



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

**Meeting: Tuesday, November 16, 2021**

*Worship will begin at 9:00 am.*

**PLACE:** **ZOOM Virtual Platform - Registration required prior to 8am, 11/16/2021.**  
Zoom credentials will be sent by email to all registrants on 11/14/2021. Save that email for use on 11/16/2021.  
Register here, if you haven't already:  
[https://us02web.zoom.us/meeting/register/tZUudOutqD0jG9f3Kr9IW-wvgIXhu\\_0Buidg](https://us02web.zoom.us/meeting/register/tZUudOutqD0jG9f3Kr9IW-wvgIXhu_0Buidg)

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

Worship will be led by Parish C and the Rev. Jodi Lingan. Of particular importance is a litany of wholeness and healing for the Presbytery. The Lord's Supper will be celebrated during worship; please have communion elements (e.g., bread/juice, cookie/coffee, cracker/water) by your side.

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

Paul Sink, Moderator  
David Vaughan, Stated Clerk

**Our Vision**

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

- 9:00v **Call to Order and Opening Prayer** Rev. Paul Sink, Moderator
- Morning Worship and Celebration of the Lord's Supper**  
Parish C: The Rev. Jodi Ligan, Parish Engagement Pastor
- 10:00 **Organization of Presbytery** Moderator  
Establishment of Quorum Elder David Vaughan, Stated Clerk  
New Business (Written proposed motions to be given to the Stated Clerk before the meeting begins.)  
Approval of Docket
- Moderator's Welcome** Moderator  
Corresponding Members (Teaching Elders from other Presbyteries and ministers of other Christian denominations)  
Ruling Elder Commissioners attending for the first time  
Visitors and Guests
- 10:15 **Transitional General Presbyter's Welcome and Report** pg. 4 Rev. Barbara Smith
- 10:20 **Stated Clerk Communications & Report** pg. 7 Stated Clerk
- 10:25 **Messages from Presbyterian organizations**  
Synod Assembly report Rev. Felicia Stewart Hoyle
- 10:30 **BREAK**
- 10:35 **Request from Pittsboro Presbyterian to concur with Overture 34** pg. 16  
Rev. Evan Harrison
- 10:45 **Commission on Ministry** Rev. Amanda Anderson, Rev. John Johnson  
Task Force on Examinations pg. 17 Rev. Debbie Layman  
Welcome Liturgy pg. 25  
Quarterly Report pg. 26  
Presentation of Call (Cross Roads)  
Retirement of Rev. John W. Johnson pg. 38
- 11:30 **Peace and Justice Task Force** pg. 40 Rev. Jess Rigel and Rev. Wes Pitts
- 11:45 **Executive Council** pg. 47 Rev. Kathy Beach  
Stewardship Committee Rev. Kyle Goodman, Rev. Kim Priddy  
Budget and Finance Committee pg. 49 Rev. Jay Lambeth

- 12:00      **Church Growth and Transformation**      Rev. Lee Zehmer
- 12:20      **Committee on Representation**      **pg. 57**      Rev. Sam Perkins
- 12:25      **New Business**  
**Announcements**  
             Presbyterian Youth Triennium 2022 - Rev. Taylor Barner  
**Adjournment with Benediction**      Moderator Paul Sink

***Following Adjournment:***

EQUIP will conduct a one-hour workshop on "Hybrid Church Worship" for all pre-registrants.

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**Next Presbytery Meeting:**  
**Tuesday, February 15, 2022 9:00am**  
**Virtual Meeting via ZOOM**

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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.**

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.

Barbara A. Smith  
Transitional General Presbyter

\* \* \* \* \*

**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.

**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.

David Vaughan  
Stated Clerk  
statedclerk@salempresbytery.org

# The Presbytery of Western North Carolina

114 Silver Creek Road, Morganton, NC 28655 Phone: (828)438-4217 Fax: (828)437-8655

August 16, 2021

Helen Bessent Byrd, Chair  
Administration Committee  
Synod of the Mid-Atlantic

Warren Lesane, Jr.  
Executive/Stated Clerk  
Synod of the Mid-Atlantic

Dear Helen and Warren,

I am writing to certify that I have reviewed the 2020 minutes of the meetings of Salem Presbytery per the checklist provided. As the attached checklist shows, reference to virtually all of the items are readily found in the minutes. The only item needing correction in the future is the inclusion of those absent as well as those present at meetings of Presbytery, apparently inadvertently omitted in the August and November meetings. Stated Clerk, David Vaughan, has confirmed that the Lord's Supper was not celebrated at the August 2020 meeting since it was the first virtual meeting for Salem Presbytery.

The minutes of Salem Presbytery are consistently well organized and easy to follow. David Vaughan deserves a lot of credit for maintaining them so well.

Please let me know if there is anything else needed from me in this matter. Thanks for your faithful leadership in the Synod of the Mid-Atlantic.

