

Information Kit

Voter Registration 2010



ncfamily.org

**Information that will help
your church conduct a successful
voter registration drive**

March 2010



Dear Church Leader:

Thank you for participating with the North Carolina Family Policy Council and in this 2010 Voter Registration Campaign! We are excited about the enthusiasm that we are seeing from pastors and lay leaders in hundreds of churches across our State. Recent decisions in public policy across our country make it clear that the family is under attack on multiple fronts. We know that it is time for the church to help rekindle the spirit of liberty and freedom that is God-ordained and necessary for the continued spread of the Gospel.

As a 501(c)(3) nonprofit organization, the North Carolina Family Policy Council is keenly aware of the requirements of the law regarding voter registration. We have published a policy paper that is included in this document on what churches may and may not do when it comes to voter registration and other activities that are related to civic responsibility. We encourage you to familiarize yourself with this material and understand that voter registration is an activity that is permitted by our laws.

In addition to our policy paper, we are also again including a two-page guide for the hands-on details of how to conduct a voter registration drive in your church that will maximize your efforts. These recommendations have been tried and tested and proven effective in numerous churches over the years. We hope they will be useful.

We are also attempting to evaluate the success of this voter registration project, so after you have finished your drive, it would also be helpful for us to know the number of voter registration forms that you processed Sunday.

After completing your voter registration each Sunday, we recommend that all completed forms be delivered to your local County Board of Elections during business hours the following week. Forms sent to the State Board of Elections are forwarded to the appropriate county, so delivery to your county Board of Elections avoids a possible time delay and will help those who process the forms.

We are here to answer any questions that you might have, so we hope you will contact us on a regular basis. Thank you again for your help with voter registration!

With kindest regards,

Sincerely,

A handwritten signature in blue ink that reads "Bill".

William J. Brooks, Jr.
President

Keys to Success

Voter Registration Guidelines

1. **Contact the pastor first** to get his permission for the drive
2. Provide a **church bulletin announcement** for two weeks prior to the drive
3. Make sure there is a **pulpit announcement** on each day of registration
4. Select table locations for **highest traffic flow**
5. Have **at least 2 workers per table**
6. **Have a "greeter"** who directs attention and traffic flow to the table(s)
7. Have the **forms filled out at the tables**
8. Collect forms and **review for omissions and mistakes**
9. Submit forms to the **Local Board of Elections**

Instructions for Volunteers Working the Tables

1. **MOST IMPORTANT... This is a NON-PARTISAN voter registration effort.** There should be NO campaigning. Have NO candidate or party literature, no buttons, no bumper stickers, and nothing on one's person that would indicate support for any person or party. Anyone who desires, regardless of party affiliation, will be registered.
2. **The forms are to be filled out on the spot**, and collected by you to be taken to the county Board of Elections (BOE). Forms taken home are almost never completed. Use a clipboard with a blank form on it for each person wishing to register... help them complete the form accurately and legibly... and collect the forms to be taken to the county BOE. Do not have a stack of forms out on the table. Only allow someone to take a form home if there is a compelling reason (e.g. sick spouse).
3. **Double-check the forms on the spot** to insure that all blanks are completed accurately. This will save much follow-up work later. If there is an omission or error, the BOE will issue a letter requesting a correction. The most common errors are mistaking "county" for "country," and omitting the Driver's License Number or last four digits of the Social Security Number.
4. **Anyone who will be 18 by Election Day (Nov 2) can register.**
5. The BOE should issue a voter card to valid applicants in "2-4 weeks."

Important Supplies

1. Large, visible **signs** that say "Voter Registration" (red, white and blue is best)
2. **Pens** to write with (more than you think you will need)
3. **Clipboards** are helpful to allow more people to write at one time than the table will accommodate
4. **Box for collecting completed forms** to take to the Board of Elections
5. **Also have:** Voter cards, copy of timeline, copy of early voting, magic markers, scotch and masking tape, table (6 to 8 ft. preferred), and scissors. (It is often helpful to have your volunteers wear similar colors, T-shirt, vest or badge identifying them as persons helping with the voter registration.)

Specific Issues Pertaining to the Voter Registration Form of North Carolina

(please read carefully)

- Complete the entire form (Section 5 applies only if the mailing address where you receive mail is different from your residence. Section 7 applies if you were previously registered with a different name or address).
- People frequently go straight to the "Name" section and forget the **area with boxes to check at the top.**
- People mistake "County" for "Country" and write USA. **The name of the county is vital so that the form can be sent to the correct county BOE.** Do not assume the correct identity of the registrant's county. Many townships are in two counties. That is why the zip code is also very important.
- Although the phone number is optional, **the phone number is important** in case the person needs to be contacted about an omission or error which may not be noticed until a later inspection.
- **People frequently omit the driver's license number** (or last 4 digits of the social security number). The driver's license number is preferable.
- **Note: The forms are for anyone living in North Carolina.** Anyone who WILL BE 18 by Election Day (Nov. 2) can register. Therefore, an announcement to the Senior High youth is usually very productive. The BOE should issue a voter card to valid registrants in 2-4 weeks. Registration sites that border another state should have registration forms from both states.

Other Useful Information

Election Dates and Deadlines — Primary Election 2010 —

Monday	March 15	8:00 AM	Begin Date to Request Absentee Ballot by Mail
Friday	April 9	5:00 PM	Deadline for Election Registration or Changes
Thursday	April 15	8:00 AM	One-Stop Absentee Voting Begins
Tuesday	April 27	5:00 PM	Last Day for BOE to Receive Absentee Requests by Mail
Saturday	May 1	1:00 PM	One-Stop Absentee Voting Ends
Monday	May 3	5:00 PM	All Completed Absentee Ballots Must Be in BOE Office
Tuesday	May 4	6:30 AM —7:30 PM	Primary Election

Election Dates and Deadlines — General Election 2010 —

Friday	September 3	8:00 AM	Begin Date to Request Absentee Ballot by Mail
Friday	October 8	5:00 PM	Deadline for Election Registration or Changes
Thursday	October 14	8:00 AM	One-Stop Absentee Voting Begins
Tuesday	October 26	5:00 PM	Last Day for BOE to Receive Absentee Requests by Mail
Saturday	October 30	1:00 PM	One-Stop Absentee Voting Ends
Monday	November 1	5:00 PM	All Completed Absentee Ballots Must Be in BOE Office
Tuesday	November 2	6:30 AM —7:30 PM	General Election

**Visit ncfamily.org for more
information on
North Carolina candidates**

**Visit www.sboe.state.nc.us
for the latest voter and
election information**

Sample Pulpit Announcement

The following sample can be used and adapted, for bulletin inserts, church newsletters, and announcements by the pastor from the pulpit:

“There will be Voter Registration this Sunday, in the lobby, before and after the _____ o’clock worship service. If you are not registered to vote where you currently live, please take advantage of this opportunity to exercise your privilege and duty as a Christian citizen to participate in the process of electing our government officials.”

“The only thing necessary for the triumph of evil is for good men to do nothing.”
— Edmund Burke (1729—1797)

North Carolina Family Policy Council
P.O. Box 20607 • Raleigh, NC 27619
(919) 807-0800 • admin@ncfamily.org

Questions and Answers

Prospective registrant: "I don't have my voter card with me."

Volunteer response: "We don't need it. We can still do whatever it is you need to change."

Prospective registrant: "I've been convicted of a felony. Can I register to vote?"

Volunteer response: "Are you still seeing a parole officer?" If yes: "No, as long as you are seeing a parole officer, your rights of citizenship have not been restored." If no: "Yes, you can register."

Prospective registrant: "Can I take a form to my spouse (or child) at home (or child at college)?"

Volunteer response: "Certainly. Please have them send it in to the the Local Board of Elections." Show them how to fill the form out. The addresses for the Local Board of Elections are listed near the end of this packet.

Prospective registrant: "I'm going to move. Can I go ahead and register for my new residence?"

Volunteer response: "When are you moving?" If they are absolutely sure they are moving, complete the form. If they are not absolutely sure (ie. home closing), give them forms to take home and send in after the move. If the move is within 30 days of the election, recommend voting at their current precinct, and sending in the change to the Board of Election after the election.

Prospective registrant: "I've moved. What do I need to do to get registered at my new address?"

