

Presbytery of St. Augustine

2017 Winter Stated Meeting

Docket Appendices J through P

Appendix J

New Minister Information

R. Cliff Lyda

Richard (Dick) L. Menzel

Stephen A. Hulse

Thomas P. Borland

STATEMENT OF FAITH

Raymond Clifford Lyda

Presented to the Examinations Commission

Presbytery of St. Augustine

Fall, 2016

Part One

“Touched by grace, we live differently!”

Christianity is a way of life, not a set of doctrines or institutional practices. This way of life is a result of the life and teachings of Jesus, and is different from what our culture teaches us to be and do. It offers us a free relationship with God, invites us into an alternative community of faith, hope and love, and shows us a way to live based on grace (defined as God’s unmerited favor), not achievement or merit. All that is required to enter this new way of life is the decision to receive it, with the determination to live as a follower of Jesus.

This way of life is a gift, not something we earn or design for ourselves. It has to be learned, as it does not come naturally. It is practiced in relationship with others because no one can do it alone. It is active and personal, coming to life as we love God and love people. It has three dimensions:

Divine anticipation. God is real, present, and active in our lives. Because we live with the expectation that God is at work among us, we celebrate faith stories together.

Radical hospitality. Putting people first, welcoming and accepting others, and practicing unconditional love.

Genuine humility. Openness to learning, seeking understanding, and willingness to be changed. It means that we speak the truth to one another in love.

Jesus' followers respond to God's love by serving others. This mission of God flows through us into communities all around the world. It has an *external focus*, seeking the transformation of life in the local community and beyond (going out, not expecting that people will come to us). It is characterized by *servanthood*, living the life Jesus himself embodied. Mission is lived out in ordinary acts of giving, loving relationships, faith sharing, and standing with those in need. The motive for this is *gratitude*, the most powerful conduit for blessing. We serve out of abundance, not obligation.

"Live Differently!" speaks to the new life we are given, and to the gift we offer to others. There are five realities that God's people experience that we in turn share with our world:

- * We are **welcomed** by God in Jesus Christ
- * We are **accepted** as we are
- * We are **loved** unconditionally
- * We **learn** to live differently as a followers of Jesus
- * We are **sent** out to serve in Jesus' name

STATEMENT OF FAITH
 Raymond Clifford Lyda
 Part Two

"Touched by grace, we live differently"

Jesus taught the hidden but real presence of "The Kingdom of God." This concept is the key to living as a follower of Jesus. It is the vision of peace, justice, and well being that God intends for creation. It is God's promise for the future, but through the lives of Jesus' followers it is a reality in the present moment as well.

The Kingdom of God is a calling on a person's life, not a set of beliefs or membership in an institution. It is a radical calling, not something to be considered lightly. It is an amazing opportunity to live a life that is different from what we are ordinarily taught to be and do.

many say no...

many say yes, then get too busy and turn back...

many say yes, then find it to be too difficult...

many say yes, and find an abundant harvest for their lives.

Changing our minds (repentance) is the prelude to this life. Contemporary culture exerts enormous pressure to conform to its standards and ideals. We must change our minds continuously in order to live differently as followers of Jesus.

The Kingdom of God manifests when God's people believe and behave in the following ways:

*Radical trust in God (in all things, both in life and death)

*Loving God with heart, soul, mind; loving neighbor as self.

*Loving one another

*Loving enemies

*Receiving forgiveness, and forgiving others

*Defining greatness as servanthood

*Practicing faith as an interior reality, not an external show

*Practicing generosity and hospitality

*Watchfulness

- *Engaging in simple, direct, and honest speech
- *Practicing non violence and non retaliation
- *Being on guard vs. greed, self deception, self righteousness
- *Being non judgmental
- *Having no fear of cosmic evil
- *Not using power for selfish ends
- *Taking particular care with sexuality and anger

(This is only a partial list!)

The Kingdom of God does not come randomly or haphazardly. There are disciplined practices through which we seek, find, and experience the Kingdom. Living differently includes these practices:

worship
 prayer and meditation,
 study and reflection,
 simplicity of lifestyle,
 stewardship of resources,
 sacrificial giving,
 intentional use of individual talents for ministry to others,
 care for those who are in pain, marginalized, or suffering from injustice,
 committed life in the faith community,
 engagement in mission to the world,
 sharing faith stories
 inviting and welcoming

For my formal doctrinal understanding, I enthusiastically recite the words of the ancient Apostles Creed (including the descent into hell). I also sincerely receive and adopt the essential tenets of the Reformed faith as expressed in the confessions of our church as authentic and reliable expositions of what Scripture leads us to believe and do.

FAITH JOURNEY STATEMENT

Raymond Clifford Lyda

Presented to the Examinations Commission

Presbytery of St. Augustine

October 13, 2016

It is great to have the opportunity to reflect briefly on my faith journey as I seek admission to the Presbytery of St. Augustine. I was a part of this body for twenty years before I left my native Florida to live and work in suburban Chicago. Now that I have retired from parish ministry, I seek to return to my roots and to again find my place among the Presbyterians of Northeast Florida.

I was born and grew up in Jacksonville. My parents gave me the gift of life in the church from the time I was in preschool. I was nurtured in faith in the Southern Baptist congregation in Murray Hill that would be an enormous influence on me both spiritually and socially. A call to ministry emerged quite early in my life, first displaying itself in the child standing behind a small table at home on Sundays after worship, imitating the preacher. My “soul’s code” was already operative. I held my first volunteer leadership role as an adolescent, and by age twenty one was in my first staff position doing youth ministry. Upon graduation from the University of Florida I enrolled in the Southwestern Baptist Theological Seminary intending to pursue the calling to vocational ministry.

That calling is the most dynamic concept in my experience of faith. Whatever I have done or wherever I have been, the idea that God chooses and calls a person has been the most compelling experience. While most of my theological thinking has grown, matured, or even changed through the years, this belief remains the steady force of my life. The question “what is God calling me to do?” continues to be uppermost in my mind, most recently as I considered moving into retirement.

None of this is to say that I have not had times when I felt lost or that I had wandered in the wrong direction. Episodes of depression, the devastation of a divorce, and periods of doubt and even despair about being a pastor are examples of the uneven path that life is for everyone. In every case, however, that strong sense of calling drew me along, sustained me and gave me new energy. It has been the place where I have experienced grace, mercy, and love the most consistently.

After seminary graduation and an internship in Clinical Pastoral Education I accepted my first pastorate in a small Baptist church (I was twenty six years old). The realities of political culture in the Southern Baptist Convention in the late 1970’s would be the end of my life as a Baptist, as I had progressed well beyond the fundamentalism that was overwhelming that once great denomination. The church that birthed, taught, and trained me eventually rejected me, an experience that was bitter at the time. However, grace was evident in the abundance of Presbyterians in my life, who claimed me with the assertion that my natural home was in the

Presbyterian Church. My transition to life in the Reformed tradition was seamless and caused me to rejoice in the welcome of a new vocational community. I was particularly blessed in this process by the guidance of C.D. Weaver and Ed Albright, Jr., and the supportive friendship of Tommy Lane.

Changing denominations meant a stint at Columbia Theological Seminary to study polity and Reformed Theology. I have a special gratitude to the Grace Church and the First Church of Live Oak, both of which gave me opportunities for service and generous financial support for returning to school. After a year at Columbia (1983-84) I was called to the First Church of Palatka. My four years there were remarkable, and I will always remember that congregation with love and appreciation. In 1988 I was called to Highlands Church in Gainesville to serve as co-pastor alongside my friend and colleague Bill Shea, who was retiring after thirty years of ministry in that community. After Bill's retirement in 1990 I became the pastor, an office I held until 2003. My years at Highlands were also remarkable, making that congregation's decision to close in 2016 a sad moment for me.

In 2003 I had the amazing experience of being called to Elmhurst Presbyterian Church, a congregation of the Presbytery of Chicago. Life in the Midwest proved to be one of the great surprises of my life. I loved being there (very capably surviving thirteen Chicago winters) and had a very fulfilling ministry in both the congregation and the presbytery. I had the honor being presbytery moderator in 2010, and twice serving as commissioner to the General Assembly. In the fall of 2015 it became apparent to me that after thirty six years in pastoral service it was time to step away. This decision was made joyfully. I am pleased to say that I finished well, and was honorably retired by the Presbytery of Chicago on May 21, 2016.

Since that time I have returned to Gainesville, and now have the gratifying responsibility of serving as caretaker for my elderly mother in law. My wife Martha is a family nurse practitioner, now working with Heart of Florida Health Care in Ocala. We have five adult sons who are dispersed to different places doing interesting things. They give us great joy, but so far they have given us no grandchildren.

I intend to be an exemplary retired teaching elder, understanding that the church of Jesus Christ goes on very well without me and that God's call extends beyond my old entrenched vocational identity. I have been blessed with the time, resources, and good health to explore long repressed or ignored possibilities (including that of an improved golf score). I do currently serve on a committee of the General Assembly, but beyond that I will quietly and lovingly support from the back row the ministry of Westminster church and the Presbytery of St. Augustine.

Thanks be to God!

Richard L. Menzel Statement of Faith — For October 13 2016

My earliest childhood faith memories center around the Stanley, Iowa, Methodist Church in a town of 100, and the young pastor in his second parish, DeWitt Clinton. I remember things like Rev. Clinton's wearing tails on Sunday mornings; like taking Communion (in somewhat a child's giggly mood), yet now I know the Spirit was there.