Grace and peace,



D. Cameron Murchison, Jr.  
Stated Clerk, Presbytery of WNC  
37 Wood Robin Ln.  
Black Mountain, NC 28711

828-669-7238 (h)  
404-556-8041 (c)



## CHECKLIST FOR PRESBYTERY 2020 MINUTES REVIEW

<b>Dates of Meetings</b>					
<b>Guidelines – Reference Pages</b>	_2/18/ 20	05/12/20	08/15/20	11/10/20	_/_/2 0
1. Date/Place/Stated Meeting	Yes	Cancelled	Yes	Yes	
2. Date/Place/Called Meeting	NA	Cancelled	NA	NA	
3. Open/Close with Prayer	Yes	Cancelled	Yes	Yes	
4. Roll of Attendance/Absence	Yes/Yes	Cancelled	Yes/No	Yes/No	
5. Corresponding Members	Yes	Cancelled	Yes	Yes	
6. Quorum Present	Yes	Cancelled	Yes	Yes	
7. Celebration of Lord's Supper	Yes	Cancelled	No, COVID casualty	Yes	
8. COR Report	Yes	Cancelled	Yes	Yes	
9. Annual Directory/Necrology		Cancelled	Yes/Yes		
10. Report Action	Yes	Cancelled	Yes	Yes	
11. Yearly Session Reviews		Cancelled	Deferred to 2021 because of COVID		
12. Presbytery Council Report	Yes	Cancelled	Yes	Yes	
13. COM Report	Yes	Cancelled	Yes	Yes	
14. Approved Presbytery Budget	Yes	Cancelled	NA	NA	
15. Treasurer's Annual Financial Report; report of audit/ review	NA	Cancelled	Financial report by Budget & Finance	Audit report in packet for this meeting	
16. Ecumenical Relationship Report	Yes	Cancelled	NA	Yes	
17. Presbytery Minutes Approved by Presbytery	Yes	Cancelled	Yes	Yes	
18. Attestation of Review by Synod	NA	Cancelled	Yes	NA	

19. Roster of former PJC members	NA	Cancelled	NA	Yes	
20. Indication of Child Protection Policy	Action in prior years	Cancelled	Action in prior years	Action in prior years	

August 16, 2021

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

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

1. The CPM received Megan Kelly, a member of Parkway Presbyterian Church and student at Union Presbyterian Seminary in Charlotte, as an inquirer in the ordination process, on November 2, 2021 (Zoom meeting).
2. Former CPM candidate Blake Tickle was ordained to the Ministry of Word and Sacrament on October 10, 2021, at Fellowship Presbyterian Church in Greensboro.

## Peace at all times, in all ways. Give to the Peace & Global Witness Offering



Presbyterian Church (U.S.A.)  
**Presbyterian Mission**

## One pastor and two churches are building congregational vitality

Matthew 25 October 8, 2021

### Cameron and Calvary Presbyterian churches in Statesville, NC exemplify a Matthew 25 focus

by Gail Strange | Presbyterian News Service

LOUISVILLE — For  
Cameron Presbyterian  
Church



(<https://www.facebook.com/pages/Cameron%20Presbyterian%20Church%20U%20S%20A/104926606217792/>) and Calvary Presbyterian Church (<https://www.facebook.com/CPCUSA1009/>), both in Statesville, North Carolina, accepting the Matthew 25 (<https://www.presbyterianmission.org/ministries/matthew-25/>) invitation was not a difficult decision. When presented with information about the Presbyterian Church (U.S.A.)'s invitation by Salem Presbytery (<https://www.salempresbytery.org/>), the Rev. Timothy L. Bates, pastor of the two churches, says both congregations saw it as a great opportunity to join other Presbyterian churches in the endeavor.

“But the main reason we accepted the invitation is that we wanted to answer the call and become more intentional in lining up with the Matthew 25 mission,” he said. “As a church we are focused on all three areas, but mainly the area of building congregational vitality. When COVID-19 hit, we looked for creative ways to become a more vital church, so we decided to become strategic with our outreach ministries.”

Bates says church members were challenged to be prayerful in asking God how they could become more involved. He says they challenged each other to discern how God was speaking to them during the pandemic.

“We asked, ‘What is God calling us to do in a crisis?’” he said. “We decided that this was an opportunity to joyfully serve God and community in a different way.”

Both Cameron and Calvary have about 70 members and both congregations exemplify the importance of congregational vitality (<https://www.presbyterianmission.org/ministries/matthew-25/vitality/>).

The two churches work in collaboration with each other and both churches work in collaboration with a prayer and street ministry that Bates started called the “Nightcrawlers.” Additional local community partnerships include their work with Fifth Street Ministries, the Statesville Police Department (<https://www.statesvillenc.net/departments/police/>), Iredell-Statesville Schools (<https://www.issnc.org/>), and the Summit retirement village.

According to Bates, since the pandemic the congregations have continued worship in an outdoor worship service. They call the service “park and praise.”

“Many of the members have increased their involvement in the churches’ ministries, including our youth,” said Bates. “They joyfully serve as ushers and help set up and take down the equipment needed. Family members use their talents on social media platforms and assist seniors with the process.”

Bates says the churches have been renewed and uplifted through service and have started new ministries during this time.

The congregations formed an elder and deacon call list where elders and deacons make weekly calls and pray with members. They have started a preschool for four children of church members and they have established a food pantry and clothes giveaway ministry that distributes items to the community. They offer food boxes on a weekly basis and during the Thanksgiving and Christmas holidays and they have started a ministry that shares water with all in need.