Volunteer response: If moved from another county: "Fill out the whole form, including Section 7, where you and indicate your former address, including the county."

Prospective registrant: "I'm not sure if I'm registered. How do I find out?"

Volunteer response: possible questions:

"When was the last time you voted?"

"Have you moved since you last voted?"

"Have you ever received a voter card?"

— likely action —

"Let's go ahead and fill one out. I will check on the Internet and see if you are registered. If you are, I'll toss it. If not, I'll send it in."

Prospective registrant: "Can I fill out one for my spouse?"

Volunteer response: "You certainly may, but your spouse has to sign it."

Prospective registrant: "Do you need to register every time you vote?"

Volunteer response: "If you have not moved since you last voted, you do not need to re-register. Once you are registered, you do not have to do it again as long as everything has stayed the same." However if it has been more than 4 years since they voted, their name may have been purged from the voter file, so go ahead and fill out the form.

Prospective registrant: "I want to register, but I don't have my driver's license."

Volunteer response: "That's OK. Just write the last 4 digits of your social security number."

Prospective registrant: "I've never been registered. What do I have to do?"

Volunteer response: "Fill in the whole form except for Section 7."

Prospective registrant: "I don't live in this county."

Volunteer response: "These forms are for anyone living in North Carolina. We can register you right now."

Prospective registrant: "I don't think I want to register. My vote doesn't really count."

Volunteer response: "We need every Christian voting this fall. Bad politicians are elected by Christians who don't vote."

Prospective registrant: "I'm in a big hurry. I just don't have time to fill it out now."

Volunteer response: If person is leaving church: "It only takes a minute. I'll show you how." Last resort: Give them a blank form and say, "Fill it out and send it in the the Board of Elections." If person is going in to worship: "I'll be here after the service. Please come back." (Avoid taking form into worship.)

Prospective registrant: "I'm in a hurry. Can I just take the form with me?"

Volunteer response: "It only takes a minute to fill out. We really want them to be completed here, so we can make sure everything is accurate. We don't want anything to hold up your getting a voter card."

Prospective registrant: "I just want to change parties. Can I do that here?"

Volunteer response: "Absolutely. Fill out the whole form and indicate in Section 6 on the bottom portion what party you want to register with. There is no place to fill out what party you have been with."

Findings

NORTH
CAROLINA
Family
POLICY
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Dedicated to the
Preservation of the Family.

Getting Involved

Guidelines for Churches in Legislative or Political Activity

By Stephen Daniels and Jere Z Royall, J.D.



What is the church's duty when it comes to public policy and impacting government? This is a question that has generated much debate both within the church and the

broader culture as well. Should the church speak out on social issues like abortion and homosexuality, or steer clear of them and remain focused on evangelism and acts of charity? The former is sometimes dismissed as inappropriate activity or at least peripheral to the greater work of the church, but should it be?

This paper will address the role of the church and its duty to speak for truth in the realm of the government. It also provides guidelines for churches and pastors on how to be involved while staying within the restrictions of the law. For the purposes of this paper, church involvement in the public policy arena includes: pastors speaking to their congregation about public policy issues, churches encouraging their congregants to take a stand on these issues and churches encouraging their congregants to exercise their right to vote. Though the following discussion is directed to the church as an organization, implicit within it is the duty for every individual Christian to be involved.

Clarifying Roles

Church involvement in the public policy arena is sometimes dismissed by critics who object to participation in the secular world of politics. After all, the perception of some is that politics involves a messy and often volatile collision of political views that is unbecoming for the church. But a distinction must be made between a church speaking about policy issues that may become politi-

cal and a church becoming political. For purposes of this discussion we will define "public policy" as the making of laws and "political" as the process of selecting or favoring one particular person or group of people to elected public office. Participation in the public debate does not require a church to become political. In fact, the church, as an institution, is limited by law in the way that it can cross this line into the political side of the debate because of regulations on the amount of action that

Instead of being involved in politics, churches are to speak to those involved in politics so that their values are heard and understood.

can be taken in lobbying and political campaigning while maintaining tax-exempt status (more on this later). Here's the distinction: instead of being involved in politics, churches are to speak to those involved in politics so that their values are heard and understood.

One of the most outspoken critics of church involvement has been columnist Cal Thomas who asks, "Should those who are set apart to preach the gospel of Jesus Christ descend to a lower kingdom so that they resemble the sounding brass and tinkling cymbal of the legions now competing for temporal power?"¹ Another critic is pastor and author John McArthur who states, "There is no biblical mandate for us to spend our time, money, and energy in matters of civil government. We are to be the conscience of the nation through godly living and faithful preaching. We do not confront the nation through political

pressure, but through the Word of God. We are to preach against sin and the evils of our time."²

These voices, and others like them, make the point that the church's time and resources are best used to advance the church's work and not to get involved in issues of government. The church, they say, must only concern itself with reaching the lost and cultivating the spiritual lives of believers. Few would debate the church's call to evangelize the society,³ and few would debate that it is one of the most important roles of the church. However, some dismiss social activism as contradictory to this work.

Many, however, hold the view that speaking out for Biblical truth in public policy complements, and does not hinder, the church's effort to spread the gospel. Consider I Timothy 2:1-4, which says,

"I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth."⁴

Paul is saying that government is helpful in maintaining a society that is orderly and therefore open to the gospel. It is important for the church to be heard in the realm of government so that the jobs of evangelism and charity are not hindered by policies that are hostile to religion and religious freedom. This passage also admonishes believers to pray for "kings," which in today's society are the thousands of men and women in every branch and on every level of government who are making decisions that affect citizen's lives.

Established by God

God creates governments. In his letter to the Romans, the Apostle Paul says, “There is no authority except from God, and those which exist are established by God.”⁵ This alone is reason to warrant the church’s attention. An institution created by God, is an institution with which His church should be concerned and connected. Noted author and speaker Chuck Colson puts it this way: “The doctrine of creation tells us the state is ordained by God; it is not a necessary evil but a good part of God’s creation. Therefore, participation in political life is a moral obligation. Christians must always seek justice and civil order, striving to be ‘the best of citizens,’ as Augustine put it, because we do for love of God what others do only because they are coerced by law.”⁶

The Bible also makes it clear that people have a responsibility to be involved in the affairs of government. Jesus, when asked whether it was lawful to pay taxes to Caesar, replied, “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.”⁷ The word “render” used in this passage indicates a sense of duty and obligation.⁸ And this responsibility is especially great in a representative republic like the United States where the people themselves are “Caesar.”

One note of caution: submission to the governing authorities does not mean absolute allegiance. The church is to hold the government’s actions accountable to God’s standards. As the Apostle Peter said, when confronted by inconsistency between God’s law and man’s, “We must obey God rather than men.”⁹

Complementary Roles

A society whose laws reflect Biblical truth is a society more inclined to hear the message of the church, because the direction of a society, including the values encouraged or discouraged by the government, can affect how difficult or easy it is for the church to call people to righteousness. Consider the following:

- A society more willing to accept sexual promiscuity, pornography and family breakdown, for example, will be less inclined to accept the church’s teachings on sexual purity and marital fidelity.
- A society that is more tolerant of alcohol and gambling will be less open to the church’s message of moderation, productive work, and trust in God.

These issues and many others are affected by the policies adopted by local, state and federal government. And the government’s direction is influenced by

the voices that it hears. Thus, it is imperative that churches speak out from the pulpit and in the public square, because it is part of the church’s duty to examine the culture and to take the steps necessary to make sure the principles of God’s truth are practiced in the realm of government and to guarantee that truth is heard.