When I was about 10, a painful church split (for my parents) took place and reoriented my spiritual direction. Within my family system, I experienced the pain of church conflict and controversy.

The Menzels became a part of the Stanley Union Church. Within that congregation we were nurtured by and nurtured others in the faith.

The Presbyterian Church I have known and loved since my seminary days, is a church that believes Jesus meant it that night in the Upper Room when he prayed *that they all be one*. I love and appreciate the PCUSA so much. I believe schism destroys and breaks down Christ's Church.

The Stanley Union Church called a Presbyterian seminary student, H. Ken McCullen, to be their student pastor. Ken, a great friend, had much to do with my becoming a Presbyterian minister.

I believe God, through the power of the Holy Spirit, has guided me and continues to guide me on an amazing journey. My Statement of Faith emerges from this milieu.

How much I appreciate the Creeds and Confessions of our Church--especially, the Apostles Creed, The Nicene Creed, The Brief Statement of Faith, The Confession of 1967, and The Theological Declaration of Barmen.

I believe that just as we each have multiple roles in our lives, so, too, does God. As the Father, God guides us to care for others and for the world. As the Son, God gives us grace, which we accept and share. As the Holy Spirit, God comforts, strengthens, and inspires us – sometimes in ways we cannot even understand. God does, indeed, work in mysterious ways his wonders to perform.

I believe the Bible is the inspired word of God, written by people in their time and in their tongue. While we Presbyterians do not believe it to be literal or inerrant, we (and I) find timeless truth in its stories and wisdom in its teachings. God's people must work hard to study and interpret this divine and unique guide for our lives in the world today.

We celebrate two sacraments – *baptism* and *communion*. We recognize baptism from any Christian church. Everyone is welcome at the communion table. I have been blessed to share Holy Communion with Christians in many places, in a variety of circumstances.

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Which brings me to how I have come to know, experience, and recognize God's love. I believe we are part of the astounding, mysterious, marvelous, revelatory, Body of Christ. The Body of Christ, the Church, exists for the purposes of ministry and mission.

I understand the central theme of the Bible to be: "God loves you, and so do I."*

**"We love because He first loved us." I John 4:19)*

Richard L. (Dick) Menzel

Born on and raised on a farm in northeast Iowa.

B.S. Business Administration, Upper Iowa University, Fayette, IA

M.Div. Dubuque Theological Seminary, Dubuque, IA

M. A. American Religious History, University of Iowa, Iowa City, IA

Taught business education and English and driver education for several years at Allison-Bristow High School, Allison, IA

Served in the U.S. Army Reserve—called to active duty during the Cuban Missile Crisis

Served as student pastor of two United Churches of Christ, Colwell, IA, and Orchard, IA

Served as student pastor of Fair Oaks Congregational Church in Cedar Rapids, IA

Ordained in Des Moines Presbytery in 1969—installed as pastor of First Presbyterian Church, Brooklyn, IA.

Served as pastor, Bethel Presbyterian Church, West Union, IA; as Head of Staff, First Presbyterian Church, Sterling, IL; and for nine years, until retirement, as pastor of Willard-Mt. Zion Presbyterian Church, Willard, MO.

Has been an active Kiwanis Club member, and was an active member (and president) of Rotary.

Served in a number of positions within the denomination: moderator of Synod of Mid-America, moderator of a presbytery, chaired several presbytery committees, served as stated clerk of John Calvin Presbytery, and three times has been a commissioner to General Assembly.

Family—wife, Nancy, two children, two grand-children.

Has done woodworking and currently spends quite a bit of time on the computer. Much time over last year devoted to moving from Willard MO (just outside Springfield) to Gainesville.

Has been privileged to travel much within the United States and to several countries throughout the world as well.

One of my joys has been to sit in on lectures and participate in seminars by a number of the most prominent theologians and Bible scholars of my lifetime.

Statement of Faith – Tom Borland

I believe in God our Creator, Who in some mysterious way is three Persons in one. These three are most often called Father, Son and Holy Spirit, although other names for them appear in the Christian tradition, for example, for Father, “the Almighty” (2 Corinthians 6:18); for the Son, “the Word” (John 1:1); and for the Spirit, “the Comforter” (John 14:26). This Triune God is already a community of love and does not need human love in order to be happy. Rather God freely and gladly created the world as an act of love. The world in all its aspects is good and something for which we should be deeply grateful to God. However, evil and sin have infected it with arrogance, heartlessness, violence and many other forms of rebellion against God.

Jesus Christ is the Son of God, Who, as the Nicene Creed puts it, “for us and for our salvation...came down from heaven...and became truly human.” In some mysterious way He is both fully God and fully human. He came to reveal God fully to humankind, and in the process He also revealed what true humanity is by His life and teaching. He also came to die on the cross for us, taking upon Himself the punishment for our sins and liberating us to love and serve Him with joy and gratitude. His resurrection portends our own resurrection to eternal life in the new heaven and earth. Along with the whole church, I expect and hope for His return, when the work of the creation and re-creation of the world will be completed and our promised new eternal home, radiant with the energy of love, will appear. Christians are called to partnership with God in beginning to build this new creation in the midst of the present one by following Christ in word and deed.

The Holy Spirit, Who came upon the church at the feast of Pentecost, is God in us, working repentance in us, instilling in us faith in Christ, and equipping us with various gifts for ministry in the Body of Christ. The Holy Spirit makes Christ present to us in the sacraments of Baptism and Communion.

I believe the Bible is the inspired Word of God and the authoritative witness to Jesus Christ. It is given, says the Westminster Confession, “by inspiration of God, to be the rule of faith and life” and contains “the whole counsel of God,” that is, “all things necessary for (God’s) glory” and “human salvation, faith and life.” (Chapter I, 2, 6) It is not a science or history textbook; it is rather the wellspring of spiritual guidance for the church. The Presbyterian Book of Confessions contains principles for the proper interpretation of Scripture that have guided me continually on my faith journey and in my teaching and preaching.

My Spiritual Journey – Tom Borland

I was raised a Presbyterian in Riverside Presbyterian Church in Jacksonville, Florida. I was baptized there, married there, helped ordain my mother an elder there, and buried my parents there. Riverside has sent me a newsletter every week without fail since I was confirmed 55 years ago. My mother dragged me sleepy-headed to church as a teenager, but I liked the service and community once I get there. She took my sister and me to Montreat ever summer after my tenth birthday, and I also liked the community and the programs there.

In 9th Grade I began to think about a career in ministry, but without any serious or consistent desire to explore it. In 12th Grade a young man named Mack Crenshaw, who would eventually become a judge in Jacksonville, came to speak at my Hi-Y group at Lee High School (Hi-Y was a student service group sponsored by the YMCA). He challenged us to make a lifelong commitment to Christ, which I did that night, to the best of my fledgling ability. As a result I became involved in Young Life, Inter-Varsity and Campus Crusade for Christ during the remainder of high school and my college years.

In 1970-71 I accepted a Rotary Scholarship to study theology for a year in Wuppertal-Barmen, Germany. This was a truly life-altering experience that introduced me to the “higher criticism” of the Bible by scholars like Martin Dibelius and Rudolph Bultmann. Karl Barth was the author in whom I found a way to take the Bible seriously without taking it all literally. Upon my return to Florida I taught high school for a couple of years while I digested what I learned in Germany and mulled over the idea of seminary. I married a wonderfully wise woman named Sally during this time, who helped me think it through. My experience of public high school education convinced me that the adolescents I was teaching needed spiritual guidance as well as academic instruction, and that was the consideration that finally led me to enroll in Union Seminary in Richmond.

My wife Sally continues to be the most important spiritual influence in my life and my best friend, discussion partner, critic, example, advisor, and supporter. I can't imagine my faith journey without her.

The four congregations I served before retirement taught me much more about Christianity than I taught them. It was truly a privilege and joy to minister with and among them. I hope now to receive God's call in new forms during retirement.

Statement of Faith

Rev. Dr. Stephen A. Hulse

I believe in the one creator God who is the Source of all life and the Ground of my being. God is Spirit and mystery whose true nature I cannot fully comprehend on my own. What I know of and about God is by Divine initiative and revelation and is not the result of my own human powers of reason.

I believe in Jesus Christ who reveals to me the very heart and nature of God and whose coming launched the kingdom (reign) of God on earth. I believe that Jesus died on the cross for the forgiveness of my sins, thus freeing me to live out my vocation as an image-bearer of God to the world. Jesus is the lens through which I now see and know God more fully than I otherwise would.

I believe in the Holy Spirit who moves me in the direction of God's will, intercedes for me in prayer, and connects me to the saving will of God the Father through Jesus Christ. He is both Comforter and Advocate. His presence connects me to God's ultimate purpose for the world. I understand the Trinity as God the *Creator*, Jesus the *Savior*, and the Holy Spirit as *Sustainer*, dancing in perfect union and harmony with one another.

I believe the Bible, as a library of various books written at different times by different authors, represents the evolving story of God's relationship with us and our understanding of him. The Bible is the result of Divine/human cooperation in its writing, its compilation, and its editing. I do not believe that the Bible came to us apart from the context of human history, though I believe its inspiration is from God.