Excitement around the congregations’ newfound ministries is permeating beyond the membership. “Amens and the blowing of horns has caused the neighborhoods to join in with the praise from their homes,” said Bates. “New members have joined the church and membership has increased through social media platform. New relationships are being formed on the weekly prayer calls.”

“The spirit of both churches is at an all-time high,” Bates says. “Our choir participation has increased, the giving of tithes and offering has increased by members who didn’t give before, and more members are involved in serving communion as well as participating during the Sunday services. The members are excited to serve.”

The congregations are now providing school supplies and toiletries for children experiencing homelessness as well as teachers and other children within their communities. They provide financial assistance to families in need during the COVID crisis.

In addition to addressing the spiritual needs of their communities, Cameron’s and Calvary’s congregations are addressing justice and health needs through their advocacy efforts.

“We marched, prayed and sang in a neighborhood in which a seven-year-old was killed in a drive-by shooting,” said Bates. “We actively supply information on voting and assisting the community to get out and vote. Additionally, we share information on the importance of taking the COVID vaccine and have partnered with the North Carolina Minority Health Advisory Council (<https://www.ncminorityhealth.org/mhac.htm>) to distribute information about the importance of the vaccine to underserve communities.”

In addressing the dismantling structural racism (<https://www.presbyterianmission.org/ministries/matthew-25/racism/>) Matthew 25 focus, the congregations are participating in race relations forums and workshops to promote positive relationships.

“These are some of the ministries in which we are involved in to carry out our Matthew 25 responsibilities,” Bates said. “It is a great pleasure to be a part of the Matthew 25 community as we observe the great work that is taking place throughout our denomination.”



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Categories: Matthew 25

(<https://www.presbyterianmission.org/story/category/matthew-25/>)

Tags: building congregational vitality

(<https://www.presbyterianmission.org/story/tag/building-congregational-vitality/>), calvary presbyterian church statesville nc (<https://www.presbyterianmission.org/story/tag/calvary-presbyterian-church-statesville-nc/>), cameron presbyterian church statesville nc

(<https://www.presbyterianmission.org/story/tag/cameron-presbyterian-church-statesville-nc/>), fifth street ministries

(<https://www.presbyterianmission.org/story/tag/fifth-street-ministries/>), iredell-statesville schools

(<https://www.presbyterianmission.org/story/tag/iredell-statesville-schools/>), matthew 25 invitation

(<https://www.presbyterianmission.org/story/tag/matthew-25-invitation/>), North Carolina Minority Health Advisory Council

(<https://www.presbyterianmission.org/story/tag/north-carolina-minority-health-advisory-council/>), rev. timothy l. bates

(<https://www.presbyterianmission.org/story/tag/rev-timothy-l-bates/>), statesville police department

(<https://www.presbyterianmission.org/story/tag/statesville-police-department/>)

Tags: 25

## NORTH CAROLINA COUNCIL OF CHURCHES

With 18 denominations representing over 6,200 congregations in N.C., the Council provides incarnational evidence of Christian Unity. By creating unity without expecting uniformity, member bodies collaborate on matters that contribute to the flourishing of God's creation. We are grateful to the Presbytery of Salem, North Carolina for their support and for the leadership on our Governing Board provided by the Rev. Jess Rigel of Alamance Presbyterian Church, Greensboro, N.C.

Currently our priority areas include:

- **Reparations to Restoration: A Call to Action.** With representation from each of the 18 denominational members of the Council, we will create a resource that can be used by any congregation to learn about the need for government reparations while beginning the work of local restoration. We will draw on the wisdom of others who have written about reparations and frame our work through the Christian teaching of confession, forgiveness, and restoration. The resource should be available by spring of 2022, or sooner if possible. We will offer a range of responses for congregations and denominations, based on their own readiness, from relatively easy actions to the more complicated process of recognizing ill-gotten gains and working to make amends. For more information, contact [info@ncchurches.org](mailto:info@ncchurches.org).
- **Confederate Monument Removal.** Related to the above, but with its own emphasis, the Council has joined the work of the N.C. Commission on Racial and Ethnic Disparities in Criminal Justice in their effort to move confederate monuments from courthouse lawns. If you live in a county currently working on such an effort or would like to begin leading such an effort, please contact: [info@ncchurches.org](mailto:info@ncchurches.org).
- **Eco-Justice Connection (EJC).** Our NC Interfaith Power & Light (NCIPL) work is expanding its work. This larger program scope is a multi-faith program focused on environmental and climate justice, while NCIPL will still focus on energy democracy and climate policy. Our program mission continues to be to educate, inspire, and mobilize people of faith and conscience in this state to act on climate change as a moral imperative. For more information, contact [susannah@ncipl.org](mailto:susannah@ncipl.org).
- **Partners in Health and Wholeness (PHW)** provides tools to help faith communities form healthy habits including exercise, healthy eating, mental health awareness, and smoking cessation by supporting congregation based health ministries with resources and mini-grants. Other PHW focus areas include mental health, substance use disorder, and issues related to healthy aging. Additionally, to assist with Covid-19 vaccinations we facilitated partnerships between the Department of Health and Human Services and faith communities across the state with an emphasis on rural and marginalized areas to aid in the equitable distribution of the COVID-19 vaccines. For more information, contact [phwinfo@ncchurches.org](mailto:phwinfo@ncchurches.org).
- **The Opioid Crisis, the Faith Community Responds** educates faith leaders about compassionate responses to the growing overdose crisis and offers ways for congregations to become involved by connecting them to resources in their communities, such as a harm reductionist. If you would like to host an event or learn more about this project, contact [elizabeth@ncchurches.org](mailto:elizabeth@ncchurches.org).
- **Gun Violence Prevention** advocacy focuses on telling the truth about gun violence in our country. We know the majority of gun deaths are suicides; the next highest number is homicides, usually among people who know each other or who are related to one another. Our work is to help people understand how guns end up in places that create great harm and what each of us can do to make all of us safer. For more information, contact [jennifer@ncchurches.org](mailto:jennifer@ncchurches.org).

