioeconomic classes, and birthplaces. I believe God has been revealed as three persons, Father, Son, and Holy Spirit.

I believe God the Father is the creator who has always been, is now, and always will be. I believe God covenanted with Abraham and his family, providing for and guiding them. Just as God was with Abraham's descendants, I believe God is our refuge and strength, an ever-present help in times of trouble by extending this covenant to the nations in Christ. God reaches to us and meets us in our weakness and brokenness, ultimately coming through Christ's incarnation.

I believe Jesus Christ is fully human and fully God. Teaching, preaching, healing the sick, and reaching to those society deemed outcasts, he challenged the empire's system by living a life centered around care and love, taking the form of a servant, even to the point of death. In Christ's trial, crucifixion, and death, he took on humanity's sins, including mine. He descended into the depths of human pain and into hell, before being raised from the dead; thus, there is no place untouched by Jesus' life and love. As God raised Jesus from death, his life given, the power of sin and evil are overcome. Christ atoned for the sins of all, and by the Holy Spirit believers are awakened to this amazing grace, delivered from death to life, abundant and eternal. In Christ, God extends the covenant with Abraham – inviting and engrafting all into the saving love and belonging that Christ offers.

I believe the Holy Spirit guides in small whispers and unrelenting nudges. The Spirit acts through the waters of Baptism as we are claimed as God's children and reminded that God's love is a gift, freely given, even before we know who God is. Baptism is a sign and seal of the covenant God made through Christ and a marker of our acknowledgement of God's grace. I believe as we partake in Christ's grace through the bread and cup of Communion, the Spirit is at work, uniting us with Christ and to the whole Church. The Spirit works in and through us, giving us courage to pray and follow, sharing God's Word in word and deed, joining in God's kingdom work.

Through the Spirit, all believers across time and space are united in Christ. This one body, the Church, consists of broken people who, through God's grace and love, have life. I believe the Church, in its intended form, is a beautiful witness to God's love for the world. It is a glimpse of the kingdom where, in response to God's self-giving love in Jesus, we seek to follow, loving God and neighbor. The Spirit continues to inspire us, giving strength through glimpses of God's presence, and guidance through the Word of God found in Scripture. I believe the Bible is the inspired, authoritative Word of God, written by humans, telling the story of a people and God's covenant with them. It tells of the perfect beginning and of sin, of God's continued desire for relationship, and of God's ultimate plan and gift of Christ. It tells of Christ's love, new life offered, and his eventual return and re-righting of the world, where, one day, it will again be on earth as it is in heaven.

I believe we are called and empowered not only into action, proclaiming God's love in word and deed, but we are equally called to "be" – to pray, to consider the lilies and to sit in the goodness of God's presence, recognizing that God is in control and that we are not to worry about tomorrow, but to seek and find joy in God's presence in this day.

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## **Faith Journey**

**Kathryn (Kate) Harper**

In *Disturbed About Man*, Benjamin Mays, scholar at and president of Morehouse College as well as mentor to Martin Luther King, Jr., questions what it means to live a good life. He writes the following: "To seek a goal that is worthy, so all-embracing, so all-consuming, and so challenging that one can never completely attain it, is the life magnificent...No man who is called of God to his task... can ever attain the goal, be he priest or prophet...He will die before getting there." (Mays, *Disturbed About Man*, pp. 118-9) The life magnificent is one where we hear God's voice and follow it to the unattainable goal and begin; our calls might not be the same or within the same vocation or within the same sphere, for God is at work in all places, but a good life is one where we offer up ourselves to the goal to which God calls us.

In many ways, this most summarily describes my feeling of God's call upon my life. I have been called to help spark imaginations on behalf of the Living God. How does this book we call the

Word of God cause me to imagine and live my life? Imagine our communities? How does loving the Most High God work? What makes God smile and the Spirit dance? Who is my neighbor? Who is this Jesus, at once God and man? That is my role reaching for the unattainable goal, which is to glorify God and follow the way of the Cross and love one another as I have been loved by God. I discovered this through God's movement in my life – from the church where I spent late nights with unhoused women, to seminary, through physical trials and tribulations, from UNC to Candler, from the scholarly to the practical.

Within this much larger dream, the fruition of which I work in tandem with every other child of God, I open myself to the discernment of the Holy Spirit. I am forever in discernment, always opening myself to where God wants me and when. At this point in my life, I have been called to serve my Savior in the specific office of Minister of Word and Sacrament. I have been called to preach and teach the Word, to re-member Christ's body at the table, and repeatedly return to the waters of our baptism. I am called to insist that worship of God, formation in Christ Jesus, and the transformation of the Spirit in our hearts and our communities are the trinity of truly worshipping the Holy Trinity. I am called to equip the saints, to spark their imaginations and celebrate which torches of love and justice catch fire in their hands.

The next part of my call to discern was where and with whom and in what capacity. I cast a wide a net, prayed for an open heart and mind, and requested wisdom from those who have mentored me. I knew I wanted to be a part of a healthy community and that I wanted to preach regularly, as I feel called to the pulpit. I knew I wanted to be part of a church that valued community, both within the church and their wider neighborhood. Those were the only pieces I had discerned with absolute clarity so I continued to pray.