I believe the Church (*ecclesia*) is a servant of God's kingdom and in its institutional form is subject to both human imperfections and sin. Yet I have discovered great joy in serving in the context of the church's ministries and missions throughout most of my adult life. As a Presbyterian I understand the church to be reformed, yet always reforming.

I have developed a much deeper appreciation for the sacraments over the years, particularly for the Eucharist.

The mode of baptism is less important than its actual meaning although immersion better illustrates Paul's words in Romans 6. Having said that, I believe baptism, in whatever mode, represents the prevenient grace of God in the life of the infant child. For adults it represents a public confession of Jesus as one's Lord (Romans 10:9-10). Baptism further represents our entrance into the life of Christ's church.

The Eucharist (Lord's Supper) and the proclamation of the Word are necessary components of a robust worship experience and should not be treated as an afterthought in the worship experience. Each complements the other and brings into sharper focus the full meaning of the Gospel. When we fail to celebrate the Eucharist in worship we

deprive ourselves of a dynamic expression of Christian worship since it is at the Table that we encounter the Real Presence of Christ.

These beliefs give shape to my faith and provide me guiding reference points as I continue my journey of faith. With that said:

I have spent most of my adult life learning how to trust God. I struggle with certain teachings of Jesus, such as loving my enemies, being a peacemaker in a world addicted to violence and war, turning the other cheek, and praying for those who persecute me. I don't always humbly reflect the Image of God to the world, which is a daunting task and would be utterly impossible without the abiding assistance and presence of the Holy Spirit.

Finally, I am a product of God's marvelous grace, for better and for worse, relying on Divine compassion and mercy to keep me in the warm and forgiving embrace of a gracious, forgiving, and loving God.

My Faith Journey

I became a confessing Christian during Vacation Bible School (1957) when I was ten years old. Soon after my conversion the Rev Dr O.W. Sawyer baptized me.

Although for many years I didn't fully appreciate nor understand what it truly meant to follow Jesus, I always valued my relationship with both Christ and my home church, the Union Baptist Church of Chincoteague, Virginia. I was nurtured and supported for many years by the folks of that wonderful congregation. I will always owe them a debt of sincere gratitude in helping shape my early formation as a Christian.

Following a four-year tour in the United States Air Force (1966-70) I returned home to Chincoteague, Virginia with a new wife (Marise) and one year old son (Paul). It was during this period in my life that I renewed my commitment to Christ and soon thereafter experienced God's call to become a full time pastor.

Also during this time my younger son, Jason, was born (1974), just a month before I entered Salisbury State College in Maryland to begin my preparation for full time ministry. I transferred after one year to Campbell University in Buie's Creek, North Carolina and was graduated in 1978.

Later that same year I matriculated at the Southeastern Baptist Theological Seminary in Wake Forest, North Carolina and was graduated in 1981.

Having completed college and Seminary and having served two Southern Baptist Churches for a total of seven years I felt called to join the United States Navy as a Chaplain (1983).

It was during this period in my life that I felt led to transition into the Presbyterian Church USA (1988) and was graciously received into the membership of the Presbytery of St. Augustine under the guidance and mentorship of the Rev Dr Jack Swann (Ret) of Palms Presbyterian Church. The Rev Dr Ed Albright was then serving as the Presbytery Executive and was very supportive of this move.

Upon retirement from the Navy I became the Interim Pastor/Head of Staff for the South Jacksonville Presbyterian Church in San Marco, Florida. I served in that position for 18 months at which time I was called to serve as the Pastor/Head of Staff for the Lake Square Presbyterian Church in Leesburg, Florida, a position I held for almost 15 years. I officially retired from that position in January 2016.

My educational experience is as follows:

Salisbury State College 1974-75

Campbell University 1975-78 (BA)

Southeastern Baptist Theological Seminary 1978-81 (M/Div)

Candler School of Theology (Emory University) 1989-90

Fuller Theological Seminary 1997-2001 (D/Min)

I am married to Marise Anne Levesque Hulseley (1968) and have two adult sons and four grandchildren. We all live in Jacksonville except my oldest grandson who is in his first years at Ole Miss.

Life is good!

Appendix K

Presbytery of St. Augustine
Proposed Budget Detail
For the Year Ending December 31, 2017

	2016 Budget	Actual thru 12/31/16	2017 Proposed Budget	Variances	
				2016 Budget v 2016 Actual	2016 Actual v 2017 Budget
REVENUES					
Acceptances					
<i>Unified Giving</i>					
Unified Giving	540,000	532,780	520,000	(7,220)	(12,780)
Total Unified Giving	540,000	532,780	520,000	(7,220)	(12,780)
<i>Selected Giving</i>					
Selected General Assembly	40,000	45,534	40,000	5,534	(5,534)
Selected Presbytery	5,000	7,363	5,000	2,363	(2,363)
Total Selected Giving	45,000	52,896	45,000	7,896	(7,896)
Total Acceptances	585,000	585,676	565,000	676	(20,676)
Other Receipts					
Investment Income (See Footnote 1)	36,000	43,867	60,000	7,867	16,133
Other Income	3,000	166	0	(2,834)	(166)
Foundation Earnings	2,300	1,775	1,000	(525)	(775)
Undesignated Reserve Usage	0	0	0	0	0
Total Other Receipts	41,300	45,808	61,000	4,508	15,192
Other Funds Used					
TIM Community Development Transfer	5,000	5,000	5,000	0	0
Total Other Funds Used	5,000	5,000	5,000	0	0
TOTAL REVENUES	631,300	636,484	631,000	5,184	(5,484)
EXPENSES					
Congregational Ministry/Missional Community					
<i>Crisis Response Teams</i>					
Crisis Response Training and Expenses	1,000	0	1,000	1,000	(1,000)
Support for Churches in Crisis	0	0	0	0	0
Crisis Response Mileage	500	0	500	500	(500)
A/C Expense -Fleming Island	0	20,653	0	(20,653)	20,653
Translation Services	1,500	406	1,000	1,094	(594)
Restricted Income toward NCD mortgage -Armistead	(8,000)	(7,163)	(8,000)	(837)	837
Mortgage Principal Pmts	24,147	23,743	24,000	404	(257)
Interest -Fleming Island	29,789	30,193	29,000	(404)	1,193
Total Congregational Ministries/Missional Commun.	48,936	67,832	47,500	(18,896)	20,332
Leadership Ministries					
<i>Candidates and Inquirers</i>					
Candidate Financial Support	1,500	1,500	4,500	0	(3,000)
Career Counseling Center	1,750	140	2,000	1,610	(1,860)
Consultations and Final Assessment	3,500	2,075	3,500	1,425	(1,425)
CPM Supplies/manuals	500	28	500	472	(472)
<i>Pastoral Support</i>					
Pastoral Support Groups	1,000	0	1,000	1,000	(1,000)
BOP Shared Grants		750	4,800	(750)	(4,050)
Clergy Retreats	7,000	0	5,000	7,000	(5,000)
Pastor Counseling Center	5,400	5,400	5,400	0	0
Counseling Scholarships	2,100	1,280	2,100	820	(820)
Counseling Endowment -Jacksonville	(7,500)	(7,500)	(7,500)	0	0
<i>Leadership Training</i>					
Officer Training	1,000	176	1,000	825	(825)
Enrichment	3,500	0	3,500	3,500	(3,500)
New Resources	1,000	240	0	760	240
<i>Youth and Youth Leadership</i>					
Youth Professionals	1,500	520	1,500	980	(980)
Triennium	2,400	3,300	3,000	(900)	300
Total Leadership Ministries	24,650	7,908	30,300	16,742	(22,392)
Montgomery Conference Center Contribution					
Montgomery Center Contribution	65,000	65,000	65,000	0	0
Total Montgomery Center Contribution	65,000	65,000	65,000	0	0

Presbytery of St. Augustine
Proposed Budget Detail
For the Year Ending December 31, 2017