Over the course of this year, the Governing Board approved the following policy statements which can be found on our website along with other statements from previous years:

- Statement on Removing Confederate Symbols Where Justice Is Sought (January 26, 2021)
- Statement on George Floyd Murder Trial Verdict (April 21, 2021)

We craft these statements in keeping with our interpretation of the prophetic witness of the Old Testament and the gospel message of the New Testament.

Currently, other areas of emphasis include living wage promotion, death penalty abolition, Medicaid expansion, and redistricting reform. Resources are available online and our staff is available to help your congregation address any of the myriad concerns that arise in our contemporary setting. If you have any questions or are interested in more information, please contact us at [info@ncchurches.org](mailto:info@ncchurches.org), or call our office at 919-828-6501.

Denominational members include Alliance of Baptists · African Methodist Episcopal Church · African Methodist Episcopal Zion Church · Christian Methodist Episcopal · Christian Church (Disciples of Christ) · Episcopal Church · Evangelical Lutheran Church in America · General Baptist State Convention · Metropolitan Community Churches · Mennonite Church USA · Moravian Church in America · Presbyterian Church (USA) · Reformed Church in America · Reformed Churches of God in Christ, International · Religious Society of Friends · United Church of Christ · Unity Fellowship Church Movement · United Methodist Church.

Jennifer E. Copeland, Executive Director  
[www.ncchurches.org](http://www.ncchurches.org)



Pittsboro and Parkway Presbyterian Churches ask 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.

*This item was referred from the 224th General Assembly (2020) for consideration during the 225th General Assembly (2022).*

**The Presbytery of Monmouth overtures the 224th General Assembly (2020) to:**

- 1. Recognize that fossil fuels have been used by humans to create a better world for many people and that the time of their usefulness is now over.**
- 2. Recognize that divestment from fossil fuels is a viable approach to the climate emergency, which thousands of other institutions have used to hold the fossil fuel industry accountable for their inadequate responses to this emergency.**
- 3. Commend Mission Responsibility Through Investment (MRTI) for their ongoing work with shareholder engagement to hold these industries accountable to the just and equitable values that Presbyterians seek to uphold.**
- 4. Call on the PC(USA), The Presbyterian Foundation, the Board of Pensions, and the Presbyterian Investment and Loan Program, Inc., to divest from the fossil fuel industry, using the Carbon Underground 200 and the S&P Global Industry Classification Standard's list of publicly traded companies engaged in coal, oil, and gas exploration, extraction, and production as the criteria to identify which companies are considered to be fossil fuel companies.**
- 5. Proscribe (stop) any new investments in fossil fuel industry securities.**
- 6. Instruct the Presbyterian Mission Agency, through MRTI, to correspond through form letter to all fossil fuel companies and presbyteries in which they are headquartered of the action and the theological and moral rationale for this decision.**
- 7. Encourage the Board of Pensions and the Presbyterian Church (U.S.A.) Foundation to actively seek out and invest in securities of companies whose predominant focus is in renewable and/or energy efficiency.**
- 8. Direct the Presbyterian Mission Agency, through MRTI, to monitor the Board of Pensions and Presbyterian Foundation on actions to divest/invest and to report to the 225th General Assembly (2022) on their progress in implementing Recommendations 4-7.**

The official language and rationales can be found at <https://www.pc-biz.org/#/search/3000876>.  
Other articles at: <https://pittsboropres.org/fossil-divest/>



**William Hoyle – Moderator, Debbie Layman – Vice Moderator, Jim Norris - Clerk****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.

**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.

**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.

### 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 - pastoral 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 steady 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.



### Welcome into membership of Salem Presbytery

*Charlie, David, Jon, Kate, and Rachel have been received into membership of Salem Presbytery. Let us join in celebration as they are welcomed.*

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

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

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

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

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

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

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

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

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

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

Presbytery Moderator: Let us join our hearts in prayer –

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

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

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

### A. STATED SUPPLY RENEWAL

1. Concurred with the Session of **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 **Bill 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 Charles 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) <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>	\$9,948.64
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: Medical Dues: (Use BOP Dues Calculator at <a href="http://www.pensions.org">www.pensions.org</a> )	Provided *Provided
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)

**COMPENSATION REPORTING FOR 2022**

**Commission on Ministry Policy**  
for reporting compensation annually of  
Teaching Elders (Installed) and Certified Christian Educators

\*Sessions are required to submit Compensation Information for Teaching Elders (Permanent & Temporary) and Certified Christian Educators

1. Compensation Information Form shall be submitted to Stated Clerk of the Presbytery annually\*.
2. Information shall be reviewed by COM Task Force on Policy, Compensation, Mediation and Church Officer Development.
3. Information shall be maintained at the presbytery office thus allowing access without publishing widely.