I had prepared myself for a nice, long wait, as I knew the Presbyterian process can take time and no one can rush the Spirit's work. But, if there is one thing I have learned, it is that God can (and will) surprise – and so it was with shock along with serious discussions and prayer that Cross Roads so clearly and quickly revealed itself as the place I needed to be. When asked to describe their church, the PNC and their references all used the word "family." When asked what they hoped for their church, one member answered, "I want to everyone in Mebane to have been supported by or know someone who has been supported by Cross Roads." When asked which committee was most active, it was the missions committee. When we met for an interview, our connection was instantaneous. I kept praying, asking for peace if this was the right choice and the peace of Christ overwhelmed me. I believe God's calling me to Cross Roads for us to grow together, love each other and the town of Mebane, and imagine what's possible with the living God in our midst.

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**Statement of Faith****Kathryn (Kate) Harper**

I believe in God, maker of heaven and earth, who declared creation good, declared us good. I believe God brought order out of the chaos, separating water from sky, day from night. I believe God created us in the imago Dei, and that being image bearers imbues us with inherent dignity and gives us responsibility as God's representatives in creation. Instead, we desecrated the image of God in others and ourselves. I believe God spurs on a little divine chaos, justice rolling down like waters and righteousness like an ever-flowing stream whenever order becomes the enemy of the covenant. I believe God is invested in the restoration of humanity in the oppressed and the oppressor.

I believe that in the beginning was the Word and the Word was with God and the Word was God. I believe that the Word became flesh in the mystery of the incarnation and dwelt among us in the person of Jesus of Nazareth two thousand years ago, and is present in the Holy Spirit, still today. I believe in Emmanuel, God with us, because God has been with me through trials and tribulations. I believe that we crucified our Savior, that Jesus died and three days later rose from the dead to save us from our sins, personal and communal, and this was God's great act of reconciling love. I believe that Christ will come again to complete that work.

I believe that Jesus did not leave us comfortless and gave us an advocate in the Holy Spirit. I believe that the Holy Spirit is around and within us. I believe the Spirit nudges us and tugs our hands into the dance of life, community and relationships where we meet God more fully. I believe the Spirit settles us so that we center down, that we become aware of who God created us to be.

I believe that we follow Jesus into the waters of baptism, that the Messiah and Son of God showed us how the waters are the outward sign of an invisible grace, the grace of new life in Christ, in turning around and living a new way, in being claimed by God and grafted into grace. I believe that we feast with Jesus at the Table, that we remember His sacrifice and we share in his love as we are fed in grace. I believe that if we claim our baptism as Christ claims us within it and are fed at the table of grace, our communities of faith will work together in love as the Body of Christ to proclaim the good news with our lives.

The love of God, the God that is love, moves and moves us in return. I believe Jesus beckons us to "come and see," that the Spirit invites us into transformation. I believe the Triune God comforts the afflicted and afflicts the comfortable, that the revelation of Jesus Christ is a "continual disturbance" to our way of life to invite us into new life (phrase from Migliore, Faith Seeking Understanding). I believe our Parent loves us for who we are and not for what we do, that we are divinely commanded to rest as much as we are to work towards righteousness.

I believe in the authoritative witness of the Holy Scriptures, the testament to the living God and the chronicle of God's unfolding covenant relationship with humankind. I believe in the church universal and in the Presbyterian branch of the Jesus movement. I believe the sacraments are a gift to the church as means of grace. I believe in the sin of the world, in ourselves and our community, and I believe in the abundant grace of our God. I believe the church leads the move to repent, to turn around and follow the way of the Cross. I believe the church imagines the reign of God and works to love and live as if the time is now, Kairos. I believe Triune God was and is and is to come. Amen.

## **Faith Journey**

**Rev. David Henry**

I am a "Cradle Roll Presbyterian", carried to Middle Octorara Presbyterian Church, Quarryville, PA in my parents' arms as an infant, baptized in that church family and nurtured in its Sunday School, worship and Christian Endeavor/Youth program. In my teenage years I felt a sense of God's Call and committed myself to that Call during my first semester of college. I earned a Bachelor of Arts degree from Albright College, Reading, PA (1976) and a Doctor of Ministry degree from Union Theological Seminary, Richmond, VA (1981). My professors at Union included some of the giants in the studies of Reformed Theology, biblical studies and church history including Dr. John Leith, Dr. Donald Miller, Dr. James Mays, Dr. James Smylie and others and also included a two year supervised Internship as I served the 50 member Immanuel Presbyterian Church near China Grove, NC (1978-1980 with Dr. John Handley as my supervisor). During those two years I learned first-hand the joys and complexities of pastoral ministry, grew in my faith in God's mercy and grace and reaffirmed my Call to ministry in the Presbyterian Church. I was guided by Dr. Handley and experienced pastors in old Concord Presbytery, especially Reverend George Calhoun (Thyatira) and Reverend Andy Wilkerson (Spencer). During the two years serving Immanuel I experienced God's presence in every home, nursing home and hospital visit I made, deepened my faith through the weekly Bible Studies in which I learned more from the saints of the church than I taught and began to understand the sacredness of every relationship.

In August, 1980, as I prepared to return to Union for my final year, Elder Maxie Cheek of the Unity Presbyterian Church, Woodleaf called to ask if I would be interested in filling their pulpit one Sunday, which led to an invitation to travel from Richmond to Woodleaf each weekend to preach on Sunday mornings, visit with members of the congregation and work with the youth. This led to my first Call. On June 21, 1981, I was Ordained in the sanctuary of Unity Presbyterian Church and Installed as their pastor. The Unity congregation opened my eyes to the worldwide mission of

Christ's church as I saw the deep faith and commitment of members of that church who had served/were serving in foreign missions and this has led me - through the following years - to my passion for international missions, leading me to be actively involved in mission work in the Amazon of Peru, Kathmandu, Nepal, northern Malawi and Ukraine - and I have visited and continue to work directly with mission partners in each of these lands.