This is important because there are many other voices ready and willing to proclaim their beliefs about society and public policy. And very often, their message is in direct contradiction to Biblical values. If churches do not speak out in the public policy arena, there will be a critical voice missing from the debate. People of faith must be heard in order for the government to properly reflect Biblical values. America’s second President, John Adams, recognized this when he said: “We have no government armed with power capable of contending with human passions unbridled by morality and religion...Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.”¹⁰

Called to Love

Showing compassion for others is summed up well in Jesus’ command to “love your neighbor as yourself.”¹¹ And this idea of loving others is easily understood to mean looking out for the best interest of others, not just among our own family and friends, but among the broader culture as well (caring for the poor, feeding the hungry, etc.). Loving your neighbor also means caring about the elected officials who make, interpret or enforce the laws and paying attention to the laws themselves. Public policies can and do have an effect on people’s lives. Consider a few examples:

- Gambling brings social, economic and familial ruin as the consequences of addiction take hold. Preventing continued gambling expansion can prevent further harm to people’s lives.
- Abstinence education involves teaching students that sexual activity within the confines of marriage insures safety from unwanted pregnancy, the medical effects of sexually transmitted disease and the heartbreak of broken relationships.
- Upholding the God-ordained institution of marriage as the union of one man and one woman ensures that His plan for family is preserved and cultural stability is maintained.
- Abortion has wrought the tragic and overwhelming loss of unborn life

(over 3,300 unborn children are killed by abortion each day, over 49,000,000 in the years since *Roe v. Wade* was decided).¹² It also has devastating physical and psychological consequences for women.

These issues, and there are many others, illustrate how public policies affect real people and real lives. Is it compassionate to ignore public policy issues, or to consider them inconsequential to the work of the church? Certainly not, if the command to “love your neighbor” applies to everyone. It is compassionate to advocate for public policies that promote behavior that is consistent with Biblical standards of living, not only because it is Biblical, but because it insures happier and healthier lives.

Biblical scholar John R. W. Stott said:

“What, then, is the biblical basis for social concern? Why should Christians get involved? In the end there are only two possible attitudes which Christians can adopt towards the world: Escape and Engagement... ‘Escape’ means turning our backs on the world in rejection, washing our hands of it... and steeling our hearts against its agonized cries for help. In contrast, ‘engagement’ means turning our faces towards the world in compassion, getting our hands dirty, sore and worn in its service, and feeling deep within us the stirring of the love of which cannot be contained.¹³ ... If we truly love our neighbors, and because of their worth desire to serve them, we shall be concerned for their total welfare, the well-being of their soul, their body and their community. And our concern will lead to practical programmes.”¹⁴

What Is Permissible?

Part of the church’s reluctance to participate in the public debate on issues comes from a misunderstanding about what is and is not permitted under the law. Rather than risk legal entanglements, many churches refrain from educating their members about issues and the positions of political candidates. They also fail to encourage them to participate in activities that are vital to our elective form of government. Contrary to popular belief, there are numerous activities in which churches and pastors may engage to further citizenship responsibilities without fear of legal repercussions.

The following are answers to questions about what is and is not permissible activity for churches when it comes to involvement in public policy.

Lobbying

Q: What does the IRS require of churches and other 501(c)(3) organizations in order to keep tax-exempt status in relation to lobbying?

A: The IRS requires that “no substantial part” of a 501(c)(3) organization’s activities include “attempting to influence legislation.”¹⁵

Q: What does “substantial” activity mean?

A: The IRS has not explicitly defined this term, choosing instead to consider all the relevant facts on a case-by-case basis, but court cases have often based their decisions on a percentage test, stating that expenditures of less than 5 percent of an organization’s time and finances are not substantial.¹⁶ Regardless of the precise percentage, these tests are fact-based and therefore somewhat subjective, so it is important to have a competent attorney evaluate the situation if there is any uncertainty. [501(c)(3) organizations, other than churches, may choose an alternative test based solely on expenditures.]

Q: What is included in the term “legislation”?

A: The IRS Tax Guide for Churches and Religious Organizations defines legislation as “action by Congress, any state legislature, any local council, or similar governing body, with respect to acts, bills, resolutions, or similar items (such as legislative confirmation of appointive offices) or by the public in a referendum, ballot initiative, constitutional amendment or similar procedure. It does not include actions by executive, judicial, or administrative bodies.”¹⁷

Q: What is included in lobbying activities?

A: There are two methods of influencing legislation: grassroots lobbying and direct lobbying. In grassroots lobbying, an individual expresses an opinion on a specific piece of legislation and calls on the audience to contact their legislators and encourage either support or opposition to that legislation. In direct lobbying, an individual expresses an opinion on a specific piece of legislation directly to the lawmaker.

Q: In what lobbying activities may the church engage?

A: Churches may engage in both grassroots and direct lobbying, but they are more likely to engage in the former. Church leaders may participate in grassroots lobbying through such means as bulletin inserts, fact-sheets, and outright endorsement or opposition of a specific issue from the pulpit. In addition, churches

may circulate petitions for the purpose of influencing legislation. Keep in mind that all of these activities must not constitute a substantial part of the church’s time and resources.

Q: What are some other examples of permissible lobbying activity?

- A church tells its congregation about specific abortion legislation moving through the state legislature, announces its opposition, and urges the congregation to contact their state representatives and request that the bill be defeated. This is permissible “grassroots lobbying” activity and is subject to the “substantial” limit provided by the IRS.
- The same church tells its congregation about specific abortion legislation moving through the state legislature and announces its opposition without urging them to contact their state representatives. This is merely education activity; it may be done without limit.¹⁸

Q: What is an example of impermissible lobbying activity?

A: In *Christian Echo National Ministry, Inc. v. United States*, the Supreme Court held that the ministry no longer qualified for tax-exempt status because its lobbying efforts were so extensive that they became a substantial part of its activities.¹⁹ The Court did not find that the organization’s activities, including writing to members of Congress, supporting and opposing certain amendments and statutes, and urging the legislators to end biased media reporting, were impermissible in and of themselves. What the Court found problematic was the amount of lobbying, which had reached such an extent that the primary activities of the ministry were political. The point is that, in relation to lobbying, the amount, not the nature, of the activity is the determining factor.

Political Campaign Activity

Q: What can churches not do?

A: “Under the Internal Revenue Code, all IRC section 501(c)(3) organizations, including churches and religious organizations, are absolutely prohibited from directly or indirectly participating in, or intervening in, any political campaign on behalf of (or in opposition to) any candidate for elective public office. Contributions to political campaign funds or public statements of position (verbal or written) made by or on behalf of the organization in favor of or in opposition to any candidate for public office clearly violate the prohibition against political campaign activity. Violation of this prohibition may

result in denial or revocation of tax-exempt status and the imposition of certain excise tax.”²⁰

Q: What activities are allowed?

A: “Certain activities or expenditures may not be prohibited depending on the facts and circumstances. For example, certain voter education activities (including the presentation of public forums and the publication of voter education guides) conducted in a non-partisan manner do not constitute prohibited political campaign activity. In addition, other activities intended to encourage people to participate in the electoral process, such as voter registration and get-out-the-vote drives, would not constitute prohibited political campaign activity if conducted in a non-partisan manner. On the other hand, voter education or registration activities with evidence of bias that: (a) would favor one candidate over another; (b) oppose a candidate in some manner; or (c) have the effect of favoring a candidate or group of candidates, will constitute prohibited participation or intervention.”²¹

Q: May a church distribute voter guides?

A: A church may distribute voter guides or surveys as long as the presentation of candidates is neutral and a broad spectrum of issues is addressed. It must be clear from the voter guide or survey that the church is not endorsing or favoring a specific party or candidate but only seeking to educate its members. A church may mention that a candidate declined to respond to a survey if that is the case. Some things to avoid include using a “comments” section to clarify a voting record, using percentage or plus/minus ratings, using biased language, mentioning a political action committee (PAC), or focusing on a few charged issues like abortion, homosexuality, and pornography.

Q: May a church contribute finances or other resources to a political campaign?

A: A church may never contribute money to a political campaign or participate in fundraising for a PAC. In addition, a church may not offer a mailing list or advertisement to any candidate unless this is done for all candidates. A church may provide a party or candidate with a mailing list or advertisement at a market rate.

Q: May a church endorse candidates?

A: A church may never endorse a candidate or political party, nor include editorials about political parties or candidates in its publications. However, while churches may not endorse political candidates, a church may support or oppose nominees

to appointed positions such as those in the cabinet or judiciary and may lobby on their behalf according to the constraints listed in the above section.

Q: May a church invite candidates to attend official church events?

A: A church may invite candidates to attend and speak at official church events, such as annual banquets, but it must ensure that the invitation is open to all candidates who may desire to attend. Such events must be neutral in treatment of the candidates, and if the candidates attend different events, the church must ensure that the events are similar in nature in order to avoid showing any favoritism. A candidate may participate in a religious service by reading Scripture, praying, or preaching.