SALEM PRESBYTERY  
TEACHING ELDER/MINISTER OF WORD AND SACRAMENT  
ANNUAL COMPENSATION REPORT FORM  
2022

NAME \_\_\_\_\_ YEAR OF ORDINATION \_\_\_\_\_

CHURCH/EMPLOYING AGENCY \_\_\_\_\_ YEARS IN CURRENT POSITION \_\_\_\_\_

	<u>2022</u> <u>AMOUNT</u>	<u>CHANGE?</u>	<u>Presbytery</u> <u>MINIMUM*</u>
1. SALARY	\$ _____	YES ___ NO ___	\$32,115
2. MANSE ALLOWANCE**	\$ _____	YES ___ NO ___	\$9,948.64
3. MILEAGE REIMBURSEMENT (Provided means church approved business miles are reimbursed at current Federal allowable rate.)	\$ _____	YES ___ NO ___	Provided
4. BOARD OF PENSIONS			Provided
5. CONTINUING EDUCATION AND/OR BOOK REIMBURSEMENT	\$ _____	YES ___ NO ___	\$1,125
6. VACATION	_____	YES ___ NO ___	4 WEEKS
7. STUDY LEAVE	_____	YES ___ NO ___	2 WEEKS
8. MATERNITY LEAVE (with full pay) OR	_____	YES ___ NO ___	2 MONTHS
9. PATERNITY LEAVE (with full pay)	_____	YES ___ NO ___	1 MONTH
10. DAYS OFF PER WEEK	_____	YES ___ NO ___	1 DAY MIN.
11. SABBATICAL LEAVE TO BE PROVIDED?		YES ___ NO ___	

\* Minimums for Calls of  $\frac{3}{4}$ ,  $\frac{1}{2}$ ,  $\frac{1}{4}$  time, multiply full time by fraction.

\*\* Enter "Provided" if using a manse

ADDITIONAL OPTIONAL FORMS OF COMPENSATION

	<u>2022</u> <u>AMOUNT</u>	<u>CHANGE?</u>
11. SOCIAL SECURITY SUPPLEMENT	\$ _____	YES ___ NO ___
12. DISABILITY INSURANCE	\$ _____	YES ___ NO ___
13. 403(B) PENSION OR TSA	\$ _____	YES ___ NO ___
14. MANSE EQUITY	\$ _____	YES ___ NO ___
15. FLEXIBLE SPENDING ACT - SEC. 125 PLAN	\$ _____	YES ___ NO ___
16. PROFESSIONAL EXPENSE REIMBURSEMENT	\$ _____	YES ___ NO ___
17. ADDITIONAL TIME OFF	_____	YES ___ NO ___
18. SICK LEAVE TIME	_____	YES ___ NO ___
19. COST OF TRIENNIAL BOUNDARY TRAINING	_____	YES ___ NO ___
20. OTHER _____		

SALEM PRESBYTERY  
 CERTIFIED CHRISTIAN EDUCATOR  
 ANNUAL COMPENSATION REPORT FORM  
 2022

NAME \_\_\_\_\_

CHURCH/EMPLOYING AGENCY \_\_\_\_\_ YEARS IN CURRENT POSITION \_\_\_\_\_

	<u>2022</u> <u>AMOUNT</u>	<u>CHANGE?</u>	<u>Presbytery</u> <u>MINIMUM*</u>
1. SALARY	\$ _____	YES __ NO __	\$40,076.32
2. MILEAGE REIMBURSEMENT (Provided means church approved business miles are reimbursed at current Federal allowable rate.)	\$ _____	YES __ NO __	Provided
3. BOARD OF PENSIONS			Provided
4. PROFESSIONAL DEVELOPMENT	\$ _____	YES __ NO __	\$1,125
5. VACATION	_____	YES __ NO __	4 WEEKS
6. STUDY LEAVE	_____	YES __ NO __	2 WEEKS
7. MATERNITY LEAVE (with full pay) OR	_____	YES __ NO __	2 MONTHS
8. PATERNITY LEAVE (with full pay)	_____	YES __ NO __	1 MONTH
9. SABBATICAL LEAVE TO BE PROVIDED		YES __ NO __	

\* Minimums for Calls of  $\frac{3}{4}$ ,  $\frac{1}{2}$ ,  $\frac{1}{4}$  time, multiply full time by fraction.