I remained at Unity until December 1991 when I accepted a Call to Vandalia Presbyterian, Greensboro, NC where I served until September 2000. In those years God led me to a deeper understanding of James' words that "faith without works is dead" and into more practical, hands on ministries within the Greensboro/Pleasant Garden community.

In September of 2000 I began a twenty-one year ministry as Associate Pastor of First Presbyterian Church, Jefferson City, MO. Moving from "solo pastor" for nearly 20 years to Associate Pastor, serving under five Head of Staff/Senior Pastors and learning the "culture" of the Midwest presented new challenges, yet in this Call I was able to focus on two of my greatest passions - pasoral care and local/international missions.

God, who called me as a teenager into this life and the joy of ministry within the Presbyterian Church and worldwide community, who has guided me through the Spirit and who loved me unconditionally through the saints of the Church, has now called me back to North Carolina in my retirement.

### **Statement of Faith**

**Rev. David Henry**

My personal faith is lodged firmly in God as described so eloquently and with such deep faith in Psalm 139, "For it was you [God] who formed my inward parts; you knit me together in my mother's womb. I praise you for I am fearfully and wonderfully made. Wonderful are your works that I know very well." (verses 13-14). I believe in God, who created me and each of us in God's own image and loves us unconditionally. I believe that I was created to love and serve God and I believe that I am called each day to answer the challenge of Joshua to "Choose this day whom you will serve." (Joshua 24:15). My faith in God demands that I serve God by serving others after the example of God's Son, Jesus Christ – the perfect servant who lived his earthly life in total obedience to God.

I believe that I often fail to be the servant God called me to be and that I need to repent, ask for forgiveness and renew my commitment to God's path. The forgiveness I need (and all humanity needs) is possible through the life, death and resurrection of Jesus Christ who "in every respect has been tempted, as we are, yet without sin". Jesus, the sinless Son of God, sacrificed his life in the agony of the cross, bearing my sins and the sins of all humanity, and through the love and power of God was raised to life again. Through this grace-filled act of love, forgiveness is offered, and I choose, in humility, to receive this gift.

I believe the Spirit of God, present at the creation of the world (Genesis 1:2 "a wind [Spirit] of God swept over the face of the waters") guides my life each day, brings comfort and hope in difficult times, renews me to joy and provides me with opportunities to serve. I believe that I am able to see the visible signs of the presence of God's Spirit in the most ordinary events of life (a walk along a mountain path) and that God – at times – speaks to me in ways that challenge me to be more faithful. I believe that I am better able to hear the voice of God's Spirit and follow that guidance when I am faithful in prayer and in the reading and study of the scriptures of the Old and New Testaments.

I believe that every age and generation is confronted by challenges and hardships and that many of the challenges and hardships hit those Jesus spoke of as the "least of these who are members of my family" (Matthew 25:40) the hardest. I believe that I am called by God to provide practical and lasting service to those who are struggling – in my local community and around God's world. In our time a worldwide Pandemic and its rising death-toll (as well as armed conflict in many lands, gun violence in our own nation, deeply divided political loyalties, devastating natural disasters and

more) are challenging us all – particularly those with fewer earthly resources. In this time my faith has called me again and again back to the words written to the Galatians long ago, “So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up. So then, whenever we have opportunity, let us work for the good of all.” (Galatians 6:9-10). I believe that as Christians and as people of faith seeking to be faithful to God, we must not “grow weary” but instead rely on the power of God’s Spirit to guide us into “doing what is right” and into constantly remembering that “whenever we have opportunity, let us work for the good of all.”

I believe “the Church is mission” and that our sincere and praise-filled worship, our communal fellowship and care for one another within the family of faith, and our study of God’s word must lead us beyond the doors of the church building into a world in need of God’s love and compassion.

### **Faith Journey**

**Rev. Charles Murphy**

For years I was a church-going, lonely child until I met some genuine Christian youth at Second Presbyterian Church in Memphis who showed me accepting, caring friendship. Through them and activities there, I came to know Jesus as Lord and Friend. I learned the discipline of daily devotion time with him which has been a steadying anchor in some rough times.

I attended Southwestern at Memphis (1963-67) (now Rhodes College) and went through many social and intellectual struggles in my faith, challenges to identity and direction for my life, drawing more dependent on my Lord. He called me into the ministry through those college adventures and challenges.

I spent 1967-1969 in an experimental ministry called Operation Outreach in Tres Rios (now Covenant) Presbytery of West Texas. As I was burning out on study, through this he deepened my need for study and teaching broader knowledge of scripture and history.

My seminary experiences were at Gordon-Conwell Theological Seminary in Massachusetts (1969-72). I had many experiences of learning, of seeing the Holy Spirit answer prayer, of seeing Jesus change lives, of seeing God as in charge of my world when I was not in charge. I have grown in knowing his faithfulness when I do not see answers or changed lives, or his guidance. I have grown in knowing his faithfulness in my retirement when I look back on errors, misjudgments, and immaturity.

I am blessed with a wife of great wisdom (over 51years) and 2 daughters who married preachers and are raising their 3 children each to follow the Lord. I moved from seeing the Lord as a shoulder to cry on to the sovereign Lord whom I could trust when I could not understand. I am still learning that. It has been a joy overall to serve God, giving his message, as pastor of 5 churches that called me and sprinkled with 11 others as moderator or helpful friend for over 40 years and in various ministries for another 19, such as chaplain with Bristol Motor Speedway and chaplain to an investment company in Bristol, TN. I retired from called church ministry in 2012, but I have not quit. I still preach when I can and write devotional articles for about a dozen papers in West Tennessee.