Q: May a church invite a candidate to speak in a non-candidate capacity?

A: A church may desire a political candidate to speak in a non-candidate capacity because he or she is already a public figure (for example, he or she holds public office, is a celebrity, is an expert in a nonpolitical field, or has a distinguished military, legal, or public service career). In this case, the church may invite that person to speak without extending the invitation to other candidates, but the church must ensure that no one mentions the candidacy or election, no campaign activity occurs, and the individual speaks only in this non-candidate capacity.

Q: May a church host a public forum that includes political speeches?

A: A church may host a public forum for the purpose of educating the community, at which candidates may discuss campaign issues in response to neutral questions from a nonpartisan panel. A forum must cover a broad range of issues and must allow each candidate an equal opportunity to respond. Remember that this event may never include campaign fundraising.

Q: What about individual activity by religious leaders?

A: According to the IRS Tax Guide for Churches and Religious Organizations, “the political campaign activity prohibition is not intended to restrict free expression on political matters by lead-

ers of churches or religious organizations speaking for themselves, as individuals.”²² Religious leaders are therefore free to express their opinions in nonofficial church settings, but they should be careful to indicate clearly that their comments are not intended to reflect the views of their church or organization. In official church settings, including services, events, and publications, a minister or church leader may discuss social issues or political activism in a nonpartisan manner; however, partisan comments may never be made.

Conclusion

The church has always played a critical role in shaping and influencing the direction of society. The task of “loving your neighbor” includes caring about what public policies are implemented and how those policies affect the lives of people. These laws can be influenced by Biblical standards or they can be influenced by beliefs that contradict the Bible. Who better than churches to speak about these issues in their own communities and to encourage their congregants to be involved as well? Because if the church doesn’t speak truth to the government, who will?

Disclaimer

The information provided above was derived from the IRS’s publication entitled “Tax Guide for Churches and Religious Organizations” (IRS Publication 1828). This document and other relevant information can be found online at <http://www.irs.gov/charities/index.html>.

Information in this paper is not intended to be legal advice, and the factual issues that arise in a particular situation must be considered in context. This is a brief summary of a difficult area of the law. This paper does not purport to cover each and every factual situation that may arise. If the reader or church leader has any specific questions, please consult the IRS publication mentioned above, contact the NCFPC, or seek the services of a competent attorney.

Brooke Everley and Jamie McEachern, legal interns from the Alliance Defense Fund’s Blackstone Fellowship, contributed to this report.

Stephen Daniels is the former Director of Research for the North Carolina Family Policy Council. Jere Royall is Counsel and Director of Community Impact for the North Carolina Family Policy Council

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Endnotes

1. Thomas, Cal. “Have We Settled for Caesar?” Christianity Today. September 6, 1999.
2. MacArthur, John. “The Christian and Government: The Christian’s Responsibility to Government—Part 1.” Study Guide. Available online at <http://www.biblebb.com/files/MAC/sg45-97.htm>.
3. Matthew 28:16-20.
4. New American Standard Bible (NASB).
5. See Romans 13:1-7. NASB.
6. Colson, Chuck. “The State of the Nation: Why Christians Should Be in Politics.” Breakpoint Commentary. September 20, 1999.
7. Mark 12:17. NASB.
8. The NAS New Testament Greek Lexicon. Greek word “apodidomi” defined: 1. to pay off, discharge what is due a) a debt, wages, tribute, taxes, produce due; b) things promised under oath; c. conjugal duty; d. to render account; 2. to give back, restore.
9. Acts 5:29. NASB.
10. Federer, William J. *America’s God and Country Encyclopedia of Quotations*. Coppel: FAME Publishing, Inc. 1996. Pgs. 10-11.
11. Matthew 22:39. NASB.
12. “Abortion in the United States: Statistics and Trends.” National Right to Life. Available online at www.nrlc.org/abortion/facts/abortionstats.html.
13. Stott, John. *Volume 1—Involvement: Being a Responsible Christian in a Non-Christian Society*. New Jersey: Fleming H. Revell Company. 1985. Pgs 34-35.
14. Ibid. Pg. 41.
15. IRC §501(c)(3).
16. See, e.g., *Seansongood v. Commissioner*, 227 F.2d 907 (6th Cir. 1955).
17. Tax Guide for Churches and Religious Organizations. Internal Revenue Service. Publication 1828.
18. “Political and Legislative Guidelines for Churches and Pastors.” Focus on the Family. November 12, 1999.
19. 470 F.2d 849 (10th Cir. 1972).
20. Ibid. #17. Pg. 7.
21. Ibid.
22. Ibid.

Organized in 1992, the North Carolina Family Policy Council is a nonpartisan, nonprofit, research and education organization. Our goal is to serve as a voice for families and traditional family values in the public policy arena. We are supported solely by private contributions which are tax deductible as provided by law. Our mailing address is P.O. Box 20607, Raleigh, NC 27619. Phone: (919) 807-0800. Fax: (919) 807-0900. Web: www.ncfamily.org. Findings is a publication of the North Carolina Family Policy Council which is intended to communicate research findings and perspectives on public policy issues that affect the family. Nothing written here should be construed as necessarily reflecting the views of the North Carolina Family Policy Council or as an attempt to aid or hinder the passage of any bill before Congress or the North Carolina General Assembly. Revised March 2010.

NC County Board of Elections Offices

Office Hours
County Director
Email
Mailing Address
Physical Address
Phone
Fax

Alamance

M-F (8:00-5:00)
Ms. Kathy Holland
ALAMANCE.boe@ncsbe.gov
115 South Maple Street
Graham, NC 27253
115 South Maple Street
Graham, NC 27253
Ph: 336-570-6755
Fax: 336-570-6757

Alexander

M-F (8:00-5:00)
Ms. Linda Mundy
ALEXANDER.boe@ncsbe.gov
PO Box 326
Taylorsville, NC 28681
370 1st Avenue, SW
Taylorsville, NC 28681
Ph: 828-632-2990
Fax: 828-632-1381

Alleghany

M-F (8:00-4:30)
Ms. Kate Costner
ALLEGHANY.boe@ncsbe.gov
PO Box 65
Sparta, NC 28675
348 S. Main St. Lower Level 10
Sparta, NC 28675
Ph: 336-372-4557
Fax: 336-372-5435

Anson

M-F (8:30-5:00)
Tasha A. Coleman
ANSON.boe@ncsbe.gov
PO Box 768
Wadesboro, NC 28170
101 South Greene Street,
Suite B-01
Wadesboro, NC 28170
Ph: 704-994-3223
Fax: 704-994-3260

Ashe

M-F (8:00-5:00)
Mr. John Shepherd
ASHE.boe@ncsbe.gov
150 Government
Circle, Ste 2100
Jefferson, NC 28640
150 Govt. Circle, Ste 2100
Jefferson, NC 28640
Ph: 336-846-5570
Fax: 336-846-5574

Avery

M-F (8:00-4:30)
Ms. Sheila Ollis
AVERY.boe@ncsbe.gov
PO Box 145
Newland, NC 28657
200 Montezuma St., Rm 105
Newland, NC 28657
Ph: 828-733-8282
Fax: 828-733-8283

Beaufort

M-F (8:30-5:00)
Ms. Kellie Hopkins
BEAUFORT.boe@ncsbe.gov
PO Box 1016
Washington, NC 27889
1308 Highland Dr. Ste 104
Washington, NC 27889
Ph: 252-946-2321
Fax: 252-974-2962

Bertie

M-F (8:30-5:00)
Ms. Shirly Davenport
BERTIE.boe@ncsbe.gov
PO Box 312
Windsor, NC 27983
204 S Queen St,
Old Co Office Bldg
Windsor, NC 27983
Ph: 252-794-5306
Fax: 252-794-5368

Bladen

M-F (8:30-5:00)
Mr. Larry Hammond
BLADEN.boe@ncsbe.gov
PO Box 512
Elizabethtown, NC 28337
301 South Cypress Street
Elizabethtown, NC 28337
Ph: 910-862-6951
Fax: 910-862-7820

Brunswick

M-F (8:30-5:00)
Mr. Greg Bellamy
BRUNSWICK.boe@ncsbe.gov
PO Box 2
Bolivia, NC 28422
10 Referendum Dr. NE
Bolivia, NC 28422
Ph: 910-253-2620
Fax: 910-253-2618