ADDITIONAL OPTIONAL FORMS OF COMPENSATION

	<u>2022</u> <u>AMOUNT</u>	<u>CHANGE?</u>
11. SOCIAL SECURITY SUPPLEMENT	\$ _____	YES __ NO __
12. DISABILITY INSURANCE	\$ _____	YES __ NO __
13. 403(B) PENSION OR TSA	\$ _____	YES __ NO __
14. MANSE EQUITY	\$ _____	YES __ NO __
15. FLEXIBLE SPENDING ACT - SEC. 125 PLAN	\$ _____	YES __ NO __
16. PROFESSIONAL EXPENSE REIMBURSEMENT	\$ _____	YES __ NO __
17. ADDITIONAL TIME OFF	_____	YES __ NO __
18. SICK LEAVE TIME	_____	YES __ NO __
19. COST OF TRIENNIAL BOUNDARY TRAINING	_____	YES __ NO __
20. OTHER _____		

## Recognition of Honorable Retirement - Rev. John Witherspoon Johnson

### Call to Worship

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

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

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

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

Moderator: who satisfies you with good things,

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

### Remarks

*Ruling Elder Benjamin Russell (Bethany, Graham) will reflect on the ministry of the Rev. John Johnson.*

### Words of Celebration

Moderator: John 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, John -  
for his faithful proclamation of your word,  
his long-standing commitment to Christian education and formation,  
his administration of the holy sacraments of Jesus Christ,  
and his pastoral care and leadership in the church.  
Grant to John 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.**

A knee on a neck  
laying bare for all to see  
the evil of  
callous  
souls  
entitled  
power  
choking the life from  
God's beloved  
just because.

We know what must change. Will we, church?

We have written many  
true, significant,  
sometimes even sincere words.

We have confessed:  
Belhar, C' 67, Barmen... Enough words?  
Never enough witness.

We know we must change. Will we, church?

Kairos.<sup>1</sup>

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



## RATIONALE FOR SALEM PRESBYTERY RACIAL EQUITY TRAINING

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

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

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

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

### **We know we must change. Will we, Church?**

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

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

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

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

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

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

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

### **We know we must change. Will we, Church?**

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

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

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

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

### **We know we must change. Will we, Church?**

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<sup>4</sup> Victor Aloyo et al, “Facing Racism: A Vision of the Intercultural Community Churchwide Antiracism Policy,” pcusa.org, Presbyterian Church (USA) 222nd General Assembly, 2016.

[https://pcusa.org/site\\_media/media/uploads/racialjustice/new\\_2016\\_antiracism\\_policy.pdf](https://pcusa.org/site_media/media/uploads/racialjustice/new_2016_antiracism_policy.pdf).

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

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

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

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

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

**We know we must change. Will we, Church?**

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

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

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

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

## Salem Presbytery Peace and Justice Task Force Peacemaking Grant Application

*Salem Presbytery's Peace and Justice Task Force makes monies available for individuals to attend peacemaking related workshops, pilgrimages, training, etc., to mitigate the high cost of many of these programs. The requested funds should be no more than 25% of the total cost of attending. To request and receive funds, you are required to show how your attendance will benefit your faith community or the Presbytery. If you have any questions, please reach out to [Rev. Jess Rigel](#) or [Rev. Wes Pitts](#). Email completed applications to Rev. Rigel or Rev. Pitts no more than 1 month before the date of the event for which funds are requested.*

---

**Date of application:** Click or tap here to enter text.

**Name:** Click or tap here to enter text.

**Phone number:** Click or tap here to enter text.

**Email address:** Click or tap here to enter text.

**Name of church or organization:** Click or tap here to enter text.

**Address of church or organization:** Click or tap here to enter text.

**Peacemaking activity requesting funds to attend:** Click or tap here to enter text.

**Event website:** Click or tap here to enter text.

**Cost of event:** Click or tap here to enter text.

**Grant amount requested:** Click or tap here to enter text.

**Description of impact on faith community and/or Salem Presbytery (250-500 words):** Click or tap here to enter text.

Have you applied for other grants this year, or received grant funds from Salem P&J in the past four years? If “Yes,” please provide the information below:

	Grant 1:	Grant 2:	Grant 3:	Grant 4:
Amount:	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.
Type of Grant:	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.
Amount:	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.
Type of Grant:	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.	Click or tap here to enter text.

## 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.



**Salem Presbytery**  
**Statement of Financial Position**  
**as of September 30, 2021**

**Assets**

Cash - General Fund	106,648	
Cash - Savings	77,813	
Cash - Hunger Fund	81,026	
	<u>265,487</u>	
Pledges Receivable from previous year end	8,112	
Investments	2,138,305	
Note Receivable - Current	1,314	
Other Receivables	75	
Sales Tax Receivable	107	
Current Assets		<u>2,413,400</u>
Land, Building, Equipment	801,158	
Less Accumulated Depreciation	<u>(157,540)</u>	
Non-current Assets	643,618	
Notes Receivable - Long-term	<u>6,572</u>	
		650,190
Total Assets		<u><u>3,063,590</u></u>

**Liabilities and Net Assets**

<b>Liabilities:</b>		
Accounts Payable	317	
Other Liabilities	54	
Current Liabilities		<u>371</u>
<b>Net Assets:</b>		
Unrestricted	2,211,623	
Temporarily Restricted	556,186	
Permanently Restricted	150,995	
Net Income	<u>144,415</u>	
		3,063,219
Total Liabilities and Net Assets		<u><u>3,063,590</u></u>