### **Statement of Faith**

**Rev. Charles Murphy**

The Creator God revealed himself to me in his Word, in people who knew him better than I, in his footprints in history that affirm him as Lord, and through the growing awareness that he is Lord and guide of my life. He has a purpose for history and for people. He made all people, they deserve our respect and love as his creatures and potential members of his kingdom. He gives us the power and vision to change the world for his glory

God revealed himself to me most of all in Jesus Christ as the Scripture shows him. Jesus suffered and died to show me forgiveness of my sin and forgiveness of the sins of anyone who confess him

as Lord. He rose to show his power over death and power for our living out his purposes. He motivates me into the ministry to share that truth with others.

He moves us through his Spirit who lives within us. He places his power and his identity within us to live our his purposes and to serve others with his love and grace. By the Spirit's presence he can use his awesome power in me to touch and change the lives of others.

## **Faith Journey**

**Rev. Jon Phillips**

My faith journey is one of waiting, serving and often feeling like quite the outsider. My earliest years (in terms of faith) go back to Preschool at my neighborhood PC(USA) church where I retained very little in terms of faith. My family (mom, dad, younger sister, and I) would occasionally attend a UMC church in Spokane, but it was never a space I really felt at home in - with the notable exception of the year I was able to serve as an acolyte. We weren't around for summers or winters, and with Scouting becoming a priority I was often away camping year round. This absence, particularly in the Sunday School classroom, made me feel like I didn't really belong. Indeed, it wasn't until a couple of years later when we moved to the PC(USA) congregation down the street that I began to find a home church... kinda. The church was trying it's best to be an evangelical megachurch, and kept the denominational label merely as they hadn't left yet. I was keen on joining, not because of any faith commitment on my part, but because of my Scouting requirements. However, as my faith grew, by 16 I had the great privilege of being baptized alongside my mom and sister and started serving as a light board operator (perhaps the only place I fit in, sitting up there along with the sound board guy). Yet I still felt that my unease at the theology expressed all around me was merely a result of my own sinfulness - again, I felt very much the outsider. It was in college, where I would occasionally attend various campus ministries, the Sunday before September 11th, that a major event in my journey happened: my church split. Around 1,200 people left to form their own nondenominational church. My family, and about 50 other people stayed. Old friends and mentors dropped us, as we "weren't following Jesus." Of course, the church left due to the pastor's abuse, but that wouldn't come out publicly until a few years later. I returned home with my Master of Architecture the following May, started worshipping with the few of us left, and actually felt at home. A year later the nominating committee (presumably, I thought, out of great desperation) approached me to serve as a ruling elder, which I did. Within a couple of years, I was deeply involved in Peacemaking work in our Presbytery, and our relationship with an association of K'ekchi language presbyteries in Guatemala. Coming home from the 2004 Peace and Justice Conference in Tacoma, I experienced what my pastor referred to as a theophany while driving across Snoqualmie Pass, where God confronted me about my faith commitments. After that I began to actually consider those random questions about whether I had thought about going to seminary. Five years of wrestling with a sense of call while doing more peace and justice work and mission travel (Guatemala and Colombia) later, I finally left my life and my beloved Northwest behind to attend seminary at McCormick. Three years later I had my M.Div, the beginning of a PhD program, a relationship with my now spouse, a roller derby league, a creative/emergent faith home, and a deep love for that great city. I had the privilege of doing CPE with a street outreach ministry in Chicago. Two years later I was ordained to serve a tiny church just outside of the city. It was hard closing that church four and a half years later, but such a deep privilege to have walked with them in that journey. The second church I was called to serve as a transitional associate was energizing - it was young, vibrant, queer affirming, justice seeking, and growing. After a wonderful year I served as the interim at a lovely church in the suburbs. They were wonderful, but as so many have experienced, the pandemic proved quite a strain. We moved to Greensboro on Christmas Day last year, and the church and I continued our pastoral relationship into the summer, when things began opening up and having a very remote pastor no longer worked as it previously had. I look forward in hope to what God has for us and our kids.

## **Statement of Faith**

**Rev. Jon Phillips**

In our beginning, YHWH birthed all creation. And it was very good. Our one God, the Holy Other, reveals Godself to us relationally, in love, eternally co-existing as three persons in communion:

Parent – Christ – Spirit.

God lovingly formed us in God's own image after creating everything with breath and Spirit. We were created from the earth to be in relationship with one another as God is in community with Godself. Our relationship with God was damaged, and we hid; yet God searched for us then as our Parent continues to search for us, seeking to restore us to relationship. God knows us from before time and calls us to carry the vocations that help to bring forth God's reign and work to restore all of creation to the peace and wholeness that God intends.

Our Parent works to restore relationship, and to re-member what was undone.

This radical call to community is reiterated to us by Jesus, the Christ, who tells us the greatest commandment of all, to love God with everything and love neighbor as self (Mark 12:29-31). God walked among us and lived as a poor Jew in solidarity with the oppressed of Palestine, offering humanity, through his life and work, a restoration of relationship with God and one another. Through God's great love for us, the seemingly foolish wisdom of the Other prevailed even as the Christ, our redeemer and friend, suffered a humiliating death at the hands of imperial power. Christ's death was ultimately redeemed through the resurrection, which frees us from death and sin and frees us to love wildly and give good news to the poor.