Buncombe

M-F (8:30-5:00)
Ms. Trena Parker
BUNCOMBE.boe@ncsbe.gov
PO Box 7468
Asheville, NC 28802
189 College Street
Asheville, NC 28801
Ph: 828-250-4200
Fax: 828-250-6262

Burke

M-F (8:00-5:00)
Mr. David Beam
BURKE.boe@ncsbe.gov
P O Box 798
Morganton, NC 28680-0798
Foothills Higher Ed Ctr, Ste 100
2128 South Sterling Street
Morganton, NC 28655
Ph: 828-433-1703
Fax: 828-433-1706

Cabarrus

M-F (8:00-5:00)
Ms. Linda Grist
CABARRUS.boe@ncsbe.gov
PO Box 1315
Concord, NC 28026-1315
53 Corban Ave SE
Concord, NC 28025
Ph: 704-920-2860
Fax: 704-920-2831

Caldwell

M-F (8:00-5:00)
Ms. Sandra Rich
CALDWELL.boe@ncsbe.gov
PO Box 564
Lenoir, NC 28645
905 West Avenue
Lenoir, NC 28645
Ph: 828-757-1326
Fax: 828-757-1195

Camden

M-W-F (8:00-5:00)
closed (12:00-1:00)
Ms. Elaine Best
CAMDEN.boe@ncsbe.gov
PO Box 206
Camden, NC, 27921
117 N Hwy 343
Camden, NC 27921
Ph: 252-338-5530
Fax: 252-338-1271

Carteret

M-F (8:00-5:00)
Ms. Lindy R. Lewis
CARTERET.boe@ncsbe.gov
1702 Live Oak St., Suite 200
Beaufort, NC 28516
1702 Live Oak St., Suite 200
Beaufort, NC 28516
Ph: 252-728-8460
Fax: 252-728-8571

Caswell

M-F (8:00-5:00)
Ms. Mary Jo Henderson
CASWELL.boe@ncsbe.gov
PO Box 698
Yanceyville, NC 27379
139 E. Church St
Yanceyville, NC 27379
Ph: 336-694-4010
Fax: 336-694-9924

Catawba

M-F (8:00-5:00)
Mr. Larry Brewer
CATAWBA.boe@ncsbe.gov
PO Box 132
Newton, NC 28658-0389
100-A S West Blvd
Newton, NC 28658
Ph: 828-464-2424
Fax: 828-464-9832

Chatham

M-F (8:00-5:00)
Ms. M. Dawn Stumpf
CHATHAM.boe@ncsbe.gov
PO Box 111
Pittsboro, NC 27312
984 Thompson St. Ste. D
Pittsboro, NC 27312
Ph: 919-545-8500
Fax: 919-542-6430

Cherokee

M-F (8:00-5:00)
Ms. Leighsa Jones
CHEROKEE.boe@ncsbe.gov
17 Peachtree St, Ste B
Murphy, NC 28906
17 Peachtree St, Ste B
Murphy, NC 28906
Ph: 828-837-6670
Fax: 828-837-7998

Chowan

M-F (8:00-5:00)
Ms. Rebecca Lowe
CHOWAN.boe@ncsbe.gov
PO Box 133
Edenton, NC 27932
108 East King St
Edenton, NC 27932
Ph: 252-482-4010
Fax: 252-482-5920

Clay

M-F (8:00-5:00)
Ms. Julie Hall
CLAY.boe@ncsbe.gov
54 Church St.
Hayesville, NC 28904
54 Church St.
Hayesville, NC 28904
Ph: 828-389-6812
Fax: 828-389-3757

Cleveland

M-F (8:00-5:00)
Ms. Debra Blanton
CLEVELAND.boe@ncsbe.gov
PO Box 1299
Shelby, NC 28151-1299
215 Patton Dr.
Shelby, NC 28150
Ph: 704-484-4858
Fax: 704-484-4958

Columbus

M-F (8:30-5:00)
Ms. Carla Strickland
COLUMBUS.boe@ncsbe.gov
PO Box 37
Whiteville, NC 28472
50 Legion Dr, Suite A
Whiteville, NC 28472
Ph: 910-640-6609
Fax: 910-640-0916

Craven

M-F (8:00-5:00)
Ms. Erin Burridge
CRAVEN.boe@ncsbe.gov
406 Craven Street
New Bern, NC 28560
406 Craven Street
New Bern, NC 28560
252-636-6610
Fax: 252-636-6687

Cumberland

M-F (8:00-5:00)
Ms. Terri Robertson
CUMBERLAND.boe@ncsbe.gov
301 E. Russell Street
Fayetteville, NC 28301
301 E. Russell Street
Fayetteville, NC 28301
Ph: 910-678-7733
Fax: 910-678-7738

Currituck

M-F (8:00-5:00)
Ms. Mary Etheridge
CURRITUCK.boe@ncsbe.gov
PO Box 177
Currituck, NC 27929
2811 Caratoke Highway
Currituck, NC 27929
Ph: 252-232-2525
Fax: 252-232-2427

Dare

M-F (8:30-5:00)
Ms. Melva B. Garrison
DARE.boe@ncsbe.gov
PO Box 1000
Manteo, NC 27954
954 Marshall C. Collins Dr.
Manteo, NC 27954
Ph: 252-475-5631
Fax: 252-475-1223

Davidson

M-F (8:00-5:00)
Ms. Ruth Huneycutt
DAVIDSON.boe@ncsbe.gov
PO Box 1084
Lexington, NC 27293-1084
912 Greensboro St
Lexington, NC 27292
Ph: 336-242-2190
Fax: 336-242-2199

Davie

M-F (8:00-5:00)
Ms. Margaret Shew
DAVIE.boe@ncsbe.gov
161 Poplar St., Suite 102
Mocksville, NC 27028-2225
161 Poplar St. Ste. 102
Mocksville, NC 27028-2412
Ph: 336-753-6072
Fax: 336-751-0185

Duplin

M-F (8:00-5:00)
Ms. Suzanne W. Southerland
DUPLIN.boe@ncsbe.gov
PO Box 975
Kenansville, NC 28349
160 Mallard Street
Kenansville, NC 28349
Ph: 910-296-2170
Fax: 910-296-2167

Durham

M-F (8:30-5:00)
Mr. Michael H. Ashe
DURHAM.boe@ncsbe.gov
PO Box 868
Durham, NC 27702
706 West Corporation St.
Durham, NC 27701
Ph: 919-560-0700
Fax: 919-560-0688

Edgecombe

M-F (8:00-5:00)
Mr. Jerry B. Spruell
EDGECOMBE.boe@ncsbe.gov
PO Box 10
Tarboro, NC 27886
201 St Andrew St., Rm 355
Tarboro, NC 27886
Ph: 252-641-7852
Fax: 252-641-1740

Forsyth

M-F (8:00-5:00)
Mr. Robert H. Coffman
FORSYTH.boe@ncsbe.gov
201 N. Chestnut Street
Winston Salem, NC 27101-4120
201 N. Chestnut Street
Winston Salem, NC 27101
Ph: 336-703-2800
Fax: 336-727-2893

Franklin

M-F (8:00-5:00)
Ms. Amy Southerland
FRANKLIN.boe@ncsbe.gov
PO Box 180
Louisburg, NC 27549
113 S. Main St.
Louisburg, NC 27549
Ph: 919-496-3898
Fax: 919-496-7418

Gaston

M-F (8:30-5:00)
Ms. Frances Pinion
GASTON.boe@ncsbe.gov
PO Box 1396
Gastonia, NC 28053
410 W. Franklin Blvd., Ste. 50
Gastonia, NC 28052
Ph: 704-852-6005
Fax: 704-852-6011

Gates

M-F (8:30-5:00)
Vacant
GATES.boe@ncsbe.gov
PO Box 621
Gatesville, NC 27938
112 Court St
Gatesville, NC 27938
Ph: 252-357-1780
Fax: 252-357-4341

Graham

M-F (8:00-5:00)
Ms. Susan Farley
GRAHAM.boe@ncsbe.gov
PO Box 1239
Robbinsville, NC 28771
18 Court Street
Robbinsville, NC 28771
Ph: 828-479-7969
Fax: 828-479-4264