**Salem Presbytery**  
**Notes to Financial Statements**  
**September 30, 2021**

Statement of Financial Position

	Merrill				
	<u>Lynch</u>	<u>New Cov</u>	<u>Pres Fdn</u>	<u>PILP</u>	<u>Total</u>
1. Investments: at Last statement	1,653,001	176,966	258,172	73,557	2,161,696
Income	8,606			56	8,662
Fees	(1,405)				(1,405)
Gain/Loss on disposition	2,083				2,083
Additions/(Withdrawals)					0
	1,662,285	176,966	258,172	73,613	2,171,036
Unrealized Gain (Loss)	(32,731)				(32,731)
Current Balance	1,629,554	176,966	258,172	73,613	<b>2,138,305</b>
Asset Allocation:			*		
Fixed Income	67%				
Equities	30%		99%		
Cash/Money Accounts	3%		1%	100%	

\* - Foust Fund differs from other PF funds. Foust allocation is Fixed - 57%, Equity - 32%, Cash - 11%

		<u>Current</u>	<u>Long-Term</u>	<u>Total</u>
2. <u>Note Receivable</u> balance includes:	Grace PC	1,314	6,572	7,886
		1,314	6,572	7,886
3. <u>Other Receivables</u> : Board of Pensions premium paid for Jorge Vazquez-Jimenez to be reimbursed by El Buen.				
4. <u>Other Liabilities</u> - Fidelity and BoP premiums for supplemental benefits withheld from employees' pay offset by invoices paid to Fidelity and BoP.				

**Salem Presbytery**  
Statement of Activities  
Through September 30, 2021

<u>GENERAL FUND</u>	<u>Actual</u>	<u>Budget</u>	<u>Variance</u>
Revenue			
Presbytery Support from Churches	324,303	353,600	(29,297)
Per Capita Received for PCUSA	72,968	79,560	(6,592)
Per Capita Received for Synod	8,108	8,840	(732)
Per Capita Received for Previous Year	714	0	714
	<u>406,092</u>	<u>442,000</u>	<u>(35,908)</u>
Other Receipts:			
Forgiveness of PPP Loan	77,725		77,725
Forgiveness of PPP Loan #2	77,309		77,309
Brotherhood Mutual (Safe Ministry/Ministry Partner Rewards)	20,000	20,000	0
Village Life Church - Due Diligence	6,500		6,500
Brotherhood Mutual (El Buen roof claim)	43,137		43,137
Other	1,113		1,113
	<u>225,783</u>	<u>20,000</u>	<u>205,783</u>
Rental Income	2,964	0	2,964
Income from Investments	23,498	15,000	8,498
Realized Gain (Loss) on Investment	37,386	0	37,386
Other Interest	493	910	(417)
Transfer to Gen Fund from Seminary Education	2,500		2,500
Transfer to Gen Fund from Other Funds	71,966		71,966
Total Revenue	<u>770,682</u>	<u>477,910</u>	<u>292,772</u>
Expense			
Campus Ministry	75,870	75,870	0
GA & Synod Support	94,836	88,400	(6,436)
Defined Ministries	750	1,000	250
Hispanic Ministry	53,118	0	(53,118)
Council / Committees	11,594	28,030	16,436
Administrative			
Compensation	203,368	246,062	42,694
Continuing Education	200	2,200	2,000
Travel Expense	1,499	9,275	7,776
Communications	14,268	13,125	(1,143)
Insurance	11,594	16,500	4,906
Other Administrative	23,022	20,565	(2,457)
Closed Church Expense	4,764	0	(4,764)
Total Expense	<u>494,883</u>	<u>501,027</u>	<u>6,144</u>
Operating Expenditures in Excess of Revenue	275,799	(23,117)	298,916
Transfer from Gen Fund to Other funds	(557,876)		(557,876)
Unrealized Gain (Loss) on Investment	(38,072)	0	(38,072)
General Fund Expenditures in Excess of Revenue	<u>(320,149)</u>	<u>(23,117)</u>	<u>(297,032)</u>

**Salem Presbytery  
Statement of Activities  
Through September 30, 2021**

**Non-Budget**

Pass-Throughs

REVENUE

PCUSA	62,920
Local Validated Causes	139,618
	<u>202,538</u>

EXPENDITURES

PCUSA	62,920
Local Validated Causes	139,618
	<u>202,537</u>

Revenue in Excess of Expenditures	<u><u>0</u></u>
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Presbytery Funds

REVENUE

Campus Ministry	107,183
Catawba Camping Scholarships from Synod	948
Decentralized Office Costs	(3,267)
Hispanic Ministry	12,444
Hunger	63,238
New Covenant Funds	13,694
Office Building Sales Proceeds	557,876
Peace & Justice	15,063
Presbyterian Foundation	31,292
Seminary Education Scholarship	900
Roxanna Atwood Fund	590
	<u>799,961</u>

EXPENDITURES

Assistance Ministry - Transfer to Gen Fund	683
Camp New Hope - Transfer to Campus Ministry	116,683
Church Growth	9,000
Designated Reserve Fund - Severance	23,547
Designated Reserve - Transfer to Gen Fund	52,009
Designated Year-End - Transfer to Gen Fund	16,774
Hispanic	3,119
Hunger	78,200
Latta Scholarship	957
Mission Challenge	3,600
Peace & Justice	750
Roxanna Atwood Fund	1,317
Self-Development of Peoples	14,022
Seminary Education Scholarship	2,500
Simms Fund	12,236
	<u>335,397</u>