Those who first followed Christ were filled by the Spirit, our guide and transformer, and spread the wondrous news of Christ's death and resurrection. Through the very common element of water, we are grafted into this historical community through this sign of the Spirit called the sacrament of Baptism that seals of our entrance into the life of faith as a mark of God's work in our lives. Our election to salvation and service is assured and witnessed by the community through this act. Through the communal Eucharistic feast of bread and wine we share table with Christ and with each other, throughout time and location, as Christ shared table with his disciples and with communities that been formed and reformed throughout history. We re-member not only Christ's death, but also the covenant brought out of imperial violence for liberating and redemptive ends. We move from the table to the world, where by the Spirit, we live into our redemption and live out our called love for neighbor and God as we strive to "do justice, and to love kindness, and to walk humbly with our God" (Micah 6:8). Our communities are called to constantly listen for the movement of the Spirit, and be ever renewed and reformed. We are called to this striving, living, and action until the day when all will be fully redeemed in this world, and all of creation will finally know peace.

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**ACTION:**

3. Salem Presbytery approved the ordination of Rachel Fitch and Kathryn Harper following their preaching and examination.
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COMMISSION ON MINISTRY  
Rev. Amanda Anderson and Rev. John Johnson, Co-Moderators

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

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

### **A. STATED SUPPLY RENEWAL**

1. Concurred with the Session of **Lloyd Presbyterian Church**, Winston-Salem, North Carolina, in renewing the Stated Supply contract with the **Reverend Laura Spangler** for a period of one year beginning September 1, 2021.
2. Concurred with the Session of **Bixby Presbyterian Church**, Advance, North Carolina, in renewing the Stated Supply contract with the **Reverend F. Peter Peterson** for a period of one year beginning September 1, 2021.
3. Concurred with the Session of **Second Presbyterian Church**, Salisbury, North Carolina, in renewing the Stated Supply contract with the **Reverend Margaret Almeida** for a period of one year beginning September 1, 2021.
4. Concurred with the Session of **St. Paul Presbyterian Church**, Greensboro, North Carolina, in renewing the Stated Supply contract with the **Reverend Jay Lambeth** for a period of one year beginning November 1, 2021.

### **B. TEMPORARY SUPPLY RENEWAL**

Concurred with the Session of **St. Paul Presbyterian Church**, High Point, North Carolina, in renewing the Stated Supply contract with the **Reverend Angela Roberson** for a period of twelve months beginning October 3, 2021.

### **C. SECURING A TEMPORARY SUPPLY**

Concurred with the Session of **Grace Presbyterian Church**, Winston-Salem, North Carolina, in securing a Temporary Supply-Student Pastor contract with **Elder Jasmine Evans, candidate under care of Salem Presbytery**, for a period of twelve months beginning November 1, 2021.

### **D. INTERIM/TRANSITIONAL PASTOR CONTRACT**

Concurred with the Session of **Bethany Presbyterian Church**, Graham, North Carolina, in securing a contract with the **Reverend Jon Phillips** as Interim/Transitional Pastor for a period of six months beginning October 1, 2021.

### **E. INTERIM/TRANSITIONAL PASTOR RENEWAL**

1. Concurred with the Session of **First Presbyterian Church, Lexington**, North Carolina, in renewing the Interim/Transitional contract with the **Reverend Nancy Jo Dederer** for a period of six months beginning October 6, 2021.
2. Concurred with the Session of **First Presbyterian Church, Thomasville**, North Carolina, in renewing the Interim/Transitional contract with the **Reverend Kevin Conley** for a period of six months beginning November 1, 2021.

### **F. SECURING A PARISH ASSOCIATE AGREEMENT**

Concurred with the Session of **First Presbyterian Church, Burlington**, North Carolina, in securing a Parish Associate Agreement with the **Reverend Amanda Anderson** for a period of two months beginning September 1, 2021.

## G. SABBATICAL REQUESTS APPROVED

Rev. Griff Gatewood  
Rev. Emily Schlaman Larsen

## H. COM POLICY UPDATE-SABBATICALS

COM provided clarification regarding sabbaticals on the minimum call form: 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.*

## I. COM POLICY UPDATE- ANNUAL REPORTING OF TERMS OF CALL

Starting in 2022, in compliance with the Book of Order, COM asks that churches utilize the "Compensation Reporting Form" for reporting compensation annually of Teaching Elders (Installed) and Certified Christian Educators. The form will be included in annual statistical report paperwork.

## II. COMMISSION ACTIONS TAKEN ON BEHALF OF PRESBYTERY

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

1. Concurred with the Session of **Madison Presbyterian Church**, Madison, North Carolina, in renewing the contract of **David Stratton** to serve as their Commissioned Ruling Elder– Lay Pastor for a period of one year beginning October 1, 2021.
2. Concurred with the Session of **Love Valley Presbyterian Church**, Love Valley, North Carolina, in renewing the contract of **William A. Bates** to serve as their Commissioned Ruling Elder– Lay Pastor for a period of one year beginning August 1, 2021.
3. Concurred with the Session of **Dogwood Acres Presbyterian Church**, Asheboro, North Carolina, in renewing the contract of **Joseph Brown** to serve as their Commissioned Ruling Elder– Lay Pastor for a period of one year beginning March 1, 2021.
4. Concurred with the Session of **Fifth Creek Presbyterian Church**, Statesville, North Carolina, in renewing the contract of **Bill Bates** to serve as their Commissioned Ruling Elder– Lay Pastor for a period of one year beginning November 1, 2021.
5. Concurred with the Session of **Third Creek Presbyterian Church**, Cleveland, North Carolina, in renewing the contract of **Jerry Blankenship** to serve as their Commissioned Ruling Elder– Lay Pastor for a period of one year beginning November 1, 2021.