Granville

M-F (8:30-5:00)
Ms. Tonya Burnette
GRANVILLE.boe@ncsbe.gov
PO Box 83
Oxford, NC 27565
122 Williamsboro St
Oxford, NC 27565
Ph: 919-693-2515
Fax: 919-690-0245

Greene

M-F (8:00-5:00)
Ms. Jane Monroe
GREENE.boe@ncsbe.gov
PO Box 583
Snow Hill, NC 28580-0583
110 SE First Street
Snow Hill, NC 28580
Ph: 252-747-5921
Fax: 252-747-2426

Guilford

M-F (8:00-5:00)
Mr. George Gilbert
GUILFORD.boe@ncsbe.gov
PO Box 3427
Greensboro, NC 27402
301 W. Market St., Room 115
Greensboro, NC 27401
Ph: 336-641-3836
Fax: 336-641-7676

Halifax

M-F (8:30-5:00)
Ms. Kristin Smith
HALIFAX.boe@ncsbe.gov
PO Box 101
Halifax, NC 27839
10 N. King St
Halifax, NC 27839
Ph: 252-583-4391
Fax: 252-583-1068

Harnett

M-F (8:00-5:00)
Ms. Sherre Toler
HARNETT.boe@ncsbe.gov
PO Box 356
Lillington, NC 27546
817 S. 8th Street
Lillington, NC 27546
Ph: 910-893-7553
Fax: 910-893-4655

Haywood

M-F (8:30-5:00)
Mr. Robert Inman
HAYWOOD.boe@ncsbe.gov
1233 N Main St, Annex II
Waynesville, NC 28786
1233 N Main St, Annex II
Waynesville, NC 28786
Ph: 828-452-6633
Fax: 828-452-6750

Henderson

M-F (8:30-5:00)
Ms. Beverly Cunningham
HENDERSON.boe@ncsbe.gov
PO Box 2090
Hendersonville, NC 28793
75 E. Central St.
Hendersonville, NC 28793
Ph: 828-697-4970
Fax: 828-697-4590

Hertford

M-F (8:30-5:00)
Ms. Sheila Fleetwood-Privott
HERTFORD.boe@ncsbe.gov
PO Box 416
Winton, NC 27986
700 North King Street
Winton, NC 27986
Ph: 252-358-7812
Fax: 252-358-7803

Hoke

M-F (9:00-5:00)
Ms. Caroline Shook
HOKE.boe@ncsbe.gov
PO Box 1565
Raeford, NC 28376
227 N Main St
Raeford, NC 28376
Ph: 910-875-8751
Fax: 910-875-9084

Hyde

M-W-F (9:00-1:00)
Ms. Cindy B. Carawan
HYDE.boe@ncsbe.gov
PO Box 152
Swan Quarter, NC 27885
1372 Main Street
Swan Quarter, NC 27885
Ph: 252-926-4194
Fax: 252-926-3707

Iredell

M-F (8:00-5:00)
Ms. Rebecca J. Galliher
IREDELL.boe@ncsbe.gov
203 Stockton St.
Statesville, NC 28677
203 Stockton St.
Statesville, NC 28677
Ph: 704-878-3140
Fax: 704-832-2312

Jackson

M-F (8:30-5:00)
Ms. Lisa Lovedahl
JACKSON.boe@ncsbe.gov
401 Grindstaff Cove Rd
Sylva, NC 28779-2705
401 Grindstaff Cove Rd
Sylva, NC 28779-2705
Ph: 828-586-7538
Fax: 828-586-1951

Johnston

M-F (8:00-5:00)
Ms. Leigh Ann Price
JOHNSTON.boe@ncsbe.gov
PO Box 1172
Smithfield, NC 27577
205 S. Second St.
Smithfield, NC 27577
Ph: 919-989-5095
Fax: 919-989-5142

Jones

M-F (8:00-5:00)
Ms. Gail Lee
JONES.boe@ncsbe.gov
PO Box 263
Trenton, NC 28585
389 Hwy 58-S
Trenton, NC 28585
Ph: 252-448-3921
Fax: 252-448-1040

Lee

M-F (8:00-5:00)
Ms. Nancy Kimble
LEE.boe@ncsbe.gov
PO Box 1443
Sanford, NC 27330-1443
225 S. Steele St.
Sanford, NC 27330
Ph: 919-718-4646
Fax: 919-708-5347

Lenoir

M-F (8:30-5:00)
Ms. Dana King
LENOIR.boe@ncsbe.gov
PO Box 3503
Kinston, NC 28502-3503
110C S Heritage St
Kinston, NC 28502
Ph: 252-523-0636
Fax: 252-523-3472

Lincoln

M-F (8:00-5:00)
Ms. Judy Caudill
LINCOLN.boe@ncsbe.gov
115 W. Main St, Room 201
Lincolnton, NC 28092
115 W Main St, Room 201
Lincolnton, NC 28092
Ph: 704-736-8480
Fax: 704-736-8804

Macon

M-F (8:00-5:00)
Ms. Kimberley M. Bishop
MACON.boe@ncsbe.gov
5 West Main St
Franklin, NC 28734
5 W Main St
Franklin, NC 28734
Ph: 828-349-2034
Fax: 828-349-2557

Madison

M-F (8:00-4:30)
Ms. Laura Smith
MADISON.boe@ncsbe.gov
PO Box 142
Marshall, NC 28753
5707 Hwy 25-70, Rm. 12
Marshall, NC 28753
Ph: 828-649-3731
Fax: 828-649-0187

Martin

M-F (8:00-5:00)
Ms. Kristy Modlin
MARTIN.boe@ncsbe.gov
PO Box 801
Williamston, NC 27892
305 E Main St, Rm 120
Williamston, NC 27892
Ph: 252-789-4317
Fax: 252-789-4319

McDowell

M-F (8:30-5:00)
Ms. Kimberly Welborn
MCDOWELL.boe@ncsbe.gov
PO Box 1509
Marion, NC 28752
60 E. Court St
Marion, NC 28752
Ph: 828-652-7121
Fax: 828-659-3294

Mecklenburg

M-F (8:00-5:00)
Mr. Michael Dickerson
MECKLENBURG.boe@ncsbe.gov
PO Box 31788
Charlotte, NC 28231-1788
741 Kenilworth Ave, Ste 202
Charlotte, NC 28204-2897
Ph: 704-336-2133
Fax: 704-343-0537

Mitchell

M-F (9:00-5:00)
Ms. Amy Young
MITCHELL.boe@ncsbe.gov
328 Long View Drive, Rm. 103
Bakersville, NC 28705
328 Long View Drive
Bakersville, NC 28705
Ph: 828-688-3101
Fax: 828-688-1651

Montgomery

M-F (8:00-5:00)
Ms. Martha Griego
MONTGOMERY.boe@ncsbe.gov
PO Box 607
Troy, NC 27371
108 East Main St, Rm 101
Troy, NC 27371
Ph: 910-572-2024
910-576-2118

Moore

M-F (8:00-5:00)
Ms. Glenda Clendenin
MOORE.boe@ncsbe.gov
PO Box 787
Carthage, NC 28327
700 Pinehurst Avenue
Carthage, NC 28327
Ph: 910-947-3868
Fax: 910-947-2389

Nash

M-F (8:00-5:00)
Mr. John Kearney
NASH.boe@ncsbe.gov
PO Box 305
Nashville, NC 27856
1006 Eastern Avenue, Rm 109
Nashville, NC 27856
Ph: 252-459-1350
Fax: 252-459-1371

New Hanover

M-F (8:00-5:00)
Ms. Bonnie Williams
NEWHANOVER.boe@ncsbe.gov
230 Govt. Ctr. Dr., Ste. 180
Wilmington, NC 28403
230 Govt. Ctr. Dr. Ste., 180
Wilmington, NC 28403
Ph: 910-798-7330
Fax: 910-798-7295

Northampton

M-F (8:30-5:00)
Ms. Susie Squire
NORTHAMPTON.boe@ncsbe.gov
PO Box 603
Jackson, NC 27845
9495 NC Hwy 305
JW Faison Admin. Bldg.
Jackson, NC 27845
Ph: 252-534-5681
Fax: 252-534-1202