	2016 Budget	Actual thru 12/31/16	2017 Proposed Budget	Variances	
				2016 Budget v 2016 Actual	2016 Actual v 2017 Budget
<u>PRESBYTERY COUNCIL</u>					
<u>Personnel Committee</u>					
<i>Executive Presbyter (See Footnote 2)</i>					
Salary	77,250	77,050	19,313	200	57,737
Continuing Education	1,000	1,042		(42)	1,042
Benefits Package	28,196	28,208	7,049	(12)	21,159
FICA	5,910	6,582	1,477	(672)	5,105
Auto Expenses -EP	2,500	3,458		(958)	3,458
Travel and Expenses -EP	2,500	1,862		638	1,862
Automobile Fund -EP	1,000	1,000		0	1,000
Total Executive Presbyter	118,356	119,202	27,839	(846)	91,363
<u>Stated Clerk</u>					
Salary	0	2,627	31,490	(2,627)	(28,863)
Housing	20,000	20,000	20,000	(0)	0
SECA	1,530	1,731	3,939	(201)	(2,208)
Auto Expenses			2,500	0	(2,500)
Expenses - Travel, Meals, Etc.	2,500	2,258	2,500	242	(242)
Continuing Ed	850	1,599	1,000	(749)	599
Total Stated Clerk	24,880	28,216	61,429	(3,336)	(33,213)
<u>Communication Coordinator</u>					
Salary	38,950	20,685	30,000	18,265	(9,315)
Benefits Package	13,633	7,800		5,833	7,800
FICA	2,980	1,575	2,295	1,405	(720)
Total Communication Coordinator	55,563	30,059	32,295	25,504	(2,236)
<u>Area Relationship Coordinators</u>					
Salaries			19,200	0	(19,200)
Expenses - Travel, Meals, Etc.			4,800	0	(4,800)
Total Area Relationship Coordinators	0	0	24,000	0	(24,000)
<u>Financial Secretary</u>					
Salary	47,459	47,459	47,459	(0)	0
Benefits Package	16,611	16,283	14,500	328	1,783
FICA	3,631	3,631	3,631	1	(1)
Total Financial Secretary	67,701	67,373	65,590	328	1,783
<u>Other Presbytery Leadership</u>					
Total Presbytery Leadership and Other Admin Staff	266,500	177,477	243,971	21,651	55,914
<u>Summer/Seasonal Staff</u>					
Salaries	50,000	51,642	50,000	(1,642)	1,642
FICA-Fees	3,825	3,960	3,825	(135)	135
Payroll Processing Fees	1,175	494	1,175	681	(681)
Total Summer/Seasonal Staff	55,000	56,096	55,000	(1,096)	1,096
<u>Meeting and Worship Planning</u>					
Meeting Expenses	1,000	1,905	2,000	(905)	(96)
Minutes	200		200	200	(200)
Speakers' Honoraria and Expenses	1,000	212	500	788	(288)
<u>Review and Evaluation</u>					
Annual Report	100	61	62	39	(1)
Discernment and Design	0	752	500	(752)	252
Total Presbytery Council	323,800	303,875	302,233	19,925	1,642
<u>Governing Body Expenses</u>					
<u>General Assembly and Synod</u>					
OGA and Mid-Council Meetings Expense	5,000	13,279	5,000	(8,279)	8,279
General Assembly United	17,000	17,000	17,000	0	0
General Assembly Selected	40,000	47,814	40,000	(7,814)	7,814
Per Capita paid, not collected	0		0	0	0
Synod of South Atlantic Mission	7,000	7,000	7,000	0	0
Synod of South Atlantic Per Capita	20,000	20,000	20,000	0	0
<u>Presbytery</u>					
Clergy/Educator Meal Expenses	1,000	200	1,000	800	(800)
Committee/Commission Meals	2,000	3,697	2,400	(1,697)	1,297
Conference Calls	1,000	1,870	2,000	(870)	(130)
Disaster Assistance Commission (Salary Contribution)	6,000	6,000	6,000	0	0
Dues and Subscriptions	200	59	60	141	(1)

Presbytery of St. Augustine
Proposed Budget Detail
For the Year Ending December 31, 2017

				Variances	
	2016 Budget	Actual thru 12/31/16	2017 Proposed Budget	2016 Budget v 2016 Actual	2016 Actual v 2017 Budget
General Operating Expenses	2,500	2,797	2,500	(297)	297
Legal Expenses	3,000	37,987	5,000	(34,987)	32,987
Permanent Judicial Commission expenses	200	0	200	200	(200)
Administrative Commission Expense	1,000	0	5,000	1,000	(5,000)
Mileage Reimbursement	750	687	750	63	(63)
Moderator's Expenses	2,500	23	2,500	2,477	(2,477)
Presbytery Consultant	0	30,232	10,000	(30,232)	20,232
Montgomery Consultant	0	15,621	0	(15,621)	15,621
Total Governing Body Expenses	109,150	204,265	126,410	(95,115)	77,855
Administrative Expenses					
Audit	10,000	9,796	10,000	204	(204)
Building -Major Repair Fund	0		4,800	0	(4,800)
Building Maintenance	2,000	1,044	2,000	956	(956)
Computer Program/Monthly Maintenance	2,000	3,564	3,500	(1,564)	64
Computer/Printer/Equipment	1,000	1,235	1,500	(235)	(265)
Copy Machine	3,500	6,839	4,800	(3,339)	2,039
Electricity	3,000	2,018	3,000	982	(982)
Grounds	1,400	1,080	1,400	320	(320)
Insurance	11,000	8,461	11,000	2,539	(2,539)
Interest due MPCC on Loan Proceeds	4,000	0	0	4,000	0
Internet Access	2,500	3,952	2,500	(1,452)	1,452
Janitorial	1,400	1,404	1,400	(4)	4
Loan Amortization	0	205	225	(205)	(20)
Office Equipment	500	0	500	500	(500)
Office Equipment Repair and Maintenance	250	1,751	500	(1,501)	1,251
Office Supplies	3,000	1,916	3,000	1,084	(1,084)
Payroll Processing	2,400	2,454	2,400	(54)	54
Postage	2,500	2,889	2,000	(389)	889
Software	500	119	500	381	(381)
Telephone	7,000	7,209	6,000	(209)	1,209
Water and Sewer	1,200	1,164	1,200	36	(36)
Total Administration and Finance	59,150	57,100	62,225	2,050	(5,125)
TOTAL EXPENSES	630,686	705,980	633,668	(75,294)	72,312
NET CASH SURPLUS (SHORTFALL)	614	(69,497)	(2,668)	(70,111)	66,829

Footnote:

- (1) - Investment income projection is based on adoption of new investment vehicle as well as additional funds invested..
- (2) - Contingency item-matter in dispute.
- (3) - It was decided at a combined Presbytery Council/Trustees meeting that the Presbytery would absorb shortfalls of MPCC in the form of a loan to MPCC.
- (4) -Actual numbers for 2016 included

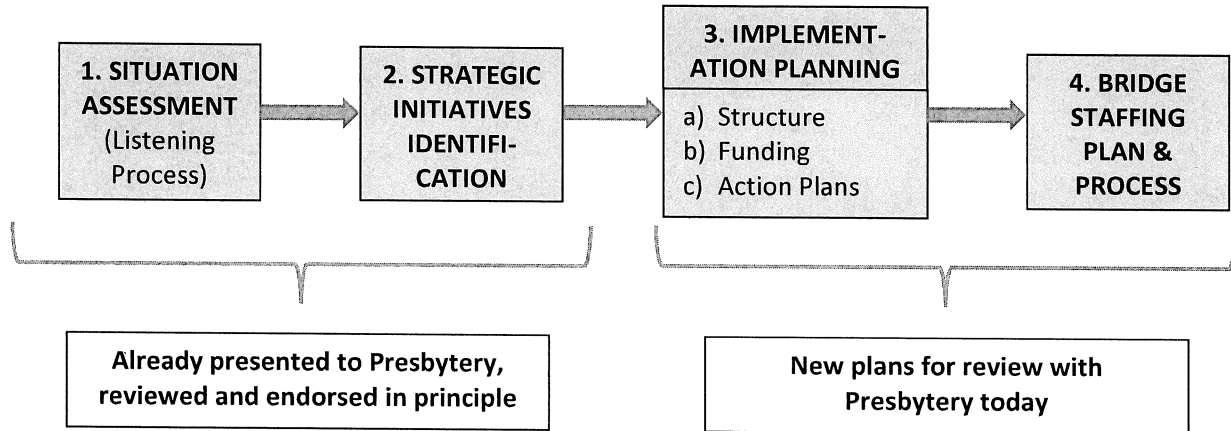
The following other cash expenditures are anticipated but the amounts are unknown - estimates have been used

Proceeds from Sale of Northside Property	(333,117)	
Fleming Island - Operating and Building Mortgage	211,897	150,000
Legal Fees and Expenses		20,000
Normandy Operating		8,000
Montgomery Center Shortfall Contribution (See Footnote 3)	13,357	85,516
Highlands Gainesville Operating		???
Total Contingent Cash Expenditures (Revenues)	(107,863)	263,516
Net Cash Surplus (Shortfall) after contingencies	38,366	(266,184)

Appendix L

Strategic Planning Process Summary

We are moving through four key planning and implementation processes to reconfigure our Presbytery to serve God in the Present and meet the challenges of the future:



1. **Situation Assessment:** We have gone through several “listening” processes over the past four years (Holy Listening sessions, Presbytery meeting break-out sessions, etc.) to understand where we see the voice of God and the movement of the Holy Spirit in this process. Attached is a theological reflection - **“Hope for The Future.”**
2. **Strategic Initiatives Identification:** The new strategy that emerged from the Design & Discernment (D&D) planning process is summarized in the attached **“Strategic Plan Executive Summary”** that was presented to the Presbytery in May 2016. Changes included in this update were made based on feedback reported from moderated breakout groups.
3. **Implementation Planning:** The team and the Structure and Funding (S&F) Team worked to put flesh on the bones of the strategic plan.
 - a. **Structure:** The Presbytery needs a new organization of staff and volunteers to implement the D&D strategies. The S&F team proposed an organization with a smaller Council that meets more often to focus on key issues, a committee and team structure that is better aligned for coordination/implementation, and staff re-configured to better address the unique needs of congregations and members (listening, communicating and facilitating real solutions). This structure is reviewed in detail in the attached **“Proposed New Presbytery Structure”** document.
 - b. **Funding:** Financial stewardship is always important, so the S&F team shifted resources into the new structure without increasing Presbytery staff costs. An exhibit showing the relevant financial costs and comparisons is available on request or at the presbytery meeting.
 - c. **Action Plans:** D&D selected the top three priorities and set up three action planning teams to study and recommend action plans to address each strategic priority. While

this was a separate effort from the work by the S&F team, both were grounded in the D&D strategy recommendations. As a result, the recommendations of the three action planning teams align well with the recommendations for structure and funding from the S&F Team. Copies of the detailed action plans are available on request by email or at the presbytery meeting.