### B. TRANSFER MINISTER INTO SALEM PRESBYTERY

1. That the Reverend Charlie Murphy, Honorably Retired, was transferred from the Presbytery of the Mid-South effective August 26, 2021.
2. That the Reverend Jon Phillips was transferred from Blackhawk Presbytery effective August 26, 2021.
3. That the Reverend David Henry, Honorably Retired, was transferred from Missouri Union Presbytery effective October 28, 2021.

### C. MODERATOR OF SESSION

1. That **Elder Rick Purcell** was appointed Moderator of Session for **Bethany Presbyterian Church**, Graham, North Carolina.
2. That the Reverend Jud Milam was appointed Moderator of Session for **Grace Presbyterian Church**, Winston-Salem, North Carolina.

3. That the **Reverend Barrie Kirby** was appointed Moderator of Session for **John Calvin Presbyterian Church**, Salisbury, North Carolina.
4. That the **Reverend Jodi Lingan** was appointed Moderator of Session for **Flat Rock Presbyterian Church**, Mount Airy, North Carolina.
5. That the **Reverend Jennie Hemrick** was appointed to serve as needed to represent Salem Presbytery to the governing board of **Danbury Community Church**, Danbury, North Carolina, and moderate the board as needed.

**D. PULPIT SUPPLY LIST**

1. Added the **Reverend Joe Blankinship** to the pulpit supply list.
2. Added the **Reverend Jodi Lingan** to the pulpit supply list.

**E. DISSOLUTION OF PASTORAL RELATIONSHIP**

Dissolved the Pastoral relationship between the **Reverend Kate Morrison** and **John Calvin Presbyterian Church**, Salisbury, North Carolina, effective September 24, 2021.

**F. VALIDATED MINISTRY APPROVED**

That the validation of the ministry of **Rachel Fitch**, candidate for ordination, at First Presbyterian Church, Greensboro (as Pastoral Resident) was approved for 2021.

**III. RECOMMENDATIONS FOR THE ACTION OF PRESBYTERY**

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

That following her successful examination, the call of the Cross Roads Presbyterian Church, Mebane, North Carolina, to Kathryn (Kate) Harper, a candidate under the care of New Hope Presbytery to serve as Pastor be found in order; and the terms of the call (printed below) be approved; and that the call be placed in her hands. The Commission on Ministry is satisfied that this congregation has complied with the EEO provisions of the Book of Order (G-3.0307) and the AAEEO Policy adopted by Salem Presbytery (July 1993) in offering this call, pending her/his successful examination and ordination. The effective date is January 1, 2022.

Cash Salary	\$32,000
Housing Allowance	\$18,000
Business/Professional Expenses	\$2,400
Moving Costs	Provided (up to \$4,000)
Vacation	<u>4</u> weeks
Study Leave	<u>2</u> weeks

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.

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.

**B. REQUEST FOR ELDER TO CELEBRATE COMMUNION**

1. That **Commissioned Ruling Elder Jeff Bumgarner** be allowed to celebrate communion at Fifth Creek Presbyterian Church, Statesville, North Carolina for one year.

2. That **Commissioned Ruling Elder Bill Bates** be allowed to celebrate communion at Old Providence Presbyterian Church, Cleveland, North Carolina for one year.
3. That **Commissioned Ruling Elder Bruce Wheeler** be allowed to celebrate communion at Stony Creek Presbyterian Church, Burlington, North Carolina for one year.
4. That **Elder Jasmine Evans, M.Div., and candidate under care of Salem Presbytery**, be allowed to celebrate communion at Grace Presbyterian Church, Winston-Salem, North Carolina, starting the first Sunday in December 2021 through the end of her contract there. *(This is to allow Ms. Evans to celebrate communion throughout her contract at Grace).*

**C. 2022 MINIMUM COMPENSATION STANDARDS**

That Salem Presbytery adopt a 4% increase in the minimum compensation salaries of Ministers, Certified Christian Educators, and Commissioned Ruling Elders for 2022. In addition, we encourage those with study leave and continuing education as part of their calls to use this time creatively and with flexibility. This is especially important as many conferences and events have been cancelled or changed yet time and resources are desperately needed.

**D. REQUEST FOR HONORABLE RETIREMENT**

That the **Reverend John Johnson** be granted the status of Honorably Retired effective August 31, 2021.

**E. SERVICE OF HONORABLE RETIREMENT**

That Salem Presbytery recognize the **Reverend John Johnson** with a service of Honorable Retirement.

**2022 MINIMUM ANNUAL COMPENSATION  
FULL TIME INSTALLED MINISTERS OF WORD AND SACRAMENT**

Salary	\$32,115.00
Housing Allowance (or free use of manse including utilities)	\$9,948.64
<i>(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.)</i>	
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 <a href="http://www.pensions.org">www.pensions.org</a> )	
Continuing Education and/or Book Reimbursement	\$1,125
It is recommended that this time be used creatively and with flexibility.	
Vacation:	4 weeks
Four (4) weeks is to be defined as, twenty-eight (28) calendar days, including four (4) Sundays	
Study Leave	2 weeks

Maternity Leave (with full pay) or Paternity Leave (with full pay)	2 months 1 month
Days off per week	1 day minimum
Moving (to the field) expense reimbursement	Provided
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 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 11/2021