Onslow

M-F (8:00-5:00)
Ms. Rose Whitehurst
ONslow.boe@ncsbe.gov
521 Mill Avenue
Jacksonville, NC 28540
521 Mill Avenue
Jacksonville, NC 28540
Ph: 910-455-4484
Fax: 910-455-1390

Orange

M-F (8:00-5:00)
Ms. Tracy Reams
ORANGE.boe@ncsbe.gov
PO Box 220
Hillsborough, NC 27278
208 S. Cameron Street
Hillsborough, NC 27278
Ph: 919-245-2350
Fax: 919-644-3318

Pamlico

M-F (8:00-5:00)
Ms. Lisa Bennett
PAMLICO.boe@ncsbe.gov
PO Box 464
Bayboro, NC 28515
202 Main Street
Bayboro, NC 28515
Ph: 252-745-4821
Fax: 252-745-4114

Pasquotank

M-F (8:00-5:00)
Ms. Linda Page
PASQUOTANK.boe@ncsbe.gov
PO Box 1797
Elizabeth City, NC 27906
426 McArthur Dr.
Elizabeth City, NC 27909
Ph: 252-335-1739
Fax: 252-331-2560

Pender

M-F (8:00-5:00)
Mr. Dennis E. Boyles
PENDER.boe@ncsbe.gov
PO Box 1232
Burgaw, NC 28425
807 S. Walker Street
Burgaw, NC 28425
Ph: 910-259-1220
Fax: 910-259-1269

Perquimans

M-F (8:30-5:00)
Ms. Eula Forbes
PERQUIMANS.boe@ncsbe.gov
PO Box 336
Hertford, NC 27944
601A S Edenton Rd St
Hertford, NC 27944
Ph: 252-426-5598
Fax: 252-426-5068

Person

M-F (8:30-5:00)
Ms. Brenda Whitlow
PERSON.boe@ncsbe.gov
331 South Morgan Street
Roxboro, NC 27573
331 South Morgan Street
Roxboro, NC 27573
Ph: 336-597-1727
Fax: 336-598-0300

Pitt

M-F (8:00-5:00)
Mr. David Davis
PITT.boe@ncsbe.gov
PO Box 56
Greenville, NC 27835-0056
201 E Second St
Greenville, NC 27858
Ph: 252-902-3300
Fax: 252-830-1157

Polk

M-F (8:30-5:00)
Ms. Dale Edwards
POLK.boe@ncsbe.gov
PO Box 253
Columbus, NC 28722
105 Courthouse St
Columbus, NC 28722
Ph: 828-894-8181
Fax: 828-894-3565

Randolph

M-F (8:00-5:00)
Ms. Patricia S. Foscue
RANDOLPH.boe@ncsbe.gov
Shaw Building, 158 Worth St.
Asheboro, NC 27203
Shaw Building, 158 Worth St.
Asheboro, NC 27203
Ph: 336-318-6900
Fax: 336-318-6903

Richmond

M-F (8:00-5:00)
Mr. Connie H. Kelly
RICHMOND.boe@ncsbe.gov
PO Box 1843
Rockingham, NC 28380
221 S. Hancock St.
Rockingham, NC 28379
Ph: 910-997-8253
Fax: 910-417-4900

Robeson

M-F (8:15-5:15)
Mr. Dock Locklear
ROBESON.boe@ncsbe.gov
PO Box 2159
Lumberton, NC 28359
108 W Elizabethtown Rd
Lumberton, NC 28359
Ph: 910-671-3080
Fax: 910-671-3089

Rockingham

M-F (8:00-5:00)
Ms. Janet Odell
ROCKINGHAM.boe@ncsbe.gov
PO Box 208
Wentworth, NC 27375-0208
371 NC 65, Room 208
Wentworth, NC 27375
Ph: 336-342-8107
Fax: 336-342-8228

Rowan

M-F (8:00-5:00)
Ms. Nancy Evans
ROWAN.boe@ncsbe.gov
130 W. Innes St.
Salisbury, NC 28144
130 West Innes St.
Salisbury, NC 28144
Ph: 704-216-8140
Fax: 704-216-8145

Rutherford

M-F (8:30-5:00)
Ms. Deborah Jolley Bedford
RUTHERFORD.boe@ncsbe.gov
PO Box 927
Rutherfordton, NC 28139
298 Fairground Road
Spindale, NC 28160
Ph: 828-287-6030
Fax: 828-287-6140

Sampson

M-F (8:00-5:00)
Ms. Sylvia Thornton
SAMPSON.boe@ncsbe.gov
PO Box 33
Clinton, NC 28329-0033
120 County Complex Road
Clinton, NC 28328
Ph: 910-592-5796
Fax: 910-590-2818

Scotland

M-F (8:00-5:00)
Ms. Blondell Parker
SCOTLAND.boe@ncsbe.gov
231 East Cronly St, Suite 305
Laurinburg, NC 28352
231 East Cronly St
Laurinburg, NC 28352
Ph: 910-277-2595
Fax: 910-277-2928

Stanly

M-F (8:30-5:00)
 Ms. Kimberly Wilson
 STANLY.boe@ncsbe.gov
 PO Box 1309
 Albemarle, NC 28001
 1000 North First St., Ste 16
 Albemarle, NC 28001
 Ph: 704-986-3647
 Fax: 704-986-3798

Stokes

M-F (8:30-5:00)
 Mr. Jason Perry
 STOKES.boe@ncsbe.gov
 PO Box 34
 Danbury, NC 27016
 1012 Main Street
 Danbury, NC 27016
 Ph: 336-593-2409
 Fax: 336-593-4022

Surry

M-F (8:15-5:00)
 Ms. Susan Jarrell
 SURRY.boe@ncsbe.gov
 PO Box 372
 Dobson, NC 27017
 Surry Co. Judicial Center
 201 E. Kapp Street
 Dobson, NC 27017
 Ph: 336-401-8225
 Fax: 336-401-8228

Swain

M-F (8:00-5:00)
 Ms. Joan Weeks
 SWAIN.boe@ncsbe.gov
 PO Box 133
 Bryson City, NC 28713
 1422 Hwy 19 S.
 Bryson City, NC 28713
 Ph: 828-488-6177
 Fax: 828-488-6463

Transylvania

M-F (8:30-5:00)
 Ms. Judith Mathews
 TRANSYLVANIA.boe@ncsbe.gov
 PO Box 868
 Brevard, NC 28712
 221 South Gaston Street
 Brevard, NC 28712
 Ph: 828-884-3114
 Fax: 828-884-8682

Tyrrell

M-W-F (9:00-3:00)
 Ms. Deborah Swain
 TYRRELL.boe@ncsbe.gov
 PO Box 449
 Columbia, NC 27925
 403 Main Street
 Columbia, NC 27925
 Ph: 252-796-0775
 Fax: 252-796-0775

Union

M-F (8:00-5:00)
 Mr. John Whitley
 UNION.boe@ncsbe.gov
 PO Box 1106
 Monroe, NC 28111-1106
 316-B East Windsor St
 Monroe, NC 28112
 Ph: 704-283-3809
 Fax: 704-282-1083

Vance

M-F (8:30-5:30)
 Ms. Faye Gill
 VANCE.boe@ncsbe.gov
 300 S. Garnett St., Ste. C
 Henderson, NC 27536
 300 S. Garnett St., Ste. C
 Henderson, NC 27536
 Ph: 252-492-3730
 Fax: 252-430-7370

Wake

M-F (8:30-5:15)
 Ms. Cherie Poucher
 WAKE.boe@ncsbe.gov
 P O Box 695
 Raleigh, NC 27602-0695
 337 S Salisbury Street
 Raleigh, NC 27601
 Ph: 919-856-6240
 Fax: 919-856-5864

Warren

M-F (8:30-5:00)
 Ms. Deborah Formyduval
 WARREN.boe@ncsbe.gov
 PO Box 803
 Warrenton, NC 27589
 309 N Main Street
 Warrenton, NC 27589
 Ph: 252-257-2114
 Fax: 252-257-5232

Washington

M-F (8:30-5:00)
 Ms. Dora A. Bell
 WASHINGTON.boe@ncsbe.gov
 PO Box 1007
 Plymouth, NC 27962-1007
 116 Adams St
 Plymouth, NC 27962
 Ph: 252-793-6017
 Fax: 252-793-5801