4. **Bridge Staffing Plan & Process:** The Proposed New Structure does not include a position for an Executive Presbyter. With the departure of the Transitional Executive Presbyter, the Council committed to develop a Bridge Staffing Plan that both addresses necessary Presbytery activities provided in the past and moves the staff configuration toward the new structure during a Bridge Period.
 - a. **Bridge Period:** November 16, 2016 to the Fall 2017 Presbytery Meeting.
 - b. **Staff Configuration:** Move toward the Proposed New Structure in steps during the Bridge Period with five new positions/hires – a Communications Coordinator and four Area Relationship Coordinators. A sixth person, the Relationship Coordination Director, will be added at the end of the Bridge Period if the Proposed New Structure is approved.
 - c. **Staff Management:** Manage staff (current and new positions) through a special team initially comprised of the Moderator (Ralph Moulder), the Moderator Elect (Jeff Welch), the Moderator in Nomination (Mary Mickel) and Edd Norris. The current members of the staff management team will serve through the Bridge Period.

The attached “**Bridge Staffing Plan Summary**” reviews key elements of this plan.

Appendix M-1

Hope for A New Future

Our Presbytery, like many others around the nation, has sought to envision a new future that reflects the will of Christ to address our challenges and opportunities and proclaim the good news of the gospel in our context.

- **Listening:** As we listened to our members and congregations, we heard many key words and consistent themes that suggest strengths, challenges and hopes for the future:

Vibrant	Communal	Connected	Maximize	Risk
Common Good	Theologically-Engaged	Support	Witness	Seek
Belonging	One Heart and Soul	Relational	Outwardly Focused	Engagement
Communication	Trust			

- **A New Future:** The visioning process identified a common mission and goals. In our renewed life as the presbytery we seek to:
 - Believe that the Presbytery is all of us.
 - Relate to each other more supportively and effectively.
 - Develop intentional methods to connect and network with each other.
 - Deal with issues and opportunities more proactively and responsively.
 - Communicate better by using more robust technology and media.
 - Organize ourselves in a more effective, flexible, and participatory structure.
- **Our Current Reality:** The same listening processes provided a stark picture of our current situation as a place where we:
 - Believe that the Presbytery is a place (an office).
 - Connect with others in the Presbytery by accident.
 - Emphasize process and conforming with past practice more than we need to.
 - React to many challenges only after they are upon us.
 - Have not used available technology to communicate more effectively.
 - Are organized in a way that makes coordination and decision making more difficult than it needs to be.
- **Our Challenge:** As we considered the changes required to move from our current reality to the new future we desire, we realized that we would need to become less programmatic and more relational in everything we do. This in turn would require changing:
 - The way we communicate and deal with each other.
 - The events and activities we prioritize.
 - Our organization and staffing.
 - Our policies, procedures and processes.

The new strategy and Proposed New Structure represent a very significant change to our life together as a Presbytery.

- **Support for Change:** We may be the denomination that is reformed and always reforming according to the word of God, yet change – even good change – meets strong, natural resistance.
 - In the past we clung to our current organization, our current staff, and our current processes or policies as givens that challenged and frustrated efforts to implement change.
 - Organization, staffing, processes and policies should be derived from strategy, not drive it.
 - Like Lot's wife, our compulsion to look back may have prevented us from becoming what we need to be as a Presbytery.
 - To be successful, we will have to take risks, be willing to make mistakes and be patient as we recover from them - learning what does and doesn't work in our Presbytery.

The visioning process has been a listening process – listening to you, making inquiries of other presbyteries, and listening to the still, small voice of God. Now we offer you a strategic plan that reflects your input and comments and a proposed new structure to support it as a way forward.

Appendix M-2

2017 – 2019 Presbytery of St. Augustine Strategic Plan Executive Summary

Mission

To support our faith community, so that together we may witness to the gospel of Jesus Christ. [June 29, 2016]

Three-Five Year Vision

A vibrant body, equipping people of all generations to bear a greater witness to God's love in the world. [May 26, 2016]

Goals

- Create a culture where everyone is one heart and soul and working together for the common good to the glory of God
- Thrive and grow in faithfulness to Jesus Christ
- Seek and connect with young people in all aspects of our ministries
- Maximize Montgomery Conference Center as our spiritual asset

Key Strategic Issue	Key Strategic Issue	Key Strategic Issue	Key Strategic Issue
Ownership/Sense of belonging <i>How do we foster a sense of belonging and unity within the whole presbytery?</i>	Healthy congregations and ordained leaders, and officers <i>How do we nurture congregations and elders to their full potential?</i>	Young people <i>How do we invite and affirm young people in our faith community?</i>	Montgomery Conference Center Support <i>How will the Presbytery support MPCC?</i>
Core Strategies 1. Create and implement a comprehensive communications plan for internal and external relationships.* 2. Develop and implement a plan for better engagement and connection with clergy.* 3. Create and implement a volunteer engagement plan.	Core Strategies 1. Develop a plan for leadership development.* 2. Support and encourage local missions of the congregations through the Presbytery. 3. Create a process that helps churches to develop strategic plans. 4. Create a process for churches and elders to share information and make ongoing connections. 5. Enhance the clergy mentor process.	Core Strategies 1. Develop a comprehensive plan to engage and integrate young people in the Presbytery. 2. Support and cultivate youth workers.	Core Strategies 1. Review the MPCC Strategic Plan and integrate into all aspects of the Presbytery.

Possible Metrics to Support the Goals

Under each goal, there are possible metrics that support the goals. There will be continued work to narrow and specify clear milestones to measure progress.

Goal: Create a culture where everyone is one heart and soul and working together for the common good to the glory of God

- Conduct pre-post test to see movement in the “us” vs. “them” (satisfaction)
- Better awareness and understanding of Presbytery
- Congregations get information
- Attendance at Presbytery meetings

Goal: Thrive and grow in faithfulness to Jesus Christ

- Increase in spiritual practices (self-reported)
- Larger number of people serving
- Increase in mission giving
- Improved communications
- Ability to resolve conflict

Goal: Seek and connect with young people in all aspects of our ministries

- Increase in number of young people visible and engaged at Presbytery meetings/ in leadership position
- Young people being heard
- Involvement of unchurched youth with congregations

Goal: Maximize Montgomery Conference Center as our spiritual asset

- MPCC Strategic Plan being implemented

Action Plans

Action plans have been developed that outline the next steps, responsible individuals, timeframe, and metrics for three of the core strategies (noted with an asterisk above). Action planning teams were formed and met over months to gather additional information, analyze the information, and make recommendations for the next 12-18 months.

Current Practical Values/Core Principles

The Presbytery of St. Augustine understands its ministry at this time and in this place to be guided by five practical values that describe the presbytery's work. The presbytery is:

- Relational, communal, and connected,
- Theologically engaged,
- Outwardly focused, sharing the good news of Jesus Christ,
- Willing to risk itself and its resources in the service of the Gospel, and
- Ready to share resources and to develop energetic leadership

From the Manual of Operations

Monitoring and Evaluating

A monitoring and evaluation plan will be developed at the Presbytery, Council and staff levels. Frequency of updates, content of updates, and format of meetings will be designed around the implementation of this Plan. The Strategic Plan is a dynamic document and is intended to be a roadmap for the next three years.