Revenue in Excess of Expenditures	<u><u>464,564</u></u>
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<b>Total Revenue in Excess of Expenditures</b>	<b><u><u>144,415</u></u></b>
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<b>Salem Presbytery</b>					
<b>2022 Proposed Budget</b>					
	<b>2022</b>		2021		Difference
	<u>Budget</u>	<u>%</u>	<u>Budget</u>	<u>%</u>	
<b>REVENUE</b>					
Per Capita - Presbytery	430,100		456,000		(25,900)
Per Capita - GA	106,400		102,600		3,800
Per Capita - Synod	23,500		11,400		12,100
Other Receipts	10,400		20,000		(9,600)
Investment Income	20,000		20,000		0
Other Interest	600		1,220		(620)
Withdrawal from Reserves	25,000		54,192		(29,192)
	<b>616,000</b>		<b>665,412</b>		<b>(49,412)</b>
<b>EXPENSES</b>					
<b>Campus Ministry *</b>					
ASU	18,048		22,560		(4,512)
NC School of Arts	4,096		5,120		(1,024)
St James at A & T	16,832		21,040		(4,208)
Ukirk of Greensboro	26,752		33,440		(6,688)
W-S Area Campus Ministry	9,920		12,400		(2,480)
W-S State-Grace Pres	5,280		6,600		(1,320)
	<b>80,928</b>	<b>13%</b>	<b>101,160</b>	<b>15%</b>	<b>(20,232)</b>
<b>SEND</b>					
GA Shared Mission			0		0
Per Capita - General Assembly	106,400		102,600		3,800
Per Capita - Synod Mid-Atlantic	23,500		11,400		12,100
NC Council of Churches	1,000		1,000		0
	<b>130,900</b>	<b>21%</b>	<b>115,000</b>	<b>17%</b>	<b>15,900</b>
<b>Council / Committees</b>					
Church Growth	250		250		0
Committee on Ministry	10,000		7,500		2,500
Council	0		200		(200)
Engagement Pastors	10,800		10,800		0
Personnel	0		500		(500)
Preparation for Ministry	9,535		7,500		2,035
Resource Center	1,620		1,600		20
Stated Clerk	2,600		1,320		1,280
Youth	4,750		4,750		0
Other Related Commissions	400		400		0
	<b>39,955</b>	<b>6%</b>	<b>34,820</b>	<b>5%</b>	<b>5,135</b>
<b>Administrative</b>					
<b>Compensation</b>					
Salaries	174,400		202,805		(28,405)
Housing	25,000		25,000		0
Salary - SECA	7,100		6,885		215
Insurance / Annuity	77,850		96,600		(18,750)
Staff Appreciation	250				250
FICA / Medicare	8,200		10,542		(2,342)
	<b>292,800</b>	<b>48%</b>	<b>341,832</b>	<b>51%</b>	<b>(49,032)</b>

	2022		2021		Difference
	Budget	%	Budget	%	
<b>Continuing Education</b>					
Administrative Presbyter	2,400		2,400		0
Communications Director	500		0		500
Other Employees	500		500		0
	3,400	1%	2,900	0%	500
<b>Travel &amp; Professional Expenses</b>					
Administrative Presbyter	9,000		9,000		0
Engagement Pastors	2,500		1,000		1,500
Communications	1,000		1,000		0
Other Staff	1,500		1,500		0
	14,000	2%	12,500	2%	1,500
<b>Communications</b>					
Telephone/Internet	6,000		7,800		(1,800)
Computer	8,800		9,300		(500)
Website	500		500		0
	15,300	2%	17,600	3%	(2,300)
<b>Other Administrative</b>					
Dues & Subscriptions	100		100		0
Office supplies	1,000		2,000		(1,000)
Postage / copying / printing	5,100		5,000		100
Professional fees	13,000		13,000		0
Bank & payroll fees	2,300		2,500		(200)
Insurance	16,000		16,500		(500)
Miscellaneous	1,217		500		717
	38,717	6%	39,600	6%	(883)
	616,000	100%	665,412	100%	(49,412)
<b>Total Per Capita charged by General Assembly for 2022 = \$183,533.24 (\$8.98 x 20,438)</b>					
* Corrected Campus Ministry allocation					
Monthly Budget Requirement	\$ 51,333		\$ 55,451		



**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 Catreli 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)



## Be a part of a Presbytery Committee

### **Budget and Finance**

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

### **Campus Ministry**

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

### **Church Growth**

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

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

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

### **Commission on Ministry**

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

### **Executive Council**

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

### **Equip**

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

### **Examinations**

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

### **Hunger Domestic**

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

### **Hunger International**

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

### **Committee on Representation**

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

### **Permanent Judicial Commission**

Meets when a legal case arises, only as needed.

### **Personnel**

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

### **Property**

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

### **Presbyterian Youth Ministry Team**

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

### **Send**

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

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



## Nomination for Salem Presbytery Committees

For the use of the Committee on Representation

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

### **Nominee Information:**

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

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

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

\_\_\_\_\_

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

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

Status:  Teaching Elder/Clergy

Ruling Elder

Deacon

Church Member

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

Briefly state relative experiences:

### **Nominator Information:**

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

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

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

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

**Tuesday, February 15, 2022: a virtual meeting**

*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.*