**2022 COMMISSIONED RULING ELDERS MINIMUM COMPENSATION**

Salary \$21.63 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 11/2021

**2022 CERTIFIED CHRISTIAN EDUCATOR MINIMUM ANNUAL COMPENSATION**

Salary:	\$42,076.32
Auto Reimbursement: (This means that all business miles approved by the church’s treasurer are to be reimbursed at the current Federal Allowable Rate)	Provided
Board of Pensions Pension & Disability Dues:	Provided
Medical Dues: (Use BOP Dues Calculator at <a href="http://www.pensions.org">www.pensions.org</a> )	*Provided
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): or Paternity Leave (with full pay):	2 months 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 11/2021

**2022 MINIMUM COMPENSATION  
PART TIME MINISTERS OF WORD AND SACRAMENT  
NOT IN INSTALLED POSITIONS**

Compensation calculated per hour      \$27.55

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)

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**ACTION:**

4. Salem Presbytery approved the call to **Kathryn Harper** from the Cross Roads Presbyterian Church, and the call was placed in her hands.
5. Salem Presbytery approved allowing the celebration of communion by **Commissioned Ruling Elder Jeff Bumgarner, Commissioned Ruling Elder Bill Bates, Commissioned Ruling Elder Bruce Wheeler and Elder Jasmine Evans, M.Div., and candidate under care of Salem Presbytery** within specific congregations for a specific period of time.
6. Salem Presbytery approved the adoption of a 4% increase in the in the minimum compensation salaries of Ministers, Certified Christian Educators, and Commissioned Ruling Elders for 2022.
7. Salem Presbytery approved granting of the status of Honorably Retired to the **Reverend John Johnson**, effective August 31, 2021, and participated in a Liturgy of Retirement.

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PEACE AND JUSTICE TASK FORCE  
Rev. Wes Pitts and Rev. Jess Rigel, Co-Moderators

The Rev. Wes Pitts thanked all the churches who participated in the Peace and Global Witness Offering. Fifty percent is split between the Presbytery and local congregations for peace and justice efforts. Rev. Pitts also spoke on the Peace and Justice Task Force Peacemaking grant application. This grant is available for individuals to attend peacemaking related workshops, pilgrimages, training, etc. to offset the cost of these programs. Elder Beth Hooten from First Burlington addressed the efforts undertaken by their congregation along with Church World Services in the relocation of Afghan refugees to areas in North Carolina. Rev. Pitts then concluded his segment by asking the Presbytery to consider adopting a policy on racial equity training that could be added to the Manual of Salem Presbytery.

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EXECUTIVE COUNCIL  
Rev. Kathy Beach, Moderator

The Executive Council (EC) met on September 16 and October 21, 2021.

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

**For Information –**

- Approved minutes of previous EC and Presbytery meetings;
- Received full monthly reports from the Budget and Finance Committee;
- Continued the review of an extensive report commissioned by the Budget and Finance Committee; acted on a number of recommendations from this task force to re-direct Council-designated funds so that they can be used effectively by Presbytery bodies (i.e., Church Growth and Transformation, Campus Ministries, Missions Committee, Peace and Justice Task Force);
- Received and responded to Dr. Barbara Smith's recommendations on work to be accomplished during her upcoming second and third years on the Presbytery staff;
- Endorsed Presbytery Moderator-Elect Catrelia Hunter's nomination of the Rev. Timothy Bates to serve Salem as Vice-Moderator for 2022-2024;
- Determined that the November 2021 meeting of Presbytery would be conducted on a virtual platform;
- Heard that Church Growth and Transformation has entered into an agreement with MissionInsite to provide services to churches of the Presbytery; a demonstration will be provided at the November 2021 meeting of Presbytery;
- Received word that the EQUIP Task Force will offer a post-Presbytery-meeting worship in November on "worship in the hybrid church;"
- Received, discussed, and endorsed a preliminary 2022 budget (as proposed by the Budget and Finance Committee);
- Heard that the Christ PC property sale is anticipated to close in mid-November;
- Approved the November 2021 Presbytery docket, allowing staff and officers to make non-substantive changes as necessary;
- Continued to pray for Salem congregations, members, and matters of acute concern within our faith community.

**For Action –**

1. The Executive Council moves the election of the following for service on the Presbytery's Committee on Representation:

- 2022 Rev. Ruth Lenger (HR)
- 2024 Rev. Emily Larsen (St. Andrews)
- 2024 Elder Colby Hall (Reid Memorial)
- 2024 Elder Avys Massey (St. Paul, High Point)
- 2024 Rev. Casey Riker (Jamestown).

2. The Executive Council asks the Moderator to recognize the Rev. Kyle Goodman to speak to the Presbytery on behalf of the Stewardship Committee.
3. The Executive Council asks the Moderator to recognize the Rev. Jay Lambeth to speak before the Presbytery on behalf of the Budget and Finance Committee.

**ACTION:**

8. Presbytery elected the slate of nominees for the Committee on Representation.
9. Presbytery approved a provisional budget for 2022.

**CHURCH GROWTH AND TRANSFORMATION COMMITTEE**

Rev. Lee Zehmer introduced Drake Hoffman from Mission Insite, a computer-based demographic tool designed to assist congregations with understanding future demographic changes. Mr. Hoffman spoke on how data can affect the church and specifically how Mission Insite is equipped to help churches fulfill the great commission through demographics obtained by their company. Salem will provide this tool for one year to all any of Salem’s congregations.

**COMMITTEE ON REPRESENTATION**

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.