www.staugpres.org

January 9, 2017

Appendix M-3

A Proposed New Structure for the Presbytery

Discernment and Design - Structure & Funding

January 9, 2017

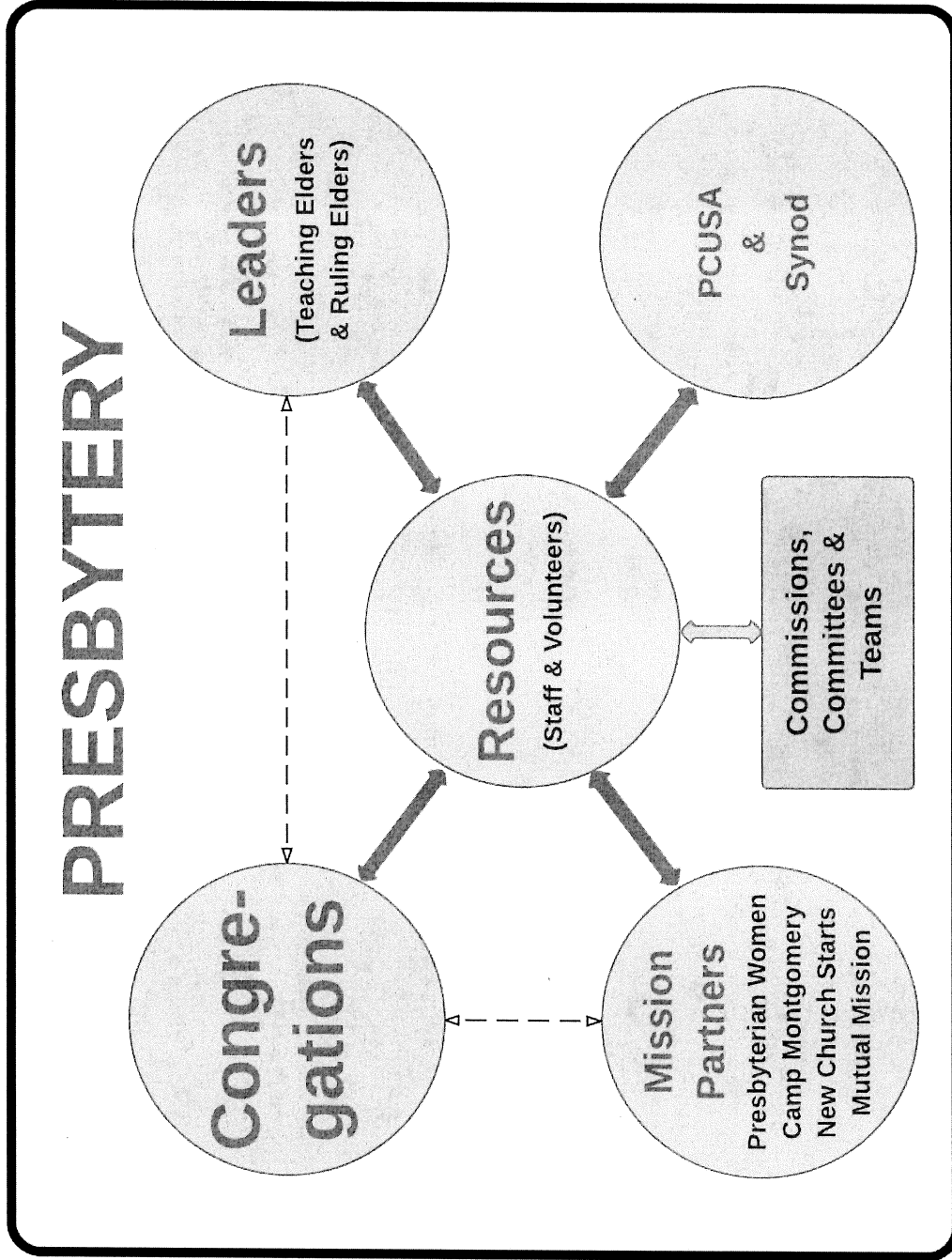
Overview

Working from the strategy developed by the Discernment and Design (D&D) Team, we have concluded that the structure of the Presbytery needs to change for us to live fully into the new concept and approach. We need:

- A new concept for how we related to each other that is more relational and less singular, isolated and separate.
- To change the names we use to describe things, because words matter.
- A new conceptual approach for decision-making, because our past approach has been unclear and awkward.
- To organize volunteer groups differently to focus on new strategies and enhance communications to work more effectively together – with smaller groups that are better coordinated and function differently.
- Some new and different staff positions to enable our volunteer organizations, churches, leaders and mission partners to be a vital part of the Presbytery and to function more effectively.

The chart below illustrates the overall strategic concept.

Organizing and Staffing to Build Relationships



How to Read This Chart

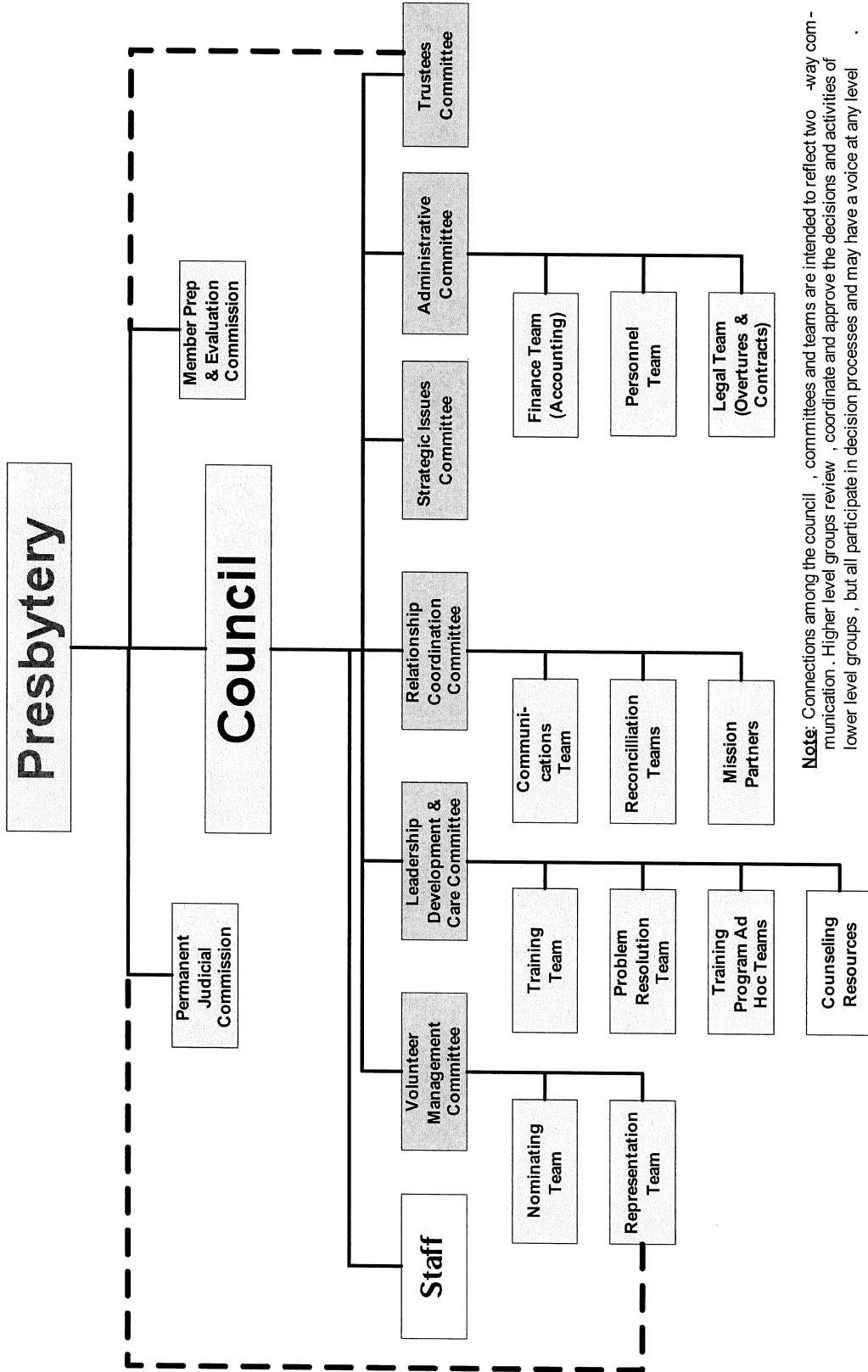
- The surrounding box labeled “Presbytery” is intended to reinforce the idea that we are all the Presbytery – not the Presbytery offices or the staff or specific leaders or volunteer groups or mission partner(s), but all of us.
- The D&D team identified the need for a dramatic shift in strategic focus. The Presbytery is relationally broken with lack of trust and involvement challenges that have led to ineffective or challenged programs. In the past we have focused in large part on mission programs (Montgomery, church starts, Mutual Mission, etc.), but without trusting relationships, nothing works. The D&D strategy reflects a shift toward a relational focus. The relative strategic importance (priority) of each circle on the chart is indicated by type size. Congregations are the most important and the PCUSA/Synod are the least important.
- Red arrows indicate communication and support that reinforce our relationships with each other – in both directions.
- “Resources” are people – staff and volunteers.
- Mission partners are the organizations that support and are supported by the Presbytery.
- Staff and Volunteers do their work through commissions, committees and teams organized in new structures to address the needs of our new strategic focus.
- Dashed arrows from Leaders and Mission Partners to congregations indicate connections to congregations that don’t need to go through staff or volunteer organizations. We can relate to each other directly without intermediaries in a more fluid organization.

Organizing Principles

In considering how to organize volunteer organizations and staff, we identified current organizing principles and procedures and then modified them to better serve the intent and function of the new structure.

- **New Names:**
 - **General Group Names:**
 - **Council:** Renamed the Coordinating Council (“Council”)
 - **Commissions:** Report directly and only to the full Presbytery - coordinating with the Council for agenda time at meetings.
 - **Committees:** Report to the Council.
 - **Teams:** Groups that report to committees.
 - **Specific Group Names:** To be descriptive of function.
 - **Group leaders:** To be called Chairs, not Moderators.
- **Decision Authority:**
 - The Council has authority to implement all operational decisions (consider and conclude matters) for the Presbytery except those decisions that are specifically excluded by the structure or the PCUSA Book of Order such as:
 - Changes to the Presbytery structure/organization.
 - Functions and decisions involving judicial process (Book of Order G-3.0109(a, b)).