Watauga

M-F (8:00-5:00)
 Ms. Jane Ann Hodges
 WATAUGA.boe@ncsbe.gov
 PO Box 528
 Boone, NC 28607
 824 West King Street, Ste. 6
 Boone, NC 28607
 Ph: 828-265-8061
 Fax: 828-265-8068

Wayne

M-F (8:00-5:00)
 Ms. Vickie Reed
 WAYNE.boe@ncsbe.gov
 209 S. William St
 Goldsboro, NC 27530
 209 S. William St.
 Goldsboro, NC 27530
 Ph: 919-731-1411
 Fax: 919-731-1409

Wilkes

M-F (8:30-5:00)
 Ms. Kim Caudill
 WILKES.boe@ncsbe.gov
 110 North Street, Rm 315
 Wilkesboro, NC 28697
 110 North Street, Rm 315
 Wilkesboro, NC 28697
 Ph: 336-651-7338
 Fax: 336-651-7560

Wilson

M-F (8:00-5:00)
 Ms. Rena' Morris
 Interim Director
 WILSON.boe@ncsbe.gov
 P O Box 2121
 Wilson, NC 27894-2121
 112 Douglas St. East
 Wilson, NC 27893
 Ph: 252-399-2836
 Fax: 252-399-2838

Yadkin

M-F (8:00-5:00)
 Ms. Janet B. Choplin
 YADKIN.boe@ncsbe.gov
 PO Box 877
 Yadkinville, NC 27055
 101 S. State St.,
 Courthouse, Room 103
 Yadkinville, NC 27055
 Ph: 336-679-4227
 Fax: 336-679-2289

Yancey

M-F (8:30-5:00)
 Ms. Loretta Robinson
 YANCEY.boe@ncsbe.gov
 PO Box 763
 Burnsville, NC 28714
 225 W. Main Street
 Burnsville, NC 28714
 Ph: 828-682-3950
 Fax: 828-682-2209

About the North Carolina Family Policy Council

The North Carolina Family Policy Council serves as a voice for families and traditional family values in North Carolina's public policy arena. From full-time monitoring of legislation when the North Carolina General Assembly is in session, to publishing cutting edge public policy research, to interviewing nationally renowned experts on a host of current events for our weekly radio program, to producing this 2010 Voter Registration Guide, the North Carolina Family Policy Council is constantly striving to provide North Carolina citizens with the information and tools they need for effective involvement in the policy arena. We also work to educate policy makers on the impact their decisions will have on North Carolina families.

We encourage you to join in our efforts to preserve families and traditional family values in North Carolina by partnering with us in our efforts. You can do this by contacting the North Carolina Family Policy Council. We will be glad to sign you up to receive our weekly email communication as well as our quarterly magazine.

Thank you for your interest. We look forward to working with you to ensure that North Carolina remains the State we are proud to call home!

This information was compiled from the State Board of Elections website on 3/28/2010. For the latest official information, including changes to county addresses, please visit the SBOE website at:
<http://www.sboe.state.nc.us/>

**North Carolina
 Family Policy
 Council**
 P.O. Box 20607
 Raleigh, NC 27619
 (919) 807-0800
 email us
admin@ncfamily.org
 visit our website
ncfamily.org



North Carolina Voter Registration Supplies Order Form
NC State Board of Elections,
PO Box 27255, Raleigh, NC 27611-7255, (866)522-4723, Fax (919) 715-0135

To ensure that your order is filled correctly please complete all fields. Forms come in boxes of 1000, so please round off your request to the nearest 1000. To order fewer forms, call 1-866-522-4723

Date:

Contact Name:

Phone:

Phone (Alternate):

Agency:

Fax:

Email:

Description of Form	Quantity
01- Division of Social Services	
02- Disabilities Services Agencies	
03- Employment Security Commission	
06- Mail-in	
07- In-Person/Voter Registration Drives*	
08- Libraries, High Schools, Institutes of Higher Learning	
09- Español/Spanish	
	Total:

Shipping (Physical) Address:

Mailing Address:

Same as shipping

**Under North Carolina law, it is the obligation of any individual who receives a completed voter registration application from an applicant who entrusts that individual to submit the application for him or her, to submit it to the appropriate board of elections office by the 25th day before an election. Failure of that individual to do so may result in a Class 2 Misdemeanor.*

For Office Use Only

Order Number:

Date Order R'cvd:

Ship Date:

Signature of person ordering:

Date



NORTH CAROLINA VOTER REGISTRATION APPLICATION

Please use black or blue ink and print legibly.

06w

FOR OFFICE USE ONLY

Date Received

1	Are you a citizen of the United States of America? <input type="checkbox"/> Yes <input type="checkbox"/> No	Will you be at least 18 years of age on or before election day? <input type="checkbox"/> Yes <input type="checkbox"/> No
	IF YOU CHECKED "NO" IN RESPONSE TO THIS QUESTION, DO NOT SUBMIT THIS FORM.	Are you at least 16 years of age and understand that you must be 18 years of age on or before election day to vote? <input type="checkbox"/> Yes <input type="checkbox"/> No IF YOU CHECKED "NO" IN RESPONSE TO BOTH OF THESE QUESTIONS ABOVE, DO NOT SUBMIT THIS FORM.

2	Last Name (Required)	First Name (Required)	<input type="checkbox"/> Jr <input type="checkbox"/> Sr <input type="checkbox"/> II
	Middle Name (Required)	Date of Birth MMDDYYYY (Required)	<input type="checkbox"/> III <input type="checkbox"/> IV <input type="checkbox"/> V
	If you know your NC Voter Registration Number, please enter it here:		County of Birth

3	Do you have a NC Driver's License or DMV-issued identification card? If yes, provide the number. <input type="checkbox"/> Yes <input type="checkbox"/> No
	If you do not have a NC DMV-issued license or ID card, do you have a Social Security Number? If yes, provide the last 4 digits. <input type="checkbox"/> Yes <input type="checkbox"/> No X X X - X X -

RESIDENTIAL ADDRESS INFORMATION (STREET ADDRESS WHERE YOU LIVE) - No P.O. Boxes or Rural Routes

4	Street Address where you live (Required)		Apartment, Lot, or Unit Number	
	City (Required)		N C State	Zip Code
	County	Have you lived here for 30 days or more? <input type="checkbox"/> Yes <input type="checkbox"/> No	If "No," date moved? MMDDYYYY	Phone (Optional)

MAILING ADDRESS

5	Mailing Address (If different from your residential address)		
	City	State	Zip Code

MAP/DIAGRAM

If you do not have a street address, draw a map of where you reside. Please include roads and landmarks.

6	GENDER	RACE	ETHNICITY	POLITICAL PARTY AFFILIATION
	<input type="checkbox"/> Female <input type="checkbox"/> Male	<input type="checkbox"/> African American/Black <input type="checkbox"/> Asian <input type="checkbox"/> White	<input type="checkbox"/> American Indian/Alaska Native <input type="checkbox"/> Multiracial <input type="checkbox"/> Other	<input type="checkbox"/> Hispanic/Latino <input type="checkbox"/> Not Hispanic/Latino

If you indicate a political party that is not currently qualified or you do not indicate a choice, you will be listed as "Unaffiliated."

PREVIOUS REGISTRATION (Name & Address used for your last voter registration - If applicable)

7	Last Name used in Previous Registration		First Name	
	Previous Address		State	Zip Code
	Previous City		Previous County	

I Attest, under penalty of perjury, that in addition to having read and understood the contents of this form, that:

- I am a United States citizen, as indicated above;
- I am at least 18 years old, or will be at the time of the next general election, or I am at least 16 years old and understand that I must be at least 18 years old on Election Day of the general election in order to vote;
- I shall have been a resident of North Carolina, this county, precinct, or other election district for 30 days before the election in which I intend to vote;
- I will not vote in any other county or state after submission of this form and if I am registered elsewhere, I am canceling that registration at this time; and
- I have not been convicted of a felony, or if I have been convicted of a felony, I have completed my sentence, including any probation or parole. (Citizenship and voting rights are automatically restored upon completion of the sentence. No special document is needed.)

WARNING: If you sign this form and know it to be false, you can be convicted of a Class I felony.

Signature (Required)

Date