***CURRENT VACANCIES:***

COM - Examinations	1
COM - Policy/Compensation/Mediation/Church Officer Development	1
COM - CRE Training and Oversight	1
Committee on Preparation for Ministry	1
Executive Council	1
Personnel	2

**For Action:**

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

*Budget and Finance Committee*

- 2024 Rev. Vicki McCain (Church of the Cross)

2024 Elder Glenn Patterson (Bethany, Graham)  
2024 Rev. Virginia Wood (MAL)

*Church Growth and Transformation Committee*

2024 Rev. Emily Larsen (St. Andrews)  
2024 Rev. Kate Morritauk (MAL)  
2024 Rev. Lee Zehmer (High Point, First)

*COM - Task Force on Examinations*

2024 Rev. Jeremy Cannada (Statesville, First)  
2024 Rev. Debbie Layman (Highland)

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

2024 Rev. Felicia Hoyle (MAL)  
2024 Rev. John Johnson (HR)

*COM - Task Force on Care of Pastors and Retirees, MALs, Validated and CCE Oversight*

2024 Rev. Allison ("Bubba") Simmons (Validated Ministry)

*COM - Task Force on Temporary Ministry and Pulpit Supply*

2024 Rev. Ken Broman-Fulks (HR)  
2024 Rev. Keith Freeman (Baird's Creek)

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

2024 Rev. Wes Pitts (Reidsville, First)

*COM - Task Force on Transitions in Ministry (for installed positions)*

2024 Rev. Nancy Jo Dederer (Lexington, First)  
2024 Rev. Mason Todd (New Hope)

*COM - Task Force on CRE Training and Oversight*

2024 Elder Steve Marks (Boone, First)

*Committee on Preparation for Ministry*

2024 Rev. Margaret Almeida (Salisbury, Second)  
2024 Rev. John Pruitt (Sparta)  
2024 Commissioned Ruling Elder Rick Purcell (Bethany, Graham)  
2024 Rev. Frank Wyche (Sparta)

*Executive Council*

2023 Rev. Andrew Taylor-Troutman (Chapel in the Pines)  
2024 Rev. Marybeth Asher-Lawson (Springwood)  
2024 Rev. Jennie Hemrick (HR)  
2024 Rev. Lara Musser-Gritter (Salisbury, First)  
2024 Rev. Will Heyward (Mount Jefferson)

*Permanent Judicial Commission*

2024 Rev. Sam Stevenson (HR)

*Personnel*

2024 Rev. Randy Harris (Highland)  
2024 Elder Anne Wright (Jamestown)

2. **Commissioners to the 225th General Assembly of the Presbyterian Church (U.S.A.), June 18-July 9, 2022:** After reviewing applications from those interested in serving the Church in this important role,

the COR nominates the following to serve as Commissioners from Salem Presbytery to the 225th General Assembly, to be conducted on multiple platforms in the summer of 2022:

*Ruling Elders (3):*

RE Colby Hall (Reid Memorial)  
RE Elizabeth Hooten (Burlington, First)  
RE Catrelia Steele Hunter (Mount Vernon)

*Teaching Elders (3):*

Rev. Wes Pitts (Reidsville, First)  
Rev. Kim Priddy (Sedgefield)  
Rev. Ron Shive (Burlington, First)

*Young Adult Advisory Delegate (1):*

Olivia Carratello (Westminster and UKirk-Greensboro)

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**ACTION:**

10. Salem Presbytery elected the slate of nominees for committees. Rev. Jay Lambeth was added to the Executive Council.
11. Salem Presbytery elected the slate of nominees for Commissioners to the General Assembly in 2022

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PYC-PRESBYTERIAN YOUTH TRENNIUM  
Rev. Taylor Barner

Rev. Taylor Barner announced the deadline extension of registration for the Presbyterian Youth Triennium 2022 to December 1, 2021.

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ADJOURNMENT AND BENEDICTION

The Moderator announced the date of the next Presbytery meeting, February 15, 2022. This meeting will be held via Zoom. The Moderator adjourned the meeting with the benediction.

Recorded by:  
Christine Ratledge  
Administrative Assistant



David Vaughan  
Stated Clerk

*These minutes approved by Executive Council, 6/28/2022*

## Appendix A

### Ministers Absent from the November 2021 Presbytery Meeting (excluding HR, unless she/he is currently serving a congregation)

Christman, Virginia

Crainshaw, Jill

Faust, Eric M.

Gaska, Jonathan

Gatewood, Kenneth Griffin

Gipe, Will

Greene, Sandra Lee Breeden

Horner, Fredrick R.

Kim, Ki Seok

Larsen, Emily S.

Lee, Charlie

McLeroy, Douglas

Musser Gritter, Joshua

Osmer, Richard R.

Peterson, Floyd Peter

Priddy, Kim

Pruitt, John

Rigel, Jessica

Rivers Meza, Francis

Sandlin, Mark

Seo, Changwon

Sharp, Grant

Spangler, Laura

Sutphin, J. Grant

Thompson, Erich

Tickle, Blake

Wray, Tom

Appendix B

**FORMER MEMBERS OF  
SALEM PRESBYTERY'S PERMANENT JUDICIAL COMMISSION**

Rev. Fred Beck (2016)  
4424 Brookhaven Drive, Greensboro

Elder Dan Hawkins (2016)  
1553 Cherry Lane, Haw River

Elder Steve Nicholson (2014)  
2320 Buffalo Shoals Road, Statesville

Elder David Parker (2014)  
666 Normandy Road, Mooresville

Rev. Steve Scott (2018)  
493 Crosswick Road, Clemmons

Elder Scott Templeton (2020)  
101 North Cherry Street, #720, Winston-Salem

Rev. Dale Walker (2018)  
3904 Muhlenberg Court, Burlington