- Functions of a Committee on Representation (Book of Order G-3.0103).
- Approval of Presbytery expenditures or use of reserves that are cumulatively more than 5% above an approved budget.
- Approval of Presbytery policies (what may be done by the Council, committees and teams) of the Presbytery. (NOTE: Approval of Presbytery procedures (how things are done under policy) will be under the authority of the Council.
- Examining and receiving into membership teaching elders seeking membership to the presbytery, including approval of terms of call and commissions for ordination and installation; ordaining and installing teaching elders; and receiving inquirers and candidates under care.
- **Authority Delegation:** Authority given to the Council by the Presbytery may be further delegated to Committees and Teams so long as there is prudent and effective supervision of the exercise of authority.
- **Presbytery Officers:** As required by local laws or regulation or the PCUSA Book of Order, individuals may be proposed for election by the Presbytery to execute certain required duties. These individuals include the Stated Clerk, the Treasurer, the President of the corporation(s), and the Trustees. In execution of their duties, they will be responsible to the Council or the committees, commissions and teams that they support, subject to their constitutional, fiduciary and legal responsibilities.
- **Required Groups:** There are certain groups that every Presbytery must have as specified in the Book of Order such as the Nominating Committee, the Representation Committee, and the Permanent Judicial Commission. The new structure will include all required groups but may position them on the chart in places that reflect their logical function. While these organizations will be formed and staffed, their naming and positioning in the organization will be as directed by the Council. The overall organization for the staff and volunteer groups that comprise the Presbytery's resources are illustrated in the chart below.



Note: Connections among the council , committees and teams are intended to reflect two -way communication . Higher level groups review , coordinate and approve the decisions and activities of lower level groups , but all participate in decision processes and may have a voice at any level .

Dashed Lines: Reflect legal or Book of Order relationships of units that are functionally under the Council , but have the authority and responsibility to report to the Presbytery if they disagree with Council decisions . They are positioned under the Council because of the way they need to work with Council committees and teams .

Committee Responsibilities

Most of the “Teams” in the above organization are a re-alignment of current volunteer groups under a new set of committees of the Council. The Council and committees exist to bring focused support for congregations and validated ministries throughout the Presbytery.

- **Volunteer Management:** This committee will develop strategies to more effectively identify, engage and monitor the overall activities of volunteers in the Presbytery – assuring that:
 - The “right” people are being approached to serve – qualified, motivated, and representative.
 - Service opportunities are well defined (job/role descriptions), real, and important.
 - Volunteer satisfaction is assessed by survey at least once a year and issues are addressed promptly, fairly and effectively.
- **Leadership Development and Care:** This committee takes over where the Member Preparation and Evaluation Commission leaves off – supporting congregations, mission partners, ruling elders in leadership positions and all of our teaching elders (wherever they serve) by:
 - Seeking to understand the needs of Presbytery leaders in both Church and other ministry roles for Teaching Elders and Council/Committee/Team leadership roles for all Elders.
 - Offering role definition, preparation, orientation and training for specific leaders as they assume new roles in the Presbytery.
 - Helping develop and support leaders in congregations and validated ministries.
 - Providing ongoing training and support during each leader’s service in the Presbytery.
 - Offering informal advisory help and formal counseling support to leaders who have issues being effective in their role in the Presbytery.

- **Relationship Coordination** - This committee:
 - Monitors the activities and effectiveness of the Relationship Coordination Director and the Area Relationship Coordinators.
 - Assesses the activities and effectiveness of the Communications Coordinator.
 - Serves as the primary access point for the Presbytery’s partner organizations – assuring that achievements, opportunities, issues and needs are effectively addressed and communicated to the Council (by the chair or by Council agenda time for the organizations).
- **Strategic Issues:** This committee develops and proposes new strategies to address identified Presbytery opportunities and issues by:
 - Assuring that the four key strategic initiatives defined by the Discernment and Design (D&D) task force are being prioritized and addressed through financial and operational plans.
 - Reviewing and monitoring performance to existing plans – both strategic and operational.
 - Monitoring the finances and operations of the Presbytery to identify issue and opportunity area that are not being adequately addressed.
 - Working with the Council to revise plans and reallocate resources to achieve desired end results.
- **Administration:** This committee addresses the administrative activities of the Presbytery as indicated by the names of each of the four teams. The Stated Clerk and Treasurer are ex officio on this committee.
- **Trustees:** This committee has the same responsibilities as the current Trustees and the Chair of the committee is also the President of the Trustees.

Council and Committee Membership

Council (13 Members):

Past Presbytery Moderator (Chair*)
 Presbytery Moderator
 6 Committee Chairs
 5 "At large" members

Ex Officio: Stated Clerk

Relationship Coordination Director
 Presbytery Moderator Elect
 (If not a committee chair)

Team chairs will present issues or proposals to the Council

Leadership Development & Care Committee (3+ Members):

1 Leadership Council Member (Chair)
 2+ Team Chairs

Volunteer Management Committee (3 Members):

1 Leadership Council Member (Chair)
 2 Team Chairs

Ex Officio: Relationship Coordination Director

Relationship Coordination Committee (8 Members):

3 Leadership Council Members
 (Council selects chair)
 Reconciliation Team Chair
 Communications Team Chair
 Camp Montgomery Representative
 Presbyterian Women Moderator
 Mutual Missions Chair

Ex Officio: Relationship Coordination Director
 Regional Relationship Coordinators (optional)
 Communications Coordinator

Strategic Issues Committee (3 Members):

3 members of Leadership Council
 (Council selects chair)

Ex Officio: Relationship Coordination Director
 Select Regional Relationship Coordinators

Administration Committee (8 Members):

3 members of Leadership Council
 (Council selects chair)
 5 Team Chairs

Ex Officio: Stated Clerk, Treasurer

***Note:** The roles of the elect, current and past Presbytery Moderators are similar to, but not the same as, what we have now:

Moderator Role: Moderator Elect → Current Moderator → Past Moderator

Council Role: Ex Officio → Member → Chair

These moves take the individual through several steps to prepare them to take on the role in the Council Chair.

Presbytery Staff Job Summaries

Below are brief descriptions of the responsibilities of each staff person to be employed by the Presbytery.

- **Presbytery Staff Organization:** (5 Persons excluding Area Relationship Coordinators):

– Stated Clerk (PT)	PT=Part Time
– Relationship Coordination Director (FT)	FT=Full Time
– 5 to 7 Regional Relationship Coordinators (10% each at \$200 per month)	
– Bookkeeper (PT)	
– Communications Coordinator (PT)	
- **Stated Clerk:** Reports to the Council, subject to their constitutional, fiduciary and legal responsibilities. Duties are as currently defined, excluding certain communications tasks, and adding tasks such as those relating to representing the Presbytery to other councils and ecumenical and interfaith groups.
- **Relationship Coordination Director:** Reports to the Council.
 - Duties are as defined from time-to-time by the Council, but will be focus on the execution of one or two primary strategy priorities for the Presbytery.
 - As defined in the current organization, the strategic priority is to rebuild trust, community and connection among teaching and ruling elders in the Presbytery by assuring effective and transparent communication, listening carefully, gathering information, and aggressively address issues that inhibit this taking place (e.g., encouraging us to “play nice”).
 - As this strategic priority will be achieved, the role of this position will change to address a new strategic priority. When this change occurs, a new job description will be defined and the Presbytery will see the best individual to fill the new job – which may or may not be the current individual.

- **Area Relationship Coordinators:** Reports to the Relationship Coordination Director, working about 8 hours a week.
 - These individuals will be assigned to groups of 10 to 15 churches, teaching elders in validated ministries or any other affinity group within the Presbytery that requires attention to build trust, community and connection.
 - The basic job of the Area Relationship Coordinators will be to visit, listen and gather together – visiting/worshiping with each church and organization once a quarter **and** scheduling events where those in their area may gather together six to eight times a year for meetings, meals, sporting events, golf outings, etc.
- **Bookkeeper:** Reports to the Finance Team and the Treasurer. Maintains the accounts of the Presbytery, receives and distributes funds as directed, and generates financial reports for the Presbytery.
- **Communications Coordinator:** Reports to the Relationship Coordination Director and the Communications Team for strategic direction/goals and the Stated Clerk for communications platform implementation.
 - Produces the newsletter, maintains the website, sets up technology-enabled meetings (conference calls, webinars, video conferences, etc.) and helps promote Presbytery gatherings/events.
 - Works with specialists as requested to improve the design, organization and function of the various methods of communications.

There is no Executive Presbyter (CEO/Head of Staff) role in this organization. While each employee has a person or people they report to and support, they are expected to work cooperatively and collegially. Activities currently performed by the Executive Presbyter will be identified through a job task analysis and assigned to current or new staff or volunteers.

It is also our intent to re-distribute the current compensation budget (or whatever budget is available going forward) to pay for these positions.

Appendix M-4

Bridge Staffing Plan Summary

Design & Discernment - Structure & Funding

January 24, 2016

Goals for the Bridge Staffing Plan:

- **Limit changes** to what is required to bridge effectively from the current to the Proposed Permanent Organization Structure.
- **Move Toward New Structure:** Assure that required changes do move toward, not away from, the New Structure.
- **Test Proposed and Developing Plans for a permanent New Structure:** We are introducing key portions of the Proposed New Permanent Structure during the “bridge period” to test alternative ways to implement the proposals.
- **Maintain Control:** Assure intense involvement of the Council in overseeing staff during the bridge period to assure that key functions continue to be performed in an effective manner.

Note: All searches to fill positions beyond the “Bridge Period” will be performed with an open strategy giving careful attention to the full inclusion of persons of all racial and ethnic groups in the process. Some positions may require a familiarity with Presbyterian polity and practice as a minimum requirement for consideration.

Staffing Overview:

- **Council Staff Supervision Team (New):** The Team (composed of Three council members and one additional Teaching or Ruling Elder who will meet weekly by conference call with the Stated Clerk and individually with the Area Relationship Coordinators to supervise and direct their activities.
- **Stated Clerk:** Will continue to do the Clerk's-job as currently defined except that she will cede certain communications-related responsibilities to the Communications Coordinator and will assume several activities previously handled by the Transitional Executive Presbyter.
- **Area Relationship Coordinators (New):** Four part-time Teaching Elders who are members of the Presbytery and who will be the primary link to Presbytery members and congregations. They will report to the Council Staff Supervision Team during the bridge period.
 - Organize gatherings and collaborations among Teaching Elders and congregations.
 - Be present with Presbytery members, CRE's and congregations and listen to them.
 - Assist when Presbytery Members, CRE's and congregations are in crisis.
- **Financial Secretary:** Will continue duties as currently defined, but will report jointly to the chair of Administration and Finance Committee and the Treasurer (effectively what she currently does functionally).
- **Communications Coordinator (New):** Will assume primary responsibility for routine email communications, website maintenance, and be the voice of the Presbytery answering the phone at the Presbytery office - reporting to the Stated Clerk during the bridge period.

Appendix N

Memorial Resolution

The Presbytery of St. Augustine

In Memory of the Rev. Herbert Grey McGrath

August 19, 1937 - October 4, 2016

Whereas memorial resolutions are almost always full of the term, “whereas,” herein lies a problem. For whereas the Rev. Herbert Grey McGrath was not a whereas-kind-of-person, let it be resolved that this shall be the final “whereas” of this resolution.

Rather, let it be said that:

Herbert Grey McGrath was born to loving parents in Bronx, NY in the heat of a hot August 19th, 1937.

Eight years later Herb moved with his family to Virginia, eventually to graduate high school, and then to obtain a Bachelor’s degree in Sociology from Virginia Polytechnic Institute.

A proud patriot, Herb followed his father’s example and became a Marine, successfully completing intense training at Paris Island. He served in the Marine Reserves for six years.

Feeling an inescapable call by God into ordained ministry, Herb earned his Masters of Divinity from Vanderbilt. He was ordained as a Minister of Word and Sacrament in the Presbyterian Church in 1964.

The now Rev. McGrath was uniquely gifted for ministry to smaller churches. In addition to crafting and preaching excellent sermons, he truly had a pastor’s heart for his congregants. He served with enthusiasm and integrity in small churches in Tennessee, Alabama, Kentucky, and Illinois.

Herb married Terry Hall in 1960. Together they adopted, and were blessed by, two children, Marian and William. Later the couple separated, and Herb assumed the major role in raising his son and daughter.

Pastor Herb, as he came to be known, had a love of comics, particularly *Peanuts*. In fact he was co-owner of Imaginasia Comic Book Shop in Hopkinsville, KY, from 1986 – 1995.

In God's providential manner, it was through that comics store that Herb met Melita Cummins, to whom he was married on May 26, 1990.

Herb and Melita moved to Ocala, FL in 2002. Becoming a member of this presbytery, he preached in many churches over the years. Melita joined Countryside Presbyterian Church. Pastor Herb was a vital part of Countryside's ministry, in particular leading a weekly comprehensive Bible Study.

Herb was a "good and gentle man," a loving husband, a caring parent to Marian Ramsey and William McGrath, and a proud grandpa to Julia, Christopher, and Tyler Ramsey, as well as Andrew, Madison, and Ethan McGrath, and Christopher Cross.

And last, but certainly not least, Rev. Herbert Grey McGrath was one of those relatively rare people who actually believed, and lived, Galatians 3:28.

Therefore, let it be resolved that this resolution be spread upon the minutes of the 2017 Winter Stated Meeting of the Presbytery of St. Augustine.

Humbly and respectfully submitted by Rev. Gary O. Marshall

Appendix O

PRESBYTERY OF ST. AUGUSTINE
RETIREMENT RESOLUTION FOR LOUIS R. LOTHMAN
February 4, 2017

“Ideologies separate us, dreams and anguish bring us together.” Eugene Ionesco

“When inspiration does not come to me, I go halfway to meet it.” Sigmund Freud

“One of the deepest longings of the human soul is to be seen.” John O'Donohue

WHEREAS, God chose to speak to Lou through the burning heart of his father's early death while Lou was still in high school, directing him into the wilderness of Duke University, and then to pursue youth ministry, and then enrolling in Columbia Theological Seminary to graduate in 1977 with the Master of Divinity; and

WHEREAS, God's voice spoke again for Lou to give his heart and his hand to Judi Foti in their marriage in 1976 that led to two lovely daughters Laura Grace and Kristin Anne; and

WHEREAS, God called Lou to serve in his first pastorate at Wallace Presbyterian Church in Panama City through preaching and young adult and youth ministry; and

WHEREAS, he was again called to explore the possibility that he was really meant to pursue pastoral counseling, so he enrolled in a Clinical Pastoral Education program at Wesley Woods in Atlanta in 1981 following it up with a Doctor of Theology degree in Pastoral Counseling through the Atlanta Theological Association; and

WHEREAS, while in school Lou was called by Covenant Presbyterian Church in Atlanta to be a Parish Associate from 1982-1985 responsible for the whole range of pastoral duties; and

WHEREAS, he was then called to Jacksonville, Florida to serve as a certified

American Association of Pastoral Counselors pastoral counselor at the Samaritan Center while working on his Doctor of Theology, which was awarded in 1989; and

WHEREAS, he also became a licensed Marriage and Family Therapist, then a State Approved Supervisor, which led in 1996 to Lou becoming the Executive Director of Pastoral Counseling Services providing administration, leadership, and *especially* pastoral care for the Jacksonville community for 20 years -- some of whom are in this room, many of whom are in our churches, and ALL of whom have been loved, pastored, and even in God's mysterious way made whole.

NOW THEREFORE, BE IT RESOLVED that the Presbytery of St. Augustine does hereby grant to the Reverend Dr. Lou Lothman an exceptionally honorable retirement as of November 30, 2016, giving thanks for the grace and providence of God to mold Lou into an empty vessel, filling that vessel with the incarnate Christ, and setting Lou into the world to glorify God with a ministry of hope, healing and reconciliation; and

BE IT FURTHER RESOLVED, that this resolution be rung in every place of presbytery presence!

THANKS BE TO GOD FOR LOU LOTHMAN AND HIS MINISTRY IN OUR MIDST!

Appendix P

PRESBYTERY OF ST. AUGUSTINE
RETIREMENT RESOLUTION FOR JOE W. RIGSBY
February 4, 2017

Whereas Joe W. Rigsby has always been “on stage,” as it were, having the spotlight all to himself as the only child of Arthur and Nebraska Rigsby, born in Newton, Mississippi, and starring in academics as well as in basketball, baseball and track;

And, whereas entering Stillman College in 1960, he joined the Drama Club and participated in several theater productions while studying sociology and philosophy, earning his first degree in 1964;

And, whereas a larger drama was unfolding even in his college years as Joe felt the Spirit of God calling him into ministry, leading him to serve as a student supply preacher at Good Hope Presbyterian Church in Bessemer, Alabama and then, after college, to enroll at Johnson C. Smith Theological Seminary in Charlotte, North Carolina, from which he graduated with a Masters of Divinity in 1967, and in so doing earned recognition for his outstanding preaching; and later received a Doctor of Ministry degree from Columbia Theological Seminary in Decatur, Georgia;

And, whereas Joe received his most important casting call from Lorraine Sturgis, who became his life-partner and has stood by him for over five decades, and who together were blessed with a son and daughter and three grandchildren;

And, whereas Joe Rigsby was the first African American to be ordained to the ministry of Word and Sacrament in the Presbytery of South Mississippi, called in 1967 to reorganize three small churches; and after five years there and two years serving the Washington Shores church in Orlando, he returned to those three Mississippi churches to continue to be used by God to build up these congregations: Fairview in Heidelberg, Gavin Chapel in Bay Springs, and Pineview in Hattiesburg;

And, whereas, according to the Master Script, Joe decided to bring his preaching talents and hook shot back to Florida, being called as pastor of Woodlawn Presbyterian Church in 1988; and during his ensuing tenure of nearly 29 years leading Woodlawn in a fruitful era of spiritual growth, new facilities, and broad community engagement, and loving his people as a faithful shepherd, teacher and friend;

And, whereas Joe has served on the regional, national and international stage, as an official Delegate of the PCUSA to the World Council of Churches, as a respected leader within our denomination, serving on the General Assembly Council for many years as well as Moderator of this Presbytery and the Presbytery of Mississippi, and in numerous other capacities;

And, whereas he has, over the years, consistently functioned as a prophetic voice of conscience in this Presbytery, speaking uncomfortable but necessary truth in love among his colleagues, providing gentle, patient and persistent leadership in matters of justice and inclusion, in order that we might be more like the Body Jesus would have us be;

And, whereas his gifts of wise insight into the Scriptures and human nature, his inspiring preaching, infectious laughter and trusted guidance will be sorely missed and still welcomed;

Therefore, let it be resolved by the Presbytery of St. Augustine that the Rev. Joe W. Rigsby be granted retirement with honor, enfolded in our gratitude to he and Lorraine, and with all good wishes for continued service to God and long enjoyment of your